

The Baha'i World: Volume 07 (1936-1938)

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THE BAHÁ'Í WORLD

A Biennial International Record

Prepared under the supervision of the National Spiritual Assembly

of the Baha'is of the United States and Canada

with the approval of Shoghi Effendi

Volume VII

93 AND 94 OF THE BAHA'I ERA

APRIL 1936-1938 A.D.

Baha'i Publishing Committee

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1939

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NOTE: The spelling of the Oriental words and proper

names used in this issue of THE BAHAI WORLD is according

to the system of transliteration established at one of the

International Oriental Congresses.

To

SHOGHI EFFENDI

Guardian of the Baha'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"

of

BAHA'U'LLAH

The Bahi'i House of Worship, Wilmette, Illinois,

the gallery section, completed in 1937 and 1938.

showing exterior decoration of

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Followers of the Baha'i Faith from all parts and sections of the world are cooperating in the building of a House of Worship, unique in design and appearance, at Wilmette, a short distance north of Chicago. Pictured above is the

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The Baha'is of Daidanaw, Kalazoo, 'Abdu'l-Baha's Village," in Burma

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Miss Leonora Holsapple (upper left), the pioneer teacher of the Faith in Brazil,

and Mrs. Nellie French, on the occasion of the latter's visit to South America, March, 1937. The children belonged to Miss Holsapple's class for the underprivileged

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The first group of pilgrims arriving by air to Iran via Baghdad in the spring of

1938. Taken at the Haifa Aerodrome with members of the Baha'i Com-

munity. The trip from Tihiran to Akka which took four months in the days of Baha'Vllah is now accomplished in seven hours* flying time

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A view of the world's southernmost city, Magallanes, Chile, where Baha'i literature has been recently distributed for the first time

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Baha'i Press Book for the year 1936-1937, United States and Canada, compiled by the Publicity Committee

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The Shaykhu'l-Islam of Tiflis, Caucasus, in reply to whose attacks on the Cause Mirza Abu'l-Fadl addressed his well-known book entitled "Fara'id"

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Book exhibit of the sacred scriptures of the world, held under the auspices of the

New York Baha'i Assembly and accompanied by a lecture on "The Glory and Power of God's Revelation through the Ages," December, 1936

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Twenty-ninth Annual Convention of the Baha'is of the United States and Canada, May 1, 1937

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Previous method of treatment of prisoners in Iran. The figure fourth from the left marked X was a well-known Baha'i teacher

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Group of early Believers of Chicago, Illinois, U. S. A., taken about the year 1900

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The grave of Thornton Chase, the first American Believer

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Baha'i celebration of Naw-Ruz, inaugurating the 93rd Year of the Baha'i Era, Los Angeles, California, U. S. A., March 21, 1936

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Naw-Ruz Feast held jointly by the communities of Oakland and Berkeley,

California, U. S. A., March 21, 1937

*

Members of the Unity of the East and West Committee of Tihran, Iran, 1937

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Ninth Annual Meeting of the Baha'is of the Northeastern States, at Forest Park, Springfield, Mass., June 21, 1936

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Presentation of the "Seven Valleys" of Baha'u'llah. Dramatized by Madame Barry Orlova and Mrs. Basil Hall, in the garden of Mrs. Edith Simonds, Sowbcrry Court on Thames, England, where the Baha'i Theatre Group has its Summer Theatre

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A Captain of the Salvation Army, who has recently embraced the Baha'i Faith. Taken with one of her former Lieutenants in the Shetland Islands

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An early Group of the Baha'is of America. Reading from left to right:

Katherine

K. True, Mrs. Gorman, Mr. True, Mrs. Corinne True, Mr. Harlan F. Ober, Mrs. Cecelia Harrison, Miss Davies, Mrs. Eardley, Mr. Charles Spraguc, Mr. Carl Schcffler, Mr. Woodworth, Mr. Percy Woodcock, Mme. Aurclia Bethlen, Mr. Brush, Mrs. Brush, Mr. Thornton Chase

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The Baha'is of Poona, India, at the Naw-Ruz Feast, March 21, 1938

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The Third Annual Convention of the Baha'is of Iran, year 93 of the Baha'i era

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The members of the Committee for the training of Baha'i children, in Tihran, Iran

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An early group of the Baha'is of Iran

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Nucleus of a new center of the Faith in Egypt, the Baha'is of Tanta

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Baha'is of the village of Hisar, Iran

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A group of the Baha'i school Children of Tihran, Iran

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The sculptor, Nicolas Sokolnitsky, at work on a bust of 'Abdu'l-Baha in his Paris

studio

Mr. and Mrs. Roscoe Mathews (Photograph of welcome card presented at the

Gateway to South Africa)

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Baha'is of New York in observation of the Day of the Covenant, November 26, 1937

Mrs. Phoebe A. Hearst

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Miss Holmfrídur Arnadóttir, educator and author of Reykjavík, Iceland

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INTRODUCTION

DURING

the past ten years the Baha'i community of East and West has learned to anticipate each successive volume of THE BAHAI WORLD (the first number was entitled

"Baha'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 Baha'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 Baha'u'llah 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-Baha'i student and scholar who desires to investigate

the world religion founded by the Bab and Baha'u'llah. 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 Baha'i era. He will find what

is

unparalleled in religious history ^ne unbroken continuity of a divine Faith from

the Manifestation onward through three generations of human experience, and will be

able to apprehend what impregnable foundations the Baha'i World Order rests upon in

the life and teachings of the Bab and Baha'u'llah, the life and interpretation of 'Abdu'l-

Baha, and (since the year 1921) in the development of an administrative order under

the direction of the Guardian of the Faith, Shoghi Effendi.

It is the avowed faith of Baha'is that this Revelation has established upon earth the

^piritual impulse and the definite principles necessary for social regeneration and the

attainment of one true religion and social order throughout the world, ""^n THE
BAIIA'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.
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PART ONE
THE BAHAI WORLD
AIMS AND PURPOSES OF THE
BAHA'I FAITH
BY HORACE HOLLEY

1. A WORLDWIDE SPIRITUAL COMMUNITY

"The Tabernacle of Unity has been raided; regard ye not one another as strangers. . . .

Of one tree are ye all the fruit and of one bough the leaves. The world is but one

. . .

country and mankind it* citizen*" BAHAI'U'L-LAH.

u,PON the spiritual foundation established consciously overcome the fundamental sancby Bahd'u'llah during the forty year period tions evolved throughout the centuries to of His Mission (1853-1892) there stands to- , justify the separations and antagonisms of

day an independent religion represented by human society. In America, this association

nearly eight hundred local communities of means that white believers accept the spirbelievers. These communities geographically itual equality of their Negro fellows. In are spread throughout all five continents. In Europe, it means the reconciliation of Protespoint of race, class, nationality and religious tant and Catholic upon the basis of a new and

origin, the followers of Baha'u'llah exemplify larger faith. In the Orient, Christian, Jewish well-nigh the whole diversity of the modern and Muhammadan believers must stand apart world. They may be characterized as a from the rigid exclusiveness into which each true cross-section of humanity, a microcosm was born. which, for all its relative littleness, carries The central fact to be noted concerning within it individual men and women typify- the nature of the Baha'i Faith is that it con-

ing the macrocosm of mankind. tains a power, fulfilled in the realm of con-

None of the historic causes of association science, which can reverse the principle moserved to create this worldwide spiritual com- mentum of modern civilization the drive

munity. Neither a common language, a com- toward division and strife and initiate its

mon blood, a common civil government, a
 steadily in the
 common tradition nor a mutual grievance
 accord.*^ It is in this
 acted upon Baha'is to supply a fixed center
 criterion upheld by the
 of interest or a goal of material advantage.
 Baha'u'llah has spe-
 On the contrary, membership in the Baha'i
 community in the land of its birth even to
 opposition vested
 this day has been a severe disability, and out-
 and creed are not
 side of from the motive animating believers
 which the Faith has
 has been in direct opposition to the most in-
 more implacable, if
 venerate of their environment. less visible differences
 between types and tempredjudices
 The Cause of BahaVllah has moved forward
 inevitably from the
 without the reinforcement of wealth, social
 emotional individuals,
 prestige or other means of public influence.
 dispositions, under-
 Every local Baha'i community exists by
 cooperation in every
 the voluntary association of individuals who
 attain mutual
 THE BAHAI WORLD
 understanding and harmony in the Baha'i
 not for reconciliation. Each
 community. For personal congeniality, the
 more complete partisan organiselective
 continually zation increases the original tension and
 augoperative within the of voluntary acfield
 ments the separation of human beings; as
 tion, is an instinct which Baha'is must sacri-
 widens, the element of symfice to serve the principle of the
 oneness of pathy and fellowship on the human level is
 mankind. A Baha'i community, therefore, eventually
 denied.
 is a constant and active spiritual victory, an In the Baha'i
 community the same tenovercoming of tensions which
 elsewhere sions and instinctive antagonisms exist, but
 come to the point of strife. No mere passive the human

separation has been made impossible nor philosophic gospel which need sible. The same capacity for exclusive doctrine never be put to the test in daily life has trines is present, but no doctrine representproduced this world fellowship devoted to ing one personality or one group can secure the teachings of Baha'u'llah. a hearing.

All believers alike are subject to The basis of self-sacrifice on which the one spiritually supreme sovereignty in the Baha'i community stands has created a re- teachings of Baha'u'llah. Disaffected indiligious society in which all human relations viduals may withdraw. The community reare transformed from social to spiritual mains. For the Baha'i teachings are in

problems. This fact is the door through themselves principles of and they assert life

which one must pass to arrive at insight of the supreme value of humanity without docwhat the Faith of Baha'u'llah means to this trines which correspond to any particular

age. environment or condition. Thus members

JThe social problems of the age are pre- of the Baha'i community realize their tendominantly political and economic. They sions and oppositions as ethical or spiritual are problems because human society is di- problems, to be faced and overcome in muvided into nations each of which claims to tual consultation. "TJieir faith has convinced be an end and a law unto itself and into them that the "truth" or "right" of any posclasses each of which has raised an economic sible situation is not derived from partisan

theory to the level of a sovereign and ex- victory but from the needs of the commuclusive principle. Nationality has become a nity as an organic whole.

condition which overrides the fundamental ^A Baha'i community endures without dishumanity of all the peoples concerned, as- ruption because only spiritual problems can serting the superiority of political considera- be solved.

When human relations are held tions over ethical and moral needs. Simi- to be political or social problems they are larly, economic groups uphold and promote removed from the realm in which rational social systems without regard to the quality will has responsibility and influence. The

of human relationships experienced in terms of this degradation of human relationships is the frenzy of desperate strife the outbreak of inhuman war.

2. THE RENEWAL OF FAITH

"Therefore the Lord of Mankind has caused His holy, divine Manifestations to come into the world. He has revealed His heavenly books in order to establish spiritual brotherhood, and through the power of the Holy Spirit has made it possible for perfect fraternity to be realized among mankind." 'ABDU'L-BAHA.

In stating that the Cause of Baha'u'llah assembled from the modern library of interests an independent religion, two essential national truths, which might be duplicated facts are implied. from the same sources. "Baha'u'llah created The first fact is that the Baha'i Cause a reality in the world of the soul which never

historically was not an offshoot of any prior before existed and could not exist apart from Him. social principle or community. The teachings of Baha'u'llah are no artificial synthesis The second fact is that the Faith of Baha'-

AIMS AND PURPOSES OF THE BAHAI FAITH

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u'llah is a religion, standing in the line of analysis of the process of history. The false religions: Christianity, Muhammadanism, and other prophetic Faiths. Its from the realization made so clear and vivid existence, like that of early Christianity, by "Abdu'l-Baha that true insight into his marks the return of faith as a direct and tory discloses the uninterrupted and irrepersonal experience of the will of God. Be-sistible working of a Providence not denied cause the divine will itself has been revealed nor made vain by any measure of human in terms of human reality, the followers of ignorance and unfaith. Baha'u'llah are confident that their personal According to this insight, a cycle begins limitations can be transformed by an inflow with the appearance of a prophet or mani-

of spiritual reinforcement from the higher festation of
God, through whom the spirits
world. It is for the privilege of access to of men are
revivified and reborn. The rise
the source of reality that they forego reli- of faith in God
produces a religious comance upon the darkened self within and the
munity, whose power of enthusiasm and
unbelieving society without. devotion releases
the creative elements of a

'The religious education of Baha'is revolu- new and higher
civili'/ation. This civilizationizes their inherited attitude toward their
tion comes to its fruitful autumn in culture
own as well as other traditional religions, i and mental
achievement, to give way even-
To Baha'is, religion is the life and teach- tually to a barren
winter of atheism, when
ings of the prophet. By identifying religion strifeand discord
bring the civilization to
with its founder, they exclude from its spir- an end. Under the
burden of immorality,
itual reality all those accretions of human dishonor and cruelty
marking this phase of
definition, ceremony and ritualistic practice the cycle,
humanity lies helpless until the
emanating from followers required from spiritual leader,
the prophet, once more re-
time to time to make compromise with an turns in the power
of the Holy Spirit.

unbelieving world. ^Furthermore, in limit- Such is the
Baha'i reading of the book of
ing religion to the prophet they are able to the past. Its
reading of the present inter-

perceive the oneness of God in the spiritual prets these world
troubles, this general chaos
oneness of all the prophets. *^The Baha'i born and confusion, as
the hour when the reinto Christianity can wholeheartedly enter
newal of religion is no longer a racial exinto fellowship with the Baha'i born
into perience, a rebirth of one limited area of hu-
Muhammadanism because both have come to man society, but the
destined unification of
understand that Christ and Muhammad re- humanity itself in
one faith and one order.
flected the light of the one God into the It is by the parable
of the vineyard that

darkness of the world. ^ If certain teachings of the Christian West behold their of Christ differ from certain teachings of present spiritual reality Moses or Muhammad, the Baha'is know that joined, their faith and all prophetic teachings are divided into two identified, their rever-

parts: one, consisting of the essential and of God merged with unalterable principles of love, peace, unity of their material environment and cooperation, renewed as divine comment. A human society which has sublimands in every cycle; the other, consisting tutored creeds for religion and armies for of external practices (such as diet, marriage truth, even as all ancient prophets foretold, and similar ordinances) conforming to the must needs come to abandon its instrumental requirements of one time and place. ments of violence and undergo purification This Baha'i teaching leads to a profounder until conscious, humble faith can be reborn.

THE BAHAI WORLD

3. THE BASIS OF UNITY

"The best beloved of all things In My sight is Justice; turn not away therefrom if thou

desirest Me, and neglect it not that I may confide in thee"
BAHA'U'LLAH.

Faith alone, no matter how whole-hearted brotherhood and not made a sanction for seld and sincere, affords no basis on which the fishness, oppression and indifference. organic unity of a religious fellowship can On the other hand, the Baha'i order is not endure. The faith of the early Christians a democracy in the sense that it proceeds from the was complete, but its degree of inner con- complete sovereignty of the peoviction when projected outward upon the ple, whose representatives are limited to field of action soon disclosed a fatal lack of carrying out the popular will. Sovereignty, social principle. Whether the outer expres- in the Baha'i community, is attributed to the divine sion of love implied a democratic or an aris- prophet, and the elected repretocratic order, a communal or individualistic sentatives of the believers in their adminis-

society, raised fundamental questions after administrative function look to the teachings of the crucifixion of the prophet which none Baha'u'llah for their guidance, having faith had authority to solve. that the application of His universal principles is The Baha'i teaching has this vital distinction, that it extends from the realm of community.

Every Baha'i administrative body feels conscience and faith to the realm of social itself a trustee, and in this capacity. It confirms the substance of faith it stands above the plane of dissension and not merely as source of individual development is free of that pressure exerted by factional groups. ment but as a definitely ordered relationship to the community. Those who inspect the The local community on April 21 of each Baha'i Cause superficially may deny its year elects by universal adult suffrage an claim to be a religion for the reason that it administrative body of nine members called lacks most of the visible marks by which the Spiritual Assembly. This body, with religions are recognized. But in place of reference to all Baha'i matters, has sole ual or other formal worship it contains a power of decision. It represents the collec-

social principle linking people to a commu- tive conscience of the community with renergy, the loyal observance of which makes respect to Baha'i activities. Its capacity and

spiritual faith coterminous with life itself. power are supreme within certain definite

The Baha'is, having no professional clergy, limitations.

forbidden ever to have a clergy, understand The various local communities unite that religion, in this age, consists in an through delegates elected annually according "attitude toward God reflected in life." to the principle of proportionate representa-

They are therefore conscious of no division tion in the formation of a National Spiritbetween religious and secular actions.

itual Assembly for their country or natural The inherent nature of the community geographical

area. This National Spiritual Assembly, created by Baha'u'llah has great significance likewise composed of nine members, administers all national Baha'i affairs of democracy, of constitutional monarchy, of aristocracy and of communism are every- felt to be of more than local importance.

portance. Spiritual Assemblies, local and Of the Baha'i community it may be de- combine an executive, a legislative clared definitely that its character does not judicial function, all within the limits reflect the communal theory. The rights of Baha'i teachings. They have no the individual are fully safeguarded and the resemblance to religious bodies which can fundamental distinctions of personal endow- articles of faith and regulate the ment natural among all people are fully pre- of belief and worship. They are served. Individual rights, however, are in- responsible for the maintenance terpreted in the light of the supreme law of within the Bah&'i community and

AIMS AND PURPOSES OF THE BAHAI FAITH

for the release of its collective power in This Nineteen Day Feast is conducted service to the Cause. Membership in the simply and informally under a program di- Baha'i community is granted, on personal vided into three parts. The first part condeclaration of faith, to adults.

sists in the reading of passages from writings

Nine National Spiritual Assemblies have of Baha'u'llah, the Bab and 'Abdu'l-Baha a devotional come into existence since the passing of meeting. Next follows general discussion of 'Abdu'l-Baha in 1921. Each National Spir- Baha'i activities the business meeting of itual Assembly will, in future, constitute an consultation, the local community. After the electoral body in the formation of an In- the community breaks bread together and ternational Spiritual Assembly, a consum- enjoys fellowship. The mation which will perfect the administrative

experience which Baha'is receive
 order of the Faith and create, for the first through
 participation in their spiritual world
 time in history, an international tribunal order is
 unique and cannot be paralleled in
 representing a worldwide community united any other
 society. Their status of perfect
 in a single Faith. equality as
 voting members of a constitu-
 Baha'is maintain their contact with the tional body
 called upon to deal with matters
 source of inspiration and knowledge in the which
 reflect, even though in miniature, the
 sacred writings of the Faith by continuous whole gamut
 of human problems and activiprayer, study and discussion.
 No believer ties; their intense realization of kinship with
 can ever have a finished, static faith any believers
 representing so wide a diversity of
 more than he can arrive at the end of his races,
 classes and creeds; their assurance that
 capacity for being. The community has but this unity is
 based upon the highest spiritual
 one meeting ordained in the teachings the sanction and
 contributes a necessary ethical
 general meeting held every nineteen days, on quality to
 the world in this age all these
 the first day of each month of nineteen opportunities
 for deeper and broader experidays given in the new calendar
 established ence confer a privilege that is felt to be the
 by the Bab. fulfillment
 of life.

4. THE SPIRIT OF THE NEW DAY

ff

If man is left in his natural state, he will become lower than the animal and
 continue 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
 barbarism, dimly groping in a world of mental and moral obscurity. God
 has pur- . . .

posed that the darkness of the world of nature shall be dispelled and the
 imperfect
 attributes of the natal self be effaced in the effulgent reflection of the Sun

of Truth."

'ABDU'L-BAHA.

The complete text of the Baha'i sacred tary and explanation of the Baha'i gospel writings has not yet been translated into made by 'Abdu'l-Baha preserves the spir- English, but the present generation of be- itual integrity and essential aim of the relievers have the supreme privilege of pos- vealed text, without the inevitable alloy of sessing the fundamental teachings of Baha'- human personality which historically served u'llah, together with the interpretation and to corrupt the gospel of Jesus and Muhamlucid commentary of 'Abdu'l-Baha, and mad. The Baha'i, moreover, has this dismore recently the exposition made by tinctive advantage, that his approach to the

Shoghi Effendi of the teachings concerning teachings is personal and direct, without the the world order which Baha'u'llah came to veils interposed by any human intermediary. establish. Of special significance to Baha'is The works which supply the Baha'i teach of Europe and America is the fact that, ings to English-reading believers are: "The unlike Christianity, the Cause of Baha'u'llah Kitab-i-Iqan" (Book of Certitude), in rests upon the prophet's own words and not which Baha'u'llah revealed the oneness of the prophets upon a necessarily incomplete rendering of and the identical foundation of oral tradition. Furthermore, the commen- all true religions, the law of cycles accord- The Master, Abdu'l-Baha, taken with American and Iranian Friends.

AIMS AND PURPOSES OF THE BAHAI FAITH

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ing to which the prophet returns at intervals the people of fran about forty years ago to show them the of approximately one thousand years, and way to sound progress and the nature of faith; "Hidden Words," the true civilization; "Tablets of 'Abdu'l-Baha," essence of truths revealed by prophets in three volumes of excerpts from letters writ the past; prayers to quicken the soul's life ten to individual believers and Baha'i comand draw individuals and groups nearer to munities, which illumine a vast range of

God; "Tablets of Baha'u'llah" (Taraz'at, subjects; "Promulgation of Universal Peace," The Tablet of the World, Kalimat, Tajalli- in two volumes, from stenographic records

yat, Bisharat, Ishraqat) , which establish so- of the public addresses by the delivered

cial and spiritual principles for the new Master to Canada and the audiences in

era;"Three Tablets of Baha'u'llah" (Tablet United States during the year 1912; "The of the Branch, Kitab-i-'Ahd, Lawh-i- Wisdom of 'Abdu'l-Baha," a similar record "

Aqdas) the , appointment of 'Abdu'l-Baha as of His addresses in Paris; 'Abdu'l-Baha in

the Interpreter of Baha'u'llah's teachings, London"; and reprints of a number of indithe Testament of Baha'u'llah, and His mes-vidual Tablets, especially that sent to the

sage to the Christians; "Epistle to the Son of Committee for a Durable Peace, The Hague,

the Wolf," addressed to the son of a prom- Holland, in 1919, and the Tablet addressed

inent Iranian who had been a most ruthless to the late Dr. Forel of Switzerland. The

oppressor of the believers, a Tablet which Will and Testament left by 'Abdu'l-Baha

recapitulates many teachings Baha'u'llah had has special significance, in that it provided

revealed in earlier works; "Gleanings from for the future development of Baha'i adthe Writings of Baha'u'llah." The signifi-

ministrative institutions and the Guardiancant Tablets addressed to rulers of Europe ship.

and the Orient, as well as to the heads of To these writings is now to be added the

American about the year 1870, republics, book entitled "Baha'i Administration," consummating them to undertake measures for

sisting of the letters written by general

the establishment of Universal Peace, con- Shoghi Effendi Guardian

as of the Cause

stitute a chapter in the compilation entitled since the

Master's death in 1921, which explains the details of the administrative order. The largest and most authentic body of letters on World Order, Baha'u'llah's Writings in the English language, which make clear the social principles imbedded in Baha'u'llah's Revelation. These latter letters were in 1938 published under the title of "Gleanings from the Writings of Baha'u'llah." This work has Order of Baha'u'llah." Here the Guardian replaced "Baha'i Scriptures" as source of defines the relation of the Faith to the current study and meditation, for the volume includes the Author's words on a great variety of mental tenets of the Baha'i Faith. It is a work which gives of subjects, and has the unique value of to each believer access to the English rendering made by the Guardian a clear insight on the significance of the of the Faith. present era, and the outcome of its international In "Prayers and Meditations by Baha'u-perturbations, incomparably more revealing and at 'llah," Shoghi Effendi has similarly given to the same time more assuring the Baha'i Community in recent years a than the works of students and statesmen in wider selection and a superb rendering of our times. devotional passages revealed by Baha'u'llah. The literature has also been enriched by Shoghi Effendi's The published writings of 'Abdu'l-Baha recent translation of "The are: "Some Answered Questions," dealing Dawn-Breakers," Nabil's Narrative of the Early Days of with the lives of the prophets, the interpretation of Bible prophecies, the nature of eye-witness account of the episodes which resulted from man, the true principle of evolution and

the announcement of the Bab
 other philosophic subjects; "Mysterious on May 23, 1844.
 "The Traveller's Narra-
 Forces of Civilization," a work addressed to tive,"
 translated from a manuscript given
 'Abdu'l-Baha during the last year of His life, Haifa, 1921.

AIMS AND PURPOSES OF THE BAHAI FAITH

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by 'Abdu'l-Baha to the late Prof. Edward a
 beneficent Providence; the sharp outlines
 G. Browne of Cambridge University, is the of
 material sciences gradually fade out in
 only other historical record considered au- the light
 of one fundamental science of life;
 thentic from the Baha'i point of view. a
 profounder sociology, connected with the
 When it is borne in mind that the term inner life,
 little by little displaces the super-
 "religious literature" has come to represent ficial
 economic and political beliefs which
 a wide diversity of subject matter, ranging like waves
 dash high an instant only to sub-
 from cosmic philosophy to the psychology of side into
 the moveless volume of the sea.
 personal experience, from efforts to under- "The
 divine reality," 'Abdu'l-Baha has
 stand the universe plumbed by
 telescope said, "isunthinkable, limitless, eternal,
 imand microscope to efforts to discipline the mortal
 and invisible. The world of creation
 passions and desires of disordered human is bound
 by natural law, finite and mortal.
 hearts, it is any attempt to sumclear that
 The infinite reality cannot be said to ascend
 marize the Baha'i teachings would indicate or
 descend. It is beyond the understanding
 the limitations of the person making the of men,
 and cannot be described in terms
 summary rather than offer possession of a which
 apply to the phenomenal sphere of
 body of sacred literature touching the needs the
 created world. Man, then, is in extreme
 of man and society at every point. The need of
 the only power by which he is able

study of Baha'i writings does not lead to help from the divine reality, that to receive

any simplified program either for the solution alone bringing him into contact with of social problems or for the development of all life. power the source

ment of human personality. Rather should "An intermediary is needed to bring two it be likened to a clear light which illumines into relation with each other. extremes

whatever is brought under its rays, or to Riches and poverty, plenty and need: with spiritual nourishment which gives life to the out an intermediary there could be no relationship. The believer at first chiefly notes the tion between these pairs of opposites. So we

passages which seem to confirm his own perception can say that there must be a Mediator between personal beliefs or treat of subjects close to his tween God and man, and this is none other own previous training. This natural but than the Holy Spirit, which brings the creature nevertheless unjustifiable over-simplification ated earth into relation with the 'Unthinkable of the nature of the Faith must gradually able One,' the divine reality. The divine

subside and give way to a deeper realization reality may be likened to the sun and the that the teachings of Baha'u'llah are as an Holy Spirit to the rays of the sun. As the ocean, and all personal capacity is but the rays of the sun bring the light and warmth vessel that must be refilled again and again. of the sun to the earth, giving life to all

The sum and substance of the faith of created things, so do the Manifestations Baha'is is not a doctrine, not an organization, but their acceptance of Baha'u'llah as divine Sun of Reality to give light and life Manifestation of God. In this acceptance to the souls of men."

lies the mystery of a unity that is general, In expounding the teachings of Baha'u'tunot particular, inclusive, not exclusive, and West, 'Ab-

'llah to public audiences in the limited in its gradual extension by no boundary du'1-Baha frequently encountered the barriers drawn in the social world nor arbitrary tude that, while the liberal religionist might

trary limitations accepted by habits formed well
 welcome and endorse such tenets, the
 during generations lacking a true spiritual Baha'i
 teachings after all bring
 nothing
 culture. new, since
 the principles of Christianity con-
 What the believer learns reverently to be tain all the
 essentials of spiritual truth. The
 grateful for is a source of wisdom to which believer
 whose heart has been touched by
 he may turn for continuous mental and the Faith
 so perfectly exemplified by 'Abmoral development a source of
 truth re- du'l-Baha feels no desire for controversy,
 vealing a universe in which man's life has but must
 needs point out the vital difference
 valid purpose and assured realization. Hu- between a
 living faith and a passive form an history begins to reflect the working of
 mula or doctrine. What religion in its re-

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 newal brings is first of all an energy to of
 reality, balancing the subjective ideal detranslate belief into
 life. This impulse, re- rived from religion in the past.

BahaVllah
 ceived into the profoundest depths of con- has
 removed the false distinctions between
 sciousness, requires no startling "newness" of the
 "spiritual" and "material" aspects of
 concept or theory to be appreciated as a life,
 due to which religion has become sepagift from the divine world.

It carries its rate from science, and morality has
 been
 own assurance as a renewal of life itself; it
 divorced from all social activities. The
 is as a candle that has been lighted, and in whole
 arena of human affairs has been
 comparison with the miracle of light the brought
 within the realm of spiritual truth,
 discussion of religion as a form of belief be- in the
 light of the teaching that materialism
 comes secondary in importance. Were the is
 not a thing but a motive within the hu-
 Baha'i Faith no more than a true revitali- man
 heart.

zation of the revealed truths of former re-
 The Baha'i learns to perceive the universe

ligions, it would by that quickening quality as a
 divine creation in which man has his
 of inner that returning to God, still
 life, destiny to fulfill
 under a beneficent Proviassert itself as the supreme fact of human
 dence whose aims for humanity are made
 experience in this age. known
 through Prophets who stand between
 For religion returns to earth in order to man and the
 Creator. He learns his true
 re-establish a standard of spiritual reality.
 relation to the degrees and orders of the
 It restores the quality of human existence, visible
 universe; his true relation to God, to
 its active powers, when that reality has be-
 himself, to his fellow man, to mankind. The
 come overlaid with sterile rites and dogmas more he
 studies the Baha'i teachings, the
 which substitute empty shadow for sub- more he
 becomes imbued with the spirit of
 stance. In the person of the Manifestation unity,
 the more vividly he perceives the law
 it destroys those imitations of religion
 all of unity working in the
 world today, in-

gradually developed through the centuries
 directly manifest in the failure which has
 and summons humanity to the path of sacri-
 overtaken all efforts to organize the princifice and devotion.
 ple of separation and competition, directly
 Revelation, moreover, is progressive as well manifest in
 the power which has brought to a periodic. Christianity in its original es-
 together the followers of Baha'u'llah in East
 sence not only relighted the candle of faith and
 West. He has the assurance that the
 which, in the years since Moses, had become world's
 turmoil conceals from worldly minds
 extinguished it amplified the teachings of the
 blessings long foretold, now forgotten,
 Moses with a new dimension which history
 which prophesied the coming
 in the sayings
 has seen exemplified in the spread of faith of the
 Kingdom of God.
 from tribe to nations and peoples. Baha'-
 The Sacred Literature of the Baha'i Faith

u'llah has given religion its world dimen- conveys
 enlightenment. It inspires life. It
 sion, fulfilling the fundamental purpose of frees
 the mind. It disciplines the heart.
 every previous Revelation. His Faith stands For
 believers, the Word is not a philosoas the reality within Christianity, within
 phy to be learned, but the sustenance
 of
 Muhammadanism, within the religion of being
 throughout the span of mortal exist-
 Moses, the spirit of each, but expressed in ence.
 teachings which relate to all mankind.
 "The Baha'i Faith," Shoghi Etfendi stated
 The Baha'i Faith, viewed from within, is in a
 recent letter addressed to a public offi-
 religion extended from the individual to em- cial,
 "recognizes the unity of God and of
 brace humanity. It is religion universalized; His
 Prophets, upholds the principle of an
 its teaching for the individual, spiritually
 unfettered search after truth, condemns all
 identical with the teaching of Christ, sup- forms
 of superstition and prejudice, teaches
 plies the individual with an ethics, a so- that
 the fundamental purpose of religion is
 ciology, an ideal of social order, for which to
 promote concord and harmony, that it
 humanity in its earlier stages of development must go
 hand-in-hand with science, and
 was not prepared. Individual fulfillment that it
 constitutes the sole and ultimate
 has been given an objective social standard basis
 of a peaceful, an ordered and progres-

AIMS AND PURPOSES OF THE BAHAI FAITH

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sive society. It inculcates the principle of admit
 that, whether or not by their test the
 equal opportunity, rights and privileges for teachings
 of Baha'u'llah are "new," the
 both sexes, advocates compulsory education, world's
 present plight is unprecedented,
 extremes of poverty and wealth,
 abolishes came
 without warning save in the utterrecommends the adoption of an auxiliary in-

ances of Baha'u'llah and 'Abdu'l-Baha, and
 ternational language, and provides the nec- day by
 day draws nearer a climax which
 essary agencies for the establishment and strikes
 terror to the responsible student of
 safeguarding of a permanent and universal current
 affairs. Humanity itself now seems
 peace." to share
 the prison and exile which an unbe-
 Those who, even courteously, would dis- lieving
 generation inflicted upon the Glory
 miss a Faith so firmly based, will have to of God.

5. A BACKGROUND OF HEROIC SACRIFICE

rf
 O

My beloved friends! You are the bearers of the name of God in this Day. Yow
 have
 been chosen as the repositories of His mystery. It behooves each one of you to
 manifest
 the attributes of God, and to exemplify by your deeds and words the signs of
 His righteousness, His power and glory. . . . Ponder the
 words of Jesus addressed to His disciples ,
 as He sent them forth to propagate the Cause of God."

THE BAB.

The words of Baha'Vllah differ in the "Gate"),
 their hopes had been realized, and
 minds of believers from the words of phi- under the
 Bab's inspiration scattered themlosophers because they have been given sub-
 selves as His apostles to arouse the people
 stance in the experience of life itself. The and
 prepare them for the restoration of
 history of the Faith stands ever as a guide Islam to
 its original integrity. Against the
 and commentary upon the meaning and in- Bab and
 His followers the whole force of
 fluence of the written text. church
 and state combined to extinguish a
 This history, unfolded contemporane- fiery zeal
 which soon threatened to bring
 ously with the rise of science and technology their
 structure of power to the ground.
 in the West, reasserts the providential ele- The
 ministry of the Bab covered only the
 ment of human existence as it was reasserted six years
 between 1844 and His martyrdom

by the consecration and personal
 spiritual by a military
 firing squad in the public
 suffering of the prophets and disciples of square at
 Tabriz on July 9, 1850.
 former times. In the
 Bab's own written message He in-
 The world of Islam one hundred years interpreted
 His mission to be the fulfillment
 ago lay in a darkness corresponding to the of past
 religions and the heralding of a
 most degraded epoch of Europe's feudal age. world
 educator and unifier, one who was to
 Between the upper and nether millstones of come to
 establish a new cycle. Most of the
 an absolutist state and a materialistic church, Bab's
 chosen disciples, and many thousands
 the people of Iran were ground to a con- of
 followers, were publicly martyred in
 dition of extreme poverty and ignorance. towns and
 villages throughout the country
 The pomp of the civil and religious courts in those
 years. The seed, however, had been
 glittered above the general ruin like fire- buried
 too deep in hearts to be extirpated by
 damp on a rotten log. any
 physical instrument of oppression.
 In that world, however, a few devoted After the
 Bab's martyrdom, the weight of
 souls stood firm in their conviction that the official
 wrath fell upon Husayn-'Ali, around
 religion of Muhammad was to be purified by whom
 the Babis centered their hopes.
 the of a spiritual hero whose coming
 rise Husayn-'Ali was
 imprisoned in Tehran, ex- was assured in their interpretation of His
 iled to Baghdad, from Baghdad sent to
 gospel.
 Constantinople under the jurisdiction of the
 This remnant of the faithful one by one Sultan,
 exiled by the Turkish government to
 became conscious that in 'All -Muhammad,
 Adrianople, and at length imprisoned in the
 since known to history as the Bab (the desolate
 barracks at 'Akki.

In 1863, while delayed outside of Bagh- of 'Abdu'l-Baha's commentary and explanadad for the preparation of the caravan to tion is that it makes mental and moral conbe dispatched to Constantinople, Husayn- nection with the thoughts and social condi- 'Ali established His Cause among the Babis tions of both East and West. Dealing with who insisted upon sharing His exile. His matters of religious, philosophical, ethical declaration was the origin of the Baha'i and sociological nature, 'Abdu'l-Baha ex- Faith in which the Bab's Cause was ful- pounded all questions in the light of His filled. The Babis who accepted Husayn- conviction of the oneness of God and the 'Ali as BahaVllah (the Glory of God) were providential character of human life in this fully conscious that His mission was not a age. development of the Babi movement but a The international Baha'i community, new Cause for which the Bab had sacrificed grief -stricken and appalled by its loss of the His life as the first of those who recognized wise and loving "Master" in 1921, learned the manifestation or prophet of the new age. with profound gratitude that 'Abdu'l-Baha During forty years of exile and imprison- in a will and testament had provided for the continuance ment, BahaVllah expounded a gospel which and future development of interpreted the spiritual meaning of ancient the Faith. This testament made clear the scriptures, renewed the reality of faith in nature of the Spiritual Assemblies estab- lished in the God and established as the foundation of hu- text of BahaVllah and inaugman society the principle of the oneness of urated a new center for the widespread commankind. This gospel came into being in munity of believers in the appointment of the form of letters addressed to individual His grandson, Shoghi Eff endi, as Guardian of the Baha'i Faith. believers and to groups in response to ques- During the tions, in books of religious laws and princi- seventeen years of general

ples, and in communications transmitted to confusion since
 1921, the Baha'i community
 the kings and rulers calling upon them to has carried
 forward the work of internal
 establish universal peace. consolidation and
 administrative order and
 This sacred literature has an authoritative has become
 conscious of its collective re-
 commentary and interpretation in the text sponsibility for
 the promotion of the blessed
 of 'Abdu'l-Baha's writings during the years gospel of
 BahaVllah. In addition to the
 between BahaVllah's ascension in 1892 and task of
 establishing the structure of local
 'Abdu'l-Baha's departure in 1921, Baha'- and national
 Spiritual Assemblies, the beu'llah having left atestament naming 'Ab-
 lievers have translated Baha'i literature into
 du'1-Baha (His eldest son) as the Interpreter many languages,
 have sent teachers to all
 of His Book and the Center of His Cove- parts of the
 world, and have resumed connant,
 struction of the Baha'i House of Worship
 The imprisonment of the Baha'i com- on the shore of
 Lake Michigan, near Chimunity at 'Akka ended at last in
 1908, cago, the completion of which will be imwhen the Young
 Turks party overthrew the pressive evidence of the
 power of this new
 existing political regime. Faith.
 For three years prior to the European In the general
 letters issued to the Baha'i
 War, 'Abdu'1-Baha, then nearly seventy community by
 Shoghi Effendi in order to
 years of age, journeyed throughout Europe execute the
 provisions of 'Abdu'l-Baha's tesand America, and broadcast in public ad-
 tament, believers have been given what they
 dresses and innumerable intimate gatherings are confident
 is the most profound and acthe new spirit of brotherhood and
 world curate analysis of the prevailing social dis-
 unity penetrating His very being as the con- order and its
 true remedy in the World Orsecrated Servant of Bahi. The significance
 der of BahiVIUh.

SURVEY OF CURRENT BAHAI
 ACTIVITIES IN THE EAST
 AND WEST
 INTERNATIONAL

BY HORACE HOLLEY

IN A world of swiftly augmenting violence and social influence and disorder the Baha'i community of a true world soverhas become more profoundly conscious of eignty in the realm of conscience and will. the blessedness of the spirit of peace emanating from devotion to the Faith of Baha'u-Assemblies have become recognized 'llah. The period 1936-1938, characterized functions creating the foundation outwardly by such social perturbation, has justice upon earth. The indibeen for Baha'is a truly Providential oppor-vidual believer has been subjected to an in-tunity for realizing the impassable gulf that obligation to leave behind any lies between faith and unfaith, between in-subjective views incompatner effort to become identified with the ible with the World Order of Baha'u'llah.

forces of the new age and outer response to Baha'i community the qualthe pressure of uncontrollable historical ity of the Baha'i life, in distinction to necessities. The tragic burden of life in a environment, has become in-disintegrating civilization has for Baha'is been lightened by access to such vital addi-been a striking progress in tions to the creative Word as "Gleanings characteristics of world citizenship from Writings of Baha'u'llah" and the Baha'i and is the "Prayers and Meditations by Baha'u'llah," in renewal of religion in this translations made by the Guardian of the have deepened their own Faith. Shoghi Effendi's "The Unfoldment of collective relationships to the World Civilization," written in March, have obtained immunity 1936, brought vivid realization of the sharp diseases which, in the form contrast between the spirit underlying the

exerted an equivalent to that of order and Their Spiritual as social of order and Providential oppor-creasing thoughts and the In each local historical the life of the tensified. The result has the which distinguishes the endowment of the age. The Baha'is personal and Faith, and thereby from those social of political and

economic philosophies sanc-

Baha'i community and the materialism tioning violence
and breeding strife, have

which represents the final extremity of an- ravaged mankind in
this period.

cient religions in decay.

While the Baha'i

commonwealth still re-

The Baha'i community, responding to the mains a spiritual and
ethical reality and its

visible workings of divine destiny, has organic social

virtues are latent and undelearned more consciously to cherish all those

veloped, the believer has become the more

instruments by which world unity is being aware of their

ultimate potency as he witestablished in a world at war. The spiritual

nesses the daily failure of any other form

power expressed through their Guardian has of society to

safeguard the true interests of

become for them both symbol and assurance human life. What

wonder, therefore, that he

that the oneness of God is indissoluble from cherishes, despite

the material weakness and

a process building the oneness of man. His insignificance of

his community, its comguidance of a community outwardly sepa-

pletely superhuman sources of confidence

rated in more than forty countries has and hope!

From prayer and meditation on

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the Sacred Writings of Baha'u'llah he derives and utterly

confident of the ultimate tri-

as from an inexhaustible spring an insight umph of His Faith.

into the future far outweighing his lack of

material power and influence in the present

AMERICA

hour. Since there can be no other future Between March

26, 1916, and April 22,

for mankind than that ordained by the 1917, 'Abdu'l-Baha

revealed fourteen Tab-

Manifestation of God, the Baha'i looks out lets creating a

worldwide teaching mission

as from a firm stronghold upon the prevalent for the Baha'is of
the United States and

struggles of East and West, perceiving that Canada. Of these

Tablets, four were dithe confusions of time can never alter the

rected to the entire Baha'i community and

inevitable workings of cause and effect. two were addressed

to the believers in each

The Baha'i, moreover, has come to realize of five

definitely defined regions the

that the augmentation of spiritual force ac- Northeastern

States, the Southern States,

cruing to every individual believer engaged the Central

States, the Western States, and

in active service surpasses his experience in Canada.

former years. The issue has been drawn so An island of

peace in the raging sea of

clearly between Baha'i and non-Baha'i that war, 'Abdu'l-Baha

threw open the doors bethe believer feels astonished at his own posi-

tween time and the timeless reality and to

tive assurance in upholding the Message the followers of

Baha'u'llah disclosed with

under the most unfavorable conditions of majestic power the

working of cause and

opposition or unbelief.The powers of oppo- effect. From the

mountain of His vision

sition, formidable in appearance, have not He beheld the

unfoldment of the Law of

relieved the mass of mankind of its anxious Peace, and shared

that vision with the

disquietude and its gnawing unrest. Dealing American Baha'is.

The Tablets could not

with human beings from the spiritual point at that time be

delivered, since Palestine was

of view, the Baha'i discovers how inade- cut off from

Amenta. They reached the

quately the armor plate of creed, of eco- American Baha'is

in the spring of 1919, and

nomic or political philosophy, protects the were presented at

the Annual Convention in

true inner conscience of his fellow man. A that year.

host of seekers surrounds the believer on all The mission

itself far exceeded the capacsides,even though so many have not even

ity of the Baha'i community to undertake or

yet become aware that their personal unrest even appreciate at

the time. It fired the

is the beginning of seeking. souls of

individual believers, but no institu-

The Baha'i, finally, has come to the real- tions existed

capable of arousing unified

ization that his community is capable of response.

The Tablets created a spiritual

extraordinary collective action. In the East, reality for which

the human capacity had to be developed in the evidence lies in the steady development later years. "In the conof the institutions of the Faith and in far-tingent world there are many collective reaching teaching work. In the West, con-centers," He wrote, "which are conducive to tinuance of Temple construction, teaching association and unity between the children plans extending to new countries and regions of men. For example, patriotism is a collecand the formation of new Spiritual Assem-tive center; nationalism is a collective cen-blies, testifies to an organic strength the ter; identity of interests is a collective scope of which increases from year to year. center; political alliance is a collective cen- Therefore, with a deep and poignant rever- ter; the union of ideals is a collective center, ence, the followers of Baha'u'llah feel and the prosperity of the world of humanity themselves part of a world commonwealth is dependent upon the organization and integral in aim and outlook, sundered by no promotion of the collective centers. Neverboundaries of nation, race, class or creed, theless, all the above institutions are in fully aware of the perilous and oppressive reality the matter and not the substance, divisions of the society about them, obedient accidental and not eternal temporary and to its civil obligations, suffering with its not everlasting.

With the appearance of agony, but unblinded by its mass hysterias great revolutions and upheavals, all these

CURRENT BAHAF ACTIVITIES

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collective centers are swept away. But the American continent might ere termination collective center of the Kingdom, embody- (of) century (1944) embrace this glorious

ing the Institutes and divine Teachings, is (the) light (of the) Faith of Baha'u'llah the eternal Collective Center. It establishes and establish (the) structural basis of His relationship between the East and the West, World

Order."

organizes the oneness of the world of hu- From the
hour when this message was premanity, and destroys the foundation of
sented, the American believers have made
differences." So briefly and so calmly, the supreme and
collective effort to rise to that
Interpreter of Baha'u'llah's Revelation estab- world of
action and complete consecration
lished a truth which anticipated all the revealed
in 'Abdu'l-Baha's words. Their
tragic experiences of the post-war world, realm of
responsibility has widened to inendeavoring as it has to build civilization
clude Mexico, Central America, the islands
upon those limited interests which may not of the
Caribbean Sea and South America. A
survive the "appearance of great revolutions sense
of intimate personal conviction has
and upheavals." grown
rapidly in the hearts. The feeling of
Again, 'Abdu'l-Baha wrote: "The blessed crisisand
challenge has galvanized the com-
Person of the Promised One is interpreted in munity. It
has become realized that true
the Holy Book as the Lord of Hosts, i.e., the faith means
capacity for growth, that a
heavenly armies. By heavenly armies those passive and
static acceptance of the Baha'i
souls are intended who are entirely freed teachings
is sterile and unacceptable.
from the human world, transformed into Among
the successive letters and cablecelestialspirits and become divine angels.
grams received from Shoghi Effendi in pur-
. . These souls are the armies of God and
. suance of the
mission laid upon America, the
the conquerors of the East and the West." following,
dated July 30, 1936, was espe-
These Tablets, as may be realized now, cially impressive:
"I entreat American beforecast a degree of conscious
maturity lievers (to) ponder afresh (the) urgency
which the early Baha'is could not foresee, (to)
rededicate themselves (to the) task (of
and established the world of action amid a the)
complete fulfillment (of the) Divine
community still clinging to the subjective Plan. .
Time is short. (The) sands (of

and personal elements of faith. Individuals a)
 chaotic, despairing civilization (are)
 and local communities, however, did respond steadily
 running out. Founded on (the)
 to the Master's inspiration, most notably in unity
 (and) understanding so splendidly
 the case of Martha L. Root, whose historic achieved,
 functioning within (the) frameinternational teaching work drew its orig-
 work (of the) administrative Order (so)
 inating impulse from 'Abdu'l-Baha's world- laboriously
 erected, inspired (by the) vision
 encircling Plan. (of the)
 Temple edifice (so) nobly reared,
 Twenty-four years had to pass after the galvanized
 into action (by the) realization
 date of His journey to America in 1912 be- (of the)
 rapidly deteriorating world situafore the mission could become a
 definite tion, (the) American Baha'i
 community
 objective for the American Baha'is. From should rise
 as never before (to the) height
 Shoghi Effendi the Convention of 1936 re- (of the)
 opportunity now confronting it.
 ceived a cablegram containing these words: Audacity,
 resolution (and) self-abnegation
 "Appeal (to) assembled delegates ponder (are)
 imperatively demanded."
 historic appeal voicedby 'Abdu'l-Baha (in) In a
 cablegram addressed to the Annual
 Tablets (of the) Divine Plan. Urge earnest Convention
 held in 1937, the Guardian
 deliberation with incoming National Assem- added the
 task of completing the external
 bly (to) insure its complete fulfillment. decoration
 of the House of Worship to the
 First century (of) Baha'i Era drawing to a teaching
 work assigned to the remaining
 close. Humanity entering outer fringes years of
 the first century of the Baha'i era.
 most perilous stage of its existence. Oppor- "First,
 prosecute uninterruptedly teaching
 tunities (of) present hour unimaginably campaign
 inaugurated (at) last Convention
 precious. Would to God every State within in
 accordance (with) Divine Plan. Second,

American Republic and every Republic in resume
with inflexible determination ex-

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terior ornamentation (of) entire structure and remain long
enough in new regions to

(of) Temple. . No triumph can more

. , form groups of resident Baha'is;

in other

signalize termination (of) first

benefit tingly cases a local

group by its own activity decency (of) Baha'i era than accomplish-

veloped to the point of electing a Spiritual

ment (of) this twofold task. Advise pro- Assembly; while in

still other instances an

longation (of) Convention sessions (to) established

Baha'i community had carried

enable delegates consult National Assembly out a plan for

establishing a new group in

to formulate feasible Seven Year Plan (to) some nearby city.

Noteworthy likewise has

assure success Temple enterprise. No sacri- been the development

of a vast number of

fice too great for community so abundantly informal home or

"fireside" study classes in

blessed, (so) repeatedly honored." the established

communities. In some cities,

In response to the vast enlargement of in addition to the

lectures and classes conteaching responsibility, an Inter- America

ducted at the Baha'i Center, from five to

Committee was formed in 1936 to initiate twenty homes

maintained study programs

and supervise activities in Mexico, Central for seekers.

Eighty-two new cities were

America, South America and the islands of opened to Baha'i

teaching activity during

the Caribbean sea. 1937-1938.

The United States and Canada were The subject of

teacher-training has remapped out with Regional Teaching Com-

ceived greatly increased attention. In this

mittees to intensify effort in all areas and field the three

Summer Schools exert para-

particularly in those not yet represented in mount influence,

raising the standard both

the Baha'i community. of knowledge and of

instruction throughout

In 1937 a schedule of Temple construc- North America.

At least fifteen local Assemblies were reported having initiated teacher-

possible to complete the external decoration training classes in their locality. This

by successive contracts within the necessary significant development, making for a flexible period of seven years.

bility in the presentation of the Teachings

The larger events of the two-year period to individuals, public audiences and study

under review can be described in connection classes, reflects

not only the fact that a body

with these three actions of the National of fundamental and

authentic Baha'i literature

Spiritual Assembly. ture has become

available in book form but

In summarizing the teaching work also the fact, noted in a previous Inter-

conducted in North America during 1936- national Survey,

that the Baha'i community

1937, the Teaching Committee reported that itself has grown

out of the simple, evangelic

Baha'i groups or individual believers had cal stage of

experience and entered the

been established in five of the twelve unoc- maturity of

conscious spiritual citizenship in

occupied States or Provinces: Nebraska, Wy- the World Order of

Baha'u'llah.

oming, Oklahoma, North Dakota, North

The current

two-year period witnessed

Carolina, and the Faith had been carried to the first determined

and organized effort to

forty-two new cities. Teaching circuits set spread the Faith

into the other American

up in various parts of the country made it countries. Mr. and

Mrs. Louis G. Gregory

possible for a succession of lecturers to visit spent several months

in Haiti, and left a

a total of thirty-eight cities in four different number of serious

students of the Teachings.

regions. Eight new Spiritual Assemblies

Mrs. Isabel Stebbins

Dodge, resident in Peru,

were formed on April 21, 1938, making a was joined by her

mother and, with her, a total of seventy-eight Assemblies in

the widespread interest in the city of Lima.

United States and Canada.

Mrs. S. W.

French likewise contributed to

In some instances the new areas were cultivated by devoted pioneer Baha'is who America. Mrs. French, more abandoned their homes and daily occupations over, secured interesting publicity in the in order to settle and build their lives anew and made contacts in in another part of the country. In other Bahia, where Miss Leonora instances individuals- were enabled to travel resided so many years for the

CURRENT BAHAI'f ACTIVITIES

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sake of the Faith. Mrs. Frances Benedict Australia and New Zealand; and the truly Stewart attended the People's Conference at rendered by the American Buenos Aires in November, 1937, and established interest among many Latin American Sharpe in Tihiran.

delegates. Miss Beatrice Irwin devoted some at the Intersix months to teaching in Mexico City and Bureau, Geneva, Mr. and other Mexican towns during 1937, lecturing, valued assistholding study groups and supplying literature to persons of influence and capacity. Effendi, dated To Mexico City also came Mrs. Stewart, who found it possible to instruct a group who, on believers April 21, 1938, proceeded to establish the first Spiritual Assembly in the Americas out-beyond the strain side of the United States and Canada. Miss Eve Nicklin carried on very helpful activity in Bahia for a number of months. The problem of creating a body of Baha'i steadily unliterature in Spanish has been vigorously tackled by the Inter-America Committee,

the activities in that around South press of Valparaiso Magallanes and Holsapple has

heroic services Baha'is resident abroad, Miss Sofia and Mrs. and Miss

After completing their work national Baha'i Mrs. Charles Bishop rendered ance to the A message from Shoghi November 25, 1937, crowns the effort of the American period: "As I lift up my gaze and stresses which a necessarily experience, and scene which the indomitable American Baha'i community is folding, I cannot which the driving force of

their ceaseless
 with the result that two pamphlets were labors has acquired and the
 heights which
 newly translated and published, other pam- the sublimity of
 their faith has attained.
 phlets assigned to translators, and the policy The outposts of a Faith,
 already persecuted
 adopted of publishing at least one Spanish in both Europe and Asia,
 are in the Ameritext a year. The need of teachers able to can continent
 steadily advancing, the visible
 speak the native language of South Ameri- symbols of its
 undoubted sovereignty are
 can countries has limited the scope of per- receiving fresh luster every
 day and its manisonal teaching work during these beginning fold
 institutions are driving their roots
 years. The need for an International Train- deeper and deeper into
 its soil. Blest and
 ing School in North America, to prepare honored as none among its
 sister communi-
 Baha'i teachers for work in other countries, ties has been in
 recent years, preserved
 has become apparent. through the
 dispensations of
 inscrutable
 Meanwhile, however, individual Ameri- Divine Providence for a destiny
 which no
 can Baha'is have continued to render impor- mind can as yet imagine, such
 a community
 tant in Europe and the Orient,
 services cannot for a moment afford to be
 content
 revealing the continued inspiration received with or rest on the laurels
 it has so deservfrom the Tablets of 'Abdu'1-Baha. edly won.
 It must go on, continually go on,
 Record is therefore made of the following exploring fresh fields, scaling
 nobler heights,
 international services: first and foremost, laying firmer foundations,
 shedding added
 Miss Martha L. Root's teaching work in splendor and achieving added
 renown in the
 Japan, China, India and Burma; Miss Mary service and for the glory of
 the Cause of
 Maxwell's notable teaching activities in Ger- Baha'u'llah. The seven year
 plan which it
 many; the accomplishments of Mrs. J. Ru- has sponsored and with which
 its destiny is

hanguiz and Miss Jeanne Negar Bolles in so closely interwoven,
must at all costs be
Europe, particularly that leading to the prosecuted with increasing
force and added
formation of a Spiritual Assembly in Buda- consecration. All should
arise and participate; Mme. Orlova's lectures in Northern pate. Upon
the measure of such a participa-
Europe, Germany and England; Mrs. Lorol tion will no doubt depend
the welfare and
Schopflocher's ardent activities in Europe progress of those distant
communities which
and her publication of "Sunburst," a book of are now battling for their
emancipation.
travel and Baha'i experience, in London; Mr. To such a priceless privilege
the inheritors of
Siegfried Schopflocher's many
meetings in the shining grace of Baha'u'llah cannot
Australia, India and Burma; Mrs. Stewart surely be indifferent. The
American be-
French's lectures and publicity in cities of lievers must gird up the
loins of endeavor
'Abdu'l-Baha at Leland Stanford University, October 8, 1912.

The bridge in Baghdad across which BahaVllah passed on His way to
the garden of Ridvan.

CURRENT BAHAF ACTIVITIES

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and step into the arena of service with such added to the House of
Worship by the conheroism as shall astound the entire Baha'i
tract for the external decoration of the
world. Let them be assured that my prayers gallery unit, the
value of Baha'i property in
will continue to be offered on their behalf." North America was
increased during these
Immediately following the 1937 Conven- two years by more than
\$30,000.
tion a Technical Committee studied the fac- The following
reports supply the importors entering into the resumption of
tant details of the teaching activities already
Temple
construction, and in August of that year re- brieflymentioned.
(Miss Martha L. Root's
ported its findings and recommendations to work is reported
separately in a separate secthe Temple Trustees, whereupon a contract
tion later on in the survey.)
was entered into with Mr. John J. Earley for From Miss Mary

Maxwell has been rethe external decoration of the gallery section ceived a graphic description of her teaching of the House of Worship at Wilmette.

By in Germany, 1935-36.

the end of the two-year period under con- "The first contact that I made with the Baha'is of Germany sideration, April 21, 1938, the models and was on the occasion of molds called for by Mr. Bourgeois* exquisite the Esslingen Summer School in August of 1935. Of all the designs had been completed and a number of many and varied impresfinished castings put in place. The con- sions that flowed into my mind the deepest struction schedule as adopted by the con- and most sacred was that of hearing the tractor included the completion of the nine meeting opened by reading a Baha'i prayer sides of the gallery section before the end of in German. Though I could scarcely under- 1938, except for six or seven of the nine stand it, the power and beauty of the crepylons, all of which were to be cast in place.

ative Word was distinct and a consciousness

The unfinished pylons were to be completed of the innate and glorious oneness of the folby early spring, 1939, for an estimated cost lowers of BahaVllah the world over of \$125,000. The estimated cost of all the streamed into me with a sense of joy and external decoration had been fixed at gratitude.

How much we American visitors \$350,000. learned at that summer school session!

The end of the first of the vitally impor- Those of us, who like myself, knew practitant seven years before the end of the first cally no German still took away at the end century of the Baha'i era therefore witnessed of the week a wealth of new concepts. It is a great achievement in almost a two mile walk from the village of Temple construction as well as in the teaching activities. Esslingen to the top of the mountain where

In addition, the Baha'i facilities of the the 'Baha'i Home' is, taxis being rare and American community were considerably expensive all excursions are on foot when augmented by the gift of a dormitory to the one cares to go down

for any reason and as
 Summer School at Geyserville, California, we would toil back up
 the steep hill on a hot
 and the gift of a Hall for religious and lec- August day we used to
 laugh and gasp and
 ture meetings at Green Acre Summer School ask each other how
 many people would at Eliot, Maine, together with improvements
 tend the American summer schools under
 and added accommodations in the Green the same
 circumstances? I must say we felt
 Acre Inn and adjoining cottages, and the rather ashamed of our
 luxury-loving standpresentation to Green Acre of a cottage and
 ards. The Meetings, though an atmosphere
 several acres of land. Two lots were also of informality
 prevails among the German
 donated to the property held by Trustees at friends and greatly
 adds to the sense of be-
 West Englewood, New Jersey. The house at ing one large family,
 were serious and schol-
 Maiden, Massachusetts, consecrated to arly. There was time
 after lunch to walk,
 'Abdu'l-Baha, was left by its owner, the late discuss in
 small groups and form valued
 Miss Maria Wilson, in a condition demandfriendships. The evenings were spent
 listening considerable repair and improvement,
 ing to music, provided often by a father and
 and the Trustees found it possible during his son of ten, or in
 recitation of poetry or
 1937 and 1938 to carry out a number of informal
 talks. The work is all done
 urgent repairs. In addition to the value through the devotion
 and sacrifice of the be-

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lievers, some even taking their annual holi- March 10,
 arrival in Rostock, evening
 day at this time in order to work in the
 meeting.

"

kitchen. Indeed building itself was
 the 11, arrival in Warnemimde,
 evening
 largely erected by the Baha'is themselves.

meeting

"

Such an atmosphere cannot but impress even 12,
 arrival in Hamburg.

"

a stranger to the Cause. Mrs. Helen Bishop 13,
evening meeting.
most courteously suggested I take over her
scheduled talk on 'The Dawn-Breakers/
community life I found that True to all
which I did and experienced the miseries of each center had
its particular problem, its
having to have every word translated. This particular strong
points. The Dresden
provided the greatest incentive for my learn- Baha'is, a devoted
handful of sincere and
ing German in all haste. loyal
believers, needed a good resident
"After the summer school I left Germany teacher: the Leipzig
ones were not allowed to
for Belgium and while there received a letter hold any private
meetings due to a police
from Shoghi Effendi encouraging me to ruling on all
societies in that city: the Berlin
make Germany the center of my activity in friends were a group
with a large percentage
Europe and expressing the opinion that my of Jews, old and
staunch Baha'is, but this
future work would be greatly helped constituted a
delicate situation not only
through my collaboration with the German locally but
nationally because of the general
Baha'is. In December I returned to Munich conditions.
The Rostock-Warnemiinde
where I remained until March. For the first group were
active but small: Hamburg
time in the history of the Cause in that city needed, as is often
the case when the Cause
a regular Baha'i group met there, commemo- passes from the
informal group stage to that
rated the Nineteen Day Feasts, and held a of the
Administration, a resident worker
weekly study class. This was made possible and so I
remained there until the end of
as Mrs. J. Ruhanguiz Bolles, Miss Bertha April. What
work" I did consisted of look-
Matthiesen, Miss Jeanne Bolles and myself ing up and visiting
the old members of the
were living there and all believers, albeit first Hamburg group,

of trying to bring a

Americans. However Mr. Alfons Grassl
understanding of the nature and pur-

clearer

attended every meeting and considered him-
Administration and sometimes

pose of Baha'i

self a Baha'i and indeed has since been ac-
weekly meetings. Also to

giving talks at the

cepted by the German National Spiritual
collaboration with the National

arrange in

Assembly as one, being the first Munich
America for a meeting

Youth Committee of

Baha'i. Other interested people attended the
young people to celebrate

of the Hamburg

small group that met in our rooms and no
Day in the same way as

the Naw-Ruz

doubt the first foundation for a future
over were doing on

groups the world

spread of the Cause there was laid.

March 22.

"In March I started out on a speaking
has gone through

"The Cause in Germany

tour to all the places where there were
as in America; from

much the same phases

Baha'is in Germany. This trip was arranged
held together groups who

informal, loosely

by the Teaching Committee and as my Ger-
of the teachings and

loved the broadness

man was not strong enough to speak ex-
glorious personalities of its

cherished the

temporarily I wrote a speech on the sub-
period of test and struggle

central figures; a

ject of the Administration and my teacher

after the ascension of 'Abdu'l-Baha; the uncorrected the grammar. The

schedule was foldment of the concept of the World Oras follows:

der, its laws and implications

by the

Guardian and the attendant reaction of some

March 6, arrival in Dresden,

individuals who were

not attracted to the

"

7, evening meeting.

entirety of the Faith but rather

those points

"

8, arrival in Leipzig, evening meet-
views and,

that dovetailed with their own

ing. finally, the definite, strong,
deep establish-
"

9, arrival in Berlin, evening meet- ment of the Administrative Order
which is

ing. now firmly achieved in Germany, but which

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nevertheless needed to be elucidated to many National Assembly held
their meeting dur of the former type of believer, anxious to ing the
summer school session and were
understand it. It was in helping to elucidate most kind in allowing me
to report my imthese things that the traveling American be- pressions
of the work in the different centers
lievers could render their share of service to of Germany. Also at
the same to suggest to
their German co-workers. For profundity, them that they organize
a Youth Committee
thoroughness and maturity of understanding for the Baha'i youth.
There were a number
we shall need to borrow much from them in of most active and eager
young believers at
return. the summer school and

through discussions

"Mr. Klitzing, a believer living in Graal with them the idea of
proposing this to the

near Rostock, offered me the hospitality of National Assembly arose.

The National Ashis home, which was very much appreciated
sembly accepted the suggestion and promptas I was somewhat exhausted from my
first ly nominated a committee.

effort alone in the teaching field. We were "After the

Summer School I visited

able to give the message to a number of the Munich and then the

other groups in the

towns-people and we hope in the future they southern part of Germany

which I had not

will call it to mind

and be comforted by it. covered in my previous tour: Heidelberg,

From Graal I attended the 'Norddeutsche- Karlsruhe, Geisslingen,

Frankfurt and back

tagung,' a regional conference held over the to Hamburg where I was

joined by my

week end and having members from Warne- mother who had also been

visiting the varimiinde, Rostock, Hamburg, Berlin, Dresden ous

southern centers. The work in Hamas well as Dr. Muhlschlegel from

Stuttgart burg had become much more active.

Mrs.
 and Miss Sorensen from Copenhagen, Denmark. Held in an old farm house in a small friends had visited it and village, Diedrichshagen, near Warnemiinde life. Jeanne Bolles and it presented both isolation and charm as a group there which met background for the sessions, the friends rent-deep interest in the ing extra rooms in nearby houses and bunk-one youth in it was ing together. This was the second annual Helmut Prietzel, and conference to be held and it was well at- After over a tended by Baha'is and some interested I left to join Mr. friends. Klitzing in Schwerin, the capital of Meck- "The latter part of June and early July his wife had I spent in Berlin but felt the work there worked there and he required mature resident teacher who a was most anxious to start activities again. would carry on for a period of months, at together in the least. Returning from Paris in August, I this particular small again did some work in Munich, this time very conservative dishelping my mother teach. We then at- trict and one whose racial feelings run tended the Esslingen Summer School to- strong, proved an almost impossible territory. gether. The Summer School Committee had In spite of the good will of all concerned, we kindly asked me to speak and this time it left feeling convinced that it was a center was in German, an incorrect but very sin- which required patient and wise husbanding. In the future cere German, which all the friends accepted it will surely spring to life again. in the spirit in which it was given and over-

looked the many mistakes. How happy to "I met my mother in
 Rostock and after a week's work with the
 again see the faces of the Baha'is, grown so
 friends of that city and Warnemiinde we went
 near and dear through a year's association, to
 to Berlin and, without being able to
 know their problems, speak their language,
 arrange any meeting, left on December 25
 love their beautiful country and respect their
 for Rome-Naplespeople. I truly realized what I had gained Haifa,
 the point of longing for all Baha'is
 through my close association with them, as once they set foot on
 European soil. Travel-
 Shoghi Effendi had said I would. The ing is one of the
 most fruitful ways of

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teaching and on trains I found myself con- Honolulu very early
 on August 23, but not continually telling people the purpose of my
 withstanding the early hour, we were met by
 visit to their country. The Germans are two of the friends
 and garlanded with leis while they greeted
 very friendly and they always like to be
 us with beautiful enthusiastic to strangers, most particularly
 siasm and presented an invitation to lunch
 nowadays when foreign opinion is so bitter with all the
 members of the Baha'i Comagaint them, and as I truly loved their
 munity at the home of Mrs. Marques at one
 country and as a Baha'i remembered the o'clock. After a
 drive in the morning we
 wonderful promises 'Abdu'l-Baha has made were met and
 conducted to the house and
 regarding them, it was easy for me to pour there were gathered
 all of the friends who
 out to them a part at least of the Cause I were in Honolulu at
 the time and it was a
 loved and was trying to serve. Many peo- blessed reunion.
 After lunch we gathered
 ple have heard of the Cause in Germany about in a
 large circle and discussed many
 through the German friends and travelers important matters
 connected with the Adfrom abroad, but the people of Europe are
 ministrative Order or with the teaching
 stifled with fear, fear of war, of hunger, of work. The friends
 were most eager and at
 misery, things they have tasted of in a way the end of the
 afternoon when it was time
 unknown to the North Americans. When for us to return to

the ship we felt that our

they do find the time ripe in their lives to discussion was only
just begun and we

turn to, and accept these teachings, all that parted with the
joyful anticipation of meetthey have suffered will be a wonderful

ing again on our return when our schedule
foundation for their great services. Every permitted another
stop of one day.

Baha'i who has associated with his German "The voyage
between Honolulu and our
brothers and sisters cannot but feel and next port,
Pago-Pago (pronounced Pang-o) which is one of the Samoan group, realize this, and love and honor them."

Mrs. Nellie S. French has supplied an out- is five days of
tropical sea which I should like

line of her experiences in Honolulu, New to describe,
especially in connection with the
Zealand and Australia from August to Oc- appearance of this
beautiful island and its

tober, 1937. inhabitants, but

this, as well as whereFiji,

"A record of over sixty thousand miles we spent a day both
going and coming, were

covered within the last sixteen months not attended with
any direct teaching activiwould seem to indicate a nervous restlessness
ties and so do not need to claim space in this

unless directed toward some great purpose, report, altho in
passing I would say that
and the purpose when centered in the pur- both with
passengers disembarking in Pagosuit of spreading the Faith of Baha'u'llah is

Pago and Suva (Fiji) I had been able to mennot only amply justified,
but is undoubtedly tion the teachings and I hope that the seed
showered with blessings from the Abha may not have been
planted in sterile soil.

Kingdom which make one very humble in "Pago-Pago is now
a possession of the

realizing these wonderful privileges. United States and
Fiji belongs to England so

"A report has already been rendered of the that in both places
excellent sanitary condivisit to Iceland, Spitzbergen,
Norway, tions prevail, schools and hospitals have been

Sweden, Russia, Denmark, Germany in- established and the
physical condition of the

cluding the Esslingen Summer School and natives well looked

after. The islands are
 Switzerland; and also the story of the cir- extremely
 beautiful and clothed with a tropical verdure
 cumnavigation of South America with stops
 such as one sees nowhere
 at each of the large ports has been told, with else. The Samoans
 are lighter in color than
 the circumstances of distributing literature, the Fijis but both
 races are handsome and stalwart-looking
 teaching groups or securing press recogni-
 and seem very intelligent. We noticed their
 tion. So now there remains to report this
 reticence at first and were
 last journey upon which we embarked on pained to realize
 that it must have arisen by
 August 18 from Los Angeles harbor and the attitude of the
 white visitors to these
 from which we have just returned. islands. However,
 after a few minutes' deal-
 "Our steamer, the Mariposa, reached ings with them in
 the purchase of their

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wares, baskets, we found them
 mostly and responsive and keenly
 alive to the refriendly and responsive and very cordial.
 quirements of the Administrative Order
 One chief invited us into his hut as it had which they,
 as well as the New Zealand
 begun to shower, which it does frequently friends are
 studying and applying with great
 and without warning, and instead of our earnestness
 of purpose. They wanted to
 questioning him, he did the questioning and know how the
 American National Spiritual
 was deeply concerned when we told him that Assembly met

and dealt with certain queswe had no sons or daughters. When we
tions, how we advanced the Faith before the

parted he pressed us to return and pay them public, how
many meetings are held during
a visit, but as the houses, or huts, contain no the year
(they at present have only one
furniture whatever except the grass mats on when their
National Assembly meets, so they
the hard floors, we could not promise to ac- must confer
entirely by correspondence) .

cept his hospitality. The distances
which separate the members
"At both Pago-Pago and Suva we had one are just as
great as in America, for Australia
day each both going and coming, but as Suva is as
broad, if not a little broader, than the
is somewhat further south than Pago we United
States, and Perth on the west coast
out of the Tropics and on is five days distant from the
east where Adegradually passed
the fourth day reached Auckland, where it laide,
Melbourne and Sydney are, and yet
was cold and rainy. The change is very these last
three are distant some thirty-six
severe and occasioned a great deal of sick- hours by
train from each other. Then the
ness among the passengers which we fortu- New Zealand
contingent must travel by
nately escaped. sea three or
four days to reach the meeting

"And now how to describe the arrival at place.
Auckland! Although it was early in the "At Sydney
that evening we made plans
morning, eight or nine of the friends ap- for a public
meeting at which I was to speak
peared each bearing flowers and extending on our return
visit from Melbourne which
that warm greeting which, with Baha'is who was the end
of the voyage. Much of the
have never met, goes straight to the heart greatest
interest transpired in Sydney where
and at once welds a link which is never to be Father and
Mother Dunn now reside and
broken! That evening I had the joy of visit- where the
friends seem very active.

ing the friends at their center and of address- "Melbourne
 is two days' journey further
 ing them, suiting my discourse to a number south and
 here we spent four days during
 of enquirers who had been invited to meet which time I
 met frequently with the
 me. It was
 a lovely occasion which was friends trying to assist
 them with some of
 brought to a close with the cordial accom- their
 problems and discussing many phases
 paniment of a cup of tea, also the promise of of the
 Administrative Order with them. The
 a further visit on our return. A reporter establishment
 of the administration, as well
 visited me in the morning and an account of as personal
 differences had caused many to
 the interview was
 published, which the drift away from the center so that
 now there
 friends said was the longest press notice they are not
 enough believers in Melbourne to
 had ever had. form a
 Spiritual Assembly. They are under-
 "Three days of Tasman Sea crossing going many
 severe trials but there is a
 which, we were warned, would probably be nucleus of
 fine, firm believers and I feel that
 very rough but was only mildly so, brought if an
 energetic, live teacher were to go there
 us to Sydney where we again made a joyous to reside the
 Cause would grow at once.
 entrance welcomed by a number of the "Several
 Australians whom we had met on
 friends who invited us to be present that the boat
 and some relatives of Mrs. Ella
 evening for a real Baha'i visit and consulta- Cooper to
 whom she had given us letters are
 tion. Their room in a large office building among the
 most promising prospects for the
 is very attractive but they are outgrowing it expansion of
 the work. Both going and
 and soon will have to seek larger quarters. coming on the
 steamer we were able to in-
 "We covered a great deal of ground dur- terest many
 people and although I was not

ing the evening and I found them most eager
give a 'lecture' on the ship I

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did talk with several groups and also dis-
New Zealand we entertribute some literature.

tained the friends at tea on the ship and part-

"There were two outstanding features of
the same wrench

the visit to Melbourne; the first was an invi-
leaving Australia.

tation, on the arrival of the ship, to give an
from mentioning the

interview over the Radio. This I did with names of any of the
friends specifically begreat joy, speaking of the Baha'i Faith, ex-

cause they, one and all, were so fine and so

plaining its significance and my connection cordial and all
expressed in every way their

with it, with the friends in New Zealand and love for the Cause
and their intense interest

Australia. A record of the interview was in every phase of its
development. We have

made and it was broadcast a second time that only the highest
praise for all we saw
that

evening when I was able to hear it myself, and experienced and
the only comment

and to realize how far short it had fallen which could be made
would be perhaps that

from what I would have wished it to be. there is a lack of

initiative, which we all

"The second feature was the meeting with know is not confined to

any one part of the

Miss Effie Baker who for ten years resided in globe. It seems to me

that we have not re-

Haifa and is now an isolated believer and in- lied upon the

assistance of Baha'u'llah and

tensely hungry for association with the have not yet found

the doors which He defriends. I was so glad to meet her and to

sires us to open for the spread of His Word.

have her with us for the days that we were "On our return

visit to Honolulu there

there. The last day of our sojourn the were more leis, more

joyous welcomes and

friends all came to tea with me on the ship another lovely

luncheon, this time at the

f

and so stayed to wave good-bye* to us as

Baha'i sister, Katherine

we sailed away, homeward bound.

living-room she has

"We had no newspaper publicity in Mel-

meetings of the

bourne, but the Radio was a great boon and

coming year. Honolulu

on return to Sydney a long interview was

and the Community so

given which, however, appeared only after

well-informed that I feel sure

we had sailed and has not yet reached me.

things from it in the

This interview should contain also a photo-

fragrance of the flowers

graph of the friends who formed a group in

fragrance of His love, the colors

the hall after the public meeting at which I

trees and plants are like

had spoken on the 'New Day' which was the

Covenant, the absence

subject they had chosen. The meeting was

a marked degree bespeaks

well attended and the interest was sustained

future Baha'i commonand gratifying to a degree. The friends

wealth and we are blest indeed to have seen

seemed very happy over it and really made us

love and devotion of

feel that our hopes had been realized and that

these islands of the great

we had been able to suit our remarks to the

Sydney audience.

Ruhanguiz Bolles has come

"The departure the next day was attended

two years' teaching in

by the friends, and although it is always many countries.

difficult to visit adeparting ship with the

Ruhanguiz Bolles

gives the folcrowds and bustle of sailing, still

dear lowing account of her two years' teaching

Mother and Father Dunn came with the

Europe.

other friends and brought us all the love and

Effendi had told some

home of our dear

Baldwin, whose lovely

now turned over for the

Community for the

is so richly blest

strong and so

we may expect great

near future. The

bespeaks the

of sea and sky and

the rainbow of His

of race prejudice to

the blessings of the

and experienced the

the friends in all of

Pacific Ocean."

From Mrs. J.

a notable record of

many countries.

Mrs. J.

experiences in

"In 1935 Shoghi

"In 1935 Shoghi

assurance of the Baha'i world of Australia.	pilgrims in Haifa
that he hoped American be-	
They all showered us with gifts and flowers	lievers, those who
could, would go to Euand as we sailed away we clung to the	
rope to teach the Faith before a possible war	
streamers until the distance finally parted	broke out. Like a
number of others, we felt	
them, always rejoicing in our meeting and in	we should like
to go, if the Guardian	
the hope for the growth and spread of our	thought it important
at that time. Jeanne	
dear Faith.	Bolles and Mary
Maxwell being the moving	
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factors in this decision, early in July of 1935,	family who were
returning to America and	
together with Randolph Bolles, Jr., we sailed	there during the
three months of our stay	
for Europe. Landing in Hamburg, Ger-	we visited the
believers in London and Orpmany, we took a flying trip to a number of	
ington. We had been asked by Iranian, Ger-	
German cities, Frankfort, Cologne, Heidel-	man and American
friends to urge the	
burg, Nuremberg and Munich where Mrs.	believers
there to have a summer school.	
Maxwell had preceded us, giving the Baha'i	They gave us an
opportunity to speak about	
message at every opportunity. Our first real	the American and
German schools and with	
introduction to the German believers, how-	the Guardian's
encouragement they had their	
ever, was in Esslingen, near Stuttgart, which	first summer
school that year with great sucwas visited twice by the Master during his	
cess. After several months in England we	
travels. Greeted by one of the veteran Ger-	joined Mrs.
Maxwell in Brussels, Belgium.	
man believers, we were conducted up the	With her
excellent French to help her she	
mountain to the attractive building 'Baha'i	had interested
a number of people in the	
HausT constructed by the friends them-	Revelation,
as well as some Belgians, and an	
selves and in which the sessions of the sum-	informal meeting
was held. Shoghi Eflfendi,	
mer school were held, with a detective, for	like the Master,
encourages correspondence	
ten wonderful days. Soon we realized our-	and says,

'communication is half a meeting.'

*

selves to be in a real Baha'i bees' nest' for Besides
Brussels we visited Antwerp and
honey was plentiful among these believers, Ghent. To
the latter city we had been inspeaking another language, yet in terms of
vited by an Egyptian, a Rockefeller research
the spirit and heart, it was the same tongue student, the
first to be so honored his
by
indeed. Here, living in close companionship country.
He was very interested to meet
with them on the mountainside, we learned American
Baha'is and urged us to visit his
to know the penetrating intellect and depth home in Cairo,
which we did later with two
of soul of our talented
and unassuming members of the Egyptian National
Spiritual
brothers and Also
present were
sisters.
Assembly. From Belgium we went via Luxfriends from
Holland, Canada and the emburg where we spent two
days, seizing
United States (nine nations were repre- every
opportunity to spread the Faith, to St.
sented). With those devoted souls we had Moritz,
Switzerland; in that charming
a marvelous teaching week. The Germans world-village we
enjoyed our three weeks'
being so thoroughgoing mostly present stay. We met
Madame Auguste O. Zckokke,
papers on the Faith, which in excellency are a Swiss singer
of note, and the wife of a Swiss
second to none. After those stimulating professor who
proved most interested in the
and inspiring days in Esslingen, at the request teachings. With
them we met to study and
of the German National Spiritual Assembly, discuss the
Faith.
an American believer and Mrs. Jeanne Ruh- "The greatest
means of introduction to
anguiz Bolles visited and spoke in a number the Baha'i Faith
in Switzerland are the words
of German centers, Nuremberg, Dresden, from the Will
and Testament of their great

Berlin and Karlsruhe. During this trip kind countryman
Auguste Forel, which are set down by him
cooperation and friendly hospitality was ex-
in his 'Ruckblick auf mein Leben'
tended to them by the friends of these cities
('Looking back upon my life'), p. 296.
who seemed delighted to hear about the Faith
in their own tongue. In Karlsruhe we were
"Shoghi Effendi then wished us to teach in southern Germany
privileged to be the guests of Frau Dr. Braun
so we proceeded to Munich, the city
and Madame Forel, the daughter and widow
of 'Music and Gemutlichof the late Dr. Auguste Forel, famous Swiss
keit,'where Miss Mary Maxwell had already
scientist, one of the first European scientists arrived and
where we found an American believer who
to accept the Baha'i Faith. Afterwards we
was the Faith in teaching
returned to Stuttgart to present a written
Europe. Meetings were immediately started
report in English and a translation of it and gradually we
interested a number of
into German. From Stuttgart we went to
young people in that city, one of whom be-
England to bid farewell to members of our came a believer,
the first in Munich. An-
CURRENT BAHAI ACTIVITIES 29

other, alas, was too afraid of the government rooned us there for
twelve. On this enchantto declare herself.
ing island was a singer from Czechoslovakia
"The winter Olympics lured us to Gar- who happened to ask a
sympathizer of the
misch Partenkirchen and although there was Faith, the Polish
Consul-General in Rome,
a 'momentum of pleasure,' it
considerable formerly of Montreal, Canada,
if he had ever
was astounding how interested people seemed heard of the Baha'i Faith.
To this he laughto be in the Baha'i Cause and how they ingly
replied, 'My Baha'i friends who have
wanted to have literature which was sent to been detained here will
gladly tell you all
them later. There were, of course, people they know about it.' Here
we see again a
from many lands and we hope that those who confirmation of the

Master's words, that no
 listened to the message will hear it again in _____ and so a
 very sincere and
 effort shall be lost
 their own countries and remember. Hear- _____ capable soul Providence
 decreed was to be
 ing of a German believer in Innsbruck, Aus- _____ further acquainted with
 the new world
 tria, we crossed into Austria to pay her a _____ order. When we left Capri,
 she embraced us
 visit, returning again to Munich. Meetings _____ saying to please tell
 Shoghi Effendi that she
 again were resumed for several weeks. Severe _____ would devote her free time
 to the service of
 illness forced us to move to Mittenwald on _____ the Faith and that
 whatever he wished she
 the German border where people listened _____ would do. Later the
 Guardian sent her,
 wonderingly to the Revelation of which they _____ through us, an Esslemont
 in the Czech land had never heard. Not until we got to Venice _____ guage
 telling her to read it, study it and if
 did comparative health return in its healing _____ she believed, to teach her
 fellowmen. She
 sunshine and caressing breezes. Some Ger- _____ has faithfully responded
 to the Guardian's
 mans and Italians became interested in the _____ advice and is today an
 active believer, teach-
 Faith there and literature was presented to _____ ing in her own land and in
 Italy. At last we
 them. In Florence, Madame C. B. received _____ were going to take the
 boat to Alexandria on
 us very cordially. This able lady had trans- _____ which were many pious Jews
 going to Paleslated Dr. Esslemont's book with an Ameri- _____ tine where
 four great Faiths converge! We
 can believer and was very eager for news of _____ could have gone direct to
 Haifa but felt that
 the Faith in other lands. Unfortunately she _____ Shoghi Effendi would have
 wished us to visit
 felt that under the present government she _____ the believers in Cairo,
 Egypt. There we
 could only 'live' the teachings by devoting _____ found, twelve years
 ago, a hospitality
 as
 herself to women prisoners and similar work. _____ matched only in the Holy
 Land. A large
 The believer in Rome was out of town but _____ men's as well as
 women's meeting was arbefore we left the city her daughter called

ranged and it was with special joy that we
on us and brought us flowers. For the same associated and spoke with
these faithful servants reason that the Baha'i in Florence feels, she wants of
Baha'u'llah of the progress of the
cannot spread the message in Rome, a city of Cause in other lands. The
National Spiritual
over 500 churches. While there we were Assembly invited us to
attend one of their
invited by two American women to accom- court sessions and it was
a thrilling experience with their guides, two young men hence
indeed to see Baha'u'llah's administrative studying for the priesthood in Rome, to
have active principles in action and the members of
an audience with the Pope. While waiting the Assembly vested with
the power of court
for one hour in the throne room of the Vati- and jury. A dinner was
tendered to us by
can for His Holiness, it was possible to tell Mirza Taki Esfahani with
the other members of the young men who wanted to know members of the
National Spiritual Assembly, for
what I believed, about the Baha'i Faith. He which Jeanne Bolles
asked audaciously for
seemed utterly stunned but at the same time the presence of the lovely
daughter of the
fascinated that another Prophet had come chairman, and so for the
first time a woman
and as his mother objected to his becoming a believer, we were told,
had taken part on
priest we hope that he may find the way to such an occasion in Egypt.
Shoghi Effendi
the newly Beloved before he takes his final had asked these faithful
ones, 'two members
vows. Intending to visit Capri for a day, a of the National Spiritual
Assembly,* to transfer the crossing of the Bay of Naples ma- late
further laws of the Aqdas into English.

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Functioning as an independent religion they always seemed to
us, who came to him with
had need of more of these laws which were to such empty
hands, the only thing of importance sent to Shoghi Effendi for final revision.
tance. Four of these unforgettable days pil-
With arms full of flowers for us, many of grims from
Honolulu and Canada were with
our Egyptian friends saw us off to the 'land us, and Jeanne
Bolles was allowed to take
of our desire/ 'Notes' at the
dinner table, in his presence.
"On the Palestinian border, owing to Arab Shoghi Effendi stayed

usually from two to
disturbances, the train was met by a police three hours and
once even longer. Almost
guard and there our passports were severely daily we were
privileged to visit the Holy
questioned because one of them contained Shrines of the
Bab and 'Abdu'l-Baha as well
the snapshot of a Persian believer. The Eng- as the exquisite
monument of the Most Exalted representative asked us what our object
altered Leaf on the sacred mountain of Carmel,
was in visiting the Holy Land and being told where one or
more members of the holy
that we were Baha'is, waved us smilingly family
graciously allowed us to accompany
through the gates. With awe and wonder them. There we
supplanted for the believers
we now looked upon the soil of the Holiest in the world, as
well as for all mankind, pas-
Land. seemed everywhere evident that
It sionately entreating
Baha'ullah, at these
the prophecy that the Jews were going back holy places, for
more capacity to share this
as a nation was being fulfilled, for while the glorious message
of a New Revelation with
orthodox Jews still weep at the walls of the people of
the world.
Jerusalem, the modern young 'Ruths' are "And then one
day Shoghi Effendi, turnsinging in the fields of Palestine. They seem
ing to us in his inimitable way, said that on
to feel subconsciously that He has come the following
day we might go to Bahji, 'the
again! culminating
point of our pilgrimage/
"The brother of the Guardian, Hussein "The next day,
anxiously waiting to start,
Afnan, and Fujita, Japan's most faithful be- we departed in
the afternoon with Hussein
liever, greeted us at the railway station in Rabbani by
automobile. As the roads were
Haifa and with eager expectation we fol- not considered
safe from Arab disturbances,
lowed them to the Pilgrim House at the foot we had a second
Arab beside the driver to
of Mt. Carmel. At noon Shoghi Effendi was accompany us.
announced. How our hearts were beating "Our first
stop was the resting place of

and how we rejoiced at that meeting. What the Mother of
 'Abdu'l-Baha, that of the two
 sweet wonder to look upon his countenance. younger brothers
 of the Master and of Nabil,
 It was like a miracle to behold him at last the author of
 'The Dawnbreakers.' Reverface to face. How kindly and benignly he
 ently we breathed a prayer. The very
 smiled upon us, how warmly he greeted us. pathetic story
 that the Master when still in
 The longing of years seemed stilled and the confinement in
 'Akka, wove mats and sold
 with divine stillness and peace.
 soul flooded them to buy
 his mother a tombstone,
 For a number of days we were the only pil- Hussein Effendi
 confirmed. It is one of the
 grims. Sitting, in spirit, at his feet we saddest stories
 of the world and just a part of
 wisdom and his
 listened attentively to his the suffering
 which the Center of the Covemarvelous explanations of the Word. We
 nant endured for our sake.
 had been told repeatedly before coming into "Our next
 halting place was the beautiful
 his presence that he favored questions, but Garden of the
 Ri^van named after that
 when we asked him, he would mostly refer other historical
 garden of Ridvan where
 us to the teachings in a particular book and BahaVIUh first
 declared Himself to a larger
 on a specific page, or in news letters, etc. number of
 believers. Here the Blessed Per-
 And occasionally he would send for and show fection used to
 dwell under the mulberry
 us the very passage. Soon we concentrated tree, beside the
 small stream with some of
 with rapt attention only on what he was say- the faithful
 about Him. Flowers were
 ing to us. To behold his wonderful face and blooming, the
 lawns were green and early
 have the memory of it on our hearts en- summer fruits
 were ripe. Reverently we
 graven forever and to remember his words gazed into the
 room where the Most Beloved

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THE BAHÁ'Í WORLD

used to tarry from time to time while in

months. He

directed every detail of the res-

Akka. The devoted gardeners, already of

toration and the

finished work is the most

the second and third generation, brought us

beautiful setting of

any shrine in the world.

golden apricots and purple mulberries and

At sunset time which

'Abdu'l-Baha called,

fragrant Persian tea.

One likes to linger

with the dawn, the

two most spiritual times

there, but greater beauty beckoned us, so

of the day, we

followed Hussein Rabbani to

with hearty thanks and 'Allah-u-Abha!' we

the Shrine of

Shrines! With listening hearts

continued towards the goal of the 'desire of

and souls we entered

into that haven of Life

the beloved of God,' Bahji!	and Light. Slowly
with awe and wonder	
"Bahji, too, had grown, become more	we approached the Holiest
Threshold and	
complete in its outer garment. Baha'u'llah's	with infinite
gratitude we laid our foreheads	
earthly remains are now surrounded by more	on the flower-strewn
Threshold which guards	
beautiful gardens, by new architectural	the entrance to the
adorned room vaulting	
additions, designed by Shoghi Effendi, who	the earthly remains
'of the Most Beloved.	
supervises all improvements perfecting the	Peace indescribable,
a feeling of being nearer	
surroundings of the Shrines, not only in	Him, of being in
Heaven on earth enfolded	
Bahji, but also on Mt. Carmel.	us in this
unforgettable eventide in Bahji!	
"After being shown to our stately room	We prayed for our dear
ones and for all the	
in which lovely flowers and likenesses from	friends in other
lands, supplicating that they	
friends in other lands greeted us, Hussein	also may
experience sooner or later this in-	
Effendi came to take us to the room which	effable beauty. We
begged for more capac-	
Baha'u'llah had occupied and in which He	ity and zeal and
devotion to the beloved	
had received Professor E. G. Browne of Cam-	Guardian and the
Faith of God. Many of	
bridge University. Before we entered it, we	the friends we
mentioned by name. The	
carefully read again, as bidden by Shoghi	wonder of His
nearness there cannot be de-	
Effendi, the extraordinary tribute Professor	scribed in mere
words, but like a blessing	
Browne paid Baha'u'llah after his visit in the	from Him it clings
to one's consciousness,	
Mansion where he dwelt three days in that	like the attar of
roses, which the devoted	
Holy Presence. Then we reverently entered	keeper one
with, before entering	
anoints	
that historical chamber. Our eyes sought	therein.
pervades one's soul and makes	
It	

the corner-seat where Baha'u'llah had sat one move as in a dream from which one hesiwhen Professor Browne first beheld Him.

tates to awaken. One longs to linger there His beautiful turban on the divan, His always, for there is rest and the soul's homecloak, His spotless bed, all were most touching.

ing objects to behold. There were also His "Later, in the Mansion, more of the work lamp, the candlestick He used and other of the Guardian was to be seen. His arrangerelics from His earthly life. The view of ment of the many things pertaining to the the mountains which He beheld from His Faith must needs arouse the greatest admirawindow reminded us of His earthly captiv- tion and gratitude of everyone who has the ity, yet of His mighty Spirit which encircles privilege of going to Bahji, not only of every and pervades the world. Prayerfully we tip- believer but also of people of other Faiths, toed away. How near He seemed! who are now permitted to visit there. The "Everything in the Mansion itself was a guest-book for this purpose showed that they new joy. Ten years ago, when we could had come from all parts of the world. Someonly see Bahji from a distance, Muhammad- one once said that Shoghi Effendi was not in 'Ali was still living in it. Decay of the build- favor of other than Baha'is coming to the ing which he was unable to repair, at last Sacred Places. That is not the case. To the forced him to leave it. Shoghi Effendi was contrary, he favors it, it will make the Faith able to acquire the part occupied by him more widely known.

How quickly the hours (Muhammad-*Ali) and began the task of re- passed! storing this most memorable place. Two "Shoghi Effendi had asked us to write to years were really required for it but the some of our friends or the friends of the Guardian with his great energy did it in ten Faith from the Mansion and so, inspired by

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our heavenly surroundings, we set to work among them the Guardian's charming to send more messages to dear ones. Sud- younger brother, Riaz, and one of his coudenly a call came: we must leave for Haifa

sins, a physician. It was delightful to meet
 at once, by train, because it was too dan- these friends as
 some of them were already
 gerous to return by automobile. We were the third or
 fourth generation of Baha'is.
 not at all frightened but sad, because we had "Very early
 the next morning we arrived
 longed to go once more into the Most Be- in Aleppo.
 The friends were at the station,
 loved's Shrine. Hussein Rabbani sympa- their arms full
 of flowers for us, and during
 thized with us and coaxed the driver to take the fifteen
 minutes of our stop we had a
 us back all the way to Haifa. Only our 'meeting' right
 on the station platform.
 gestures and eyes could plead together with They would so
 much have liked us to stay
 Hussein Rabbani's entreaties, and whether longer. The young
 people there were anxious
 they were understood or not, the young Arab to correspond
 with other youths. We have
 relented. This, praise be to God, enabled us endeavored to
 link them with the American
 to prostrate ourselves once more at the Most youth as well as
 with the youths of other
 Fragrant Threshold and breathe a fervent lands. From
 Tripoli to Angora we had our
 'Goodbye* from earth's Paradise, confident first contact
 with the fiery Syrian nationalthat all the friends of God, no matter how
 ism. Two Americans also on that train
 far apart, will ever be near each other, in (they were living
 on the Island of Bahrein in
 firmness to the Covenant of God and in the Persian Gulf)
 showed interest in the
 obedience to the Guardian of the Faith. teachings. The
 woman said that she had lost
 "As the Beloved wished us to return to her heart to Iran,
 especially to Shiraz, a
 Europe over the land by way of the Balkan good omen we
 trust. The situation of the
 Assemblies and the way led almost past Baha'is in
 Istanbul, Turkey, was a rather
 Bahji, Mrs. Schopflocher, Jeanne and I difficult one.
 They are fine and true souls,
 pleaded with Shoghi Eflfendi to worship there and would gladly
 give their lives for the

for one more moment. At first, because of government forbids them to the danger to us and perhaps to the Holy meetings or to distribute literature.

Family also (how heedless we can be!), he talk privately and perhaps at did not wish it, but later he graciously relives or as we know, at least, lentened and once more, miraculously it

Meanwhile, they translate the seemed, we found ourselves in Bahji, greeted when their country has by the sweet sister of the Guardian, Mehran-religious liberty they will have giz, and the three Honolulu friends who sacred literature at their disposal were staying in the Pilgrim House at the tongue.

time. And then, although the heart was the friends under the able tuition aching after parting in body from all that is Jack are a most interesting precious beyond words to a Baha'i, we felt intelligent, hard-working with dear Keith Ransom-Kehler that we individualistic and would come to could 'never be sad or lonely again' as long every evening until midas we were able to lay our forehead, in spirit, night, and we seldom met Baha'is with such

on the jasmine-strewn Threshold of the a 'capacity to listen' and such 'willingness to Blessed Perfection.

Jack, whom Shoghi Effendi "Shoghi Effendi had asked us to return to mentioned repeatedly, is Europe by the so-called land way, via the ceaselessly for the Faith in Bulgaria. Balkans, to visit groups and Assemblies in out she sees friends and sym- Beirut, Aleppo, Constantinople, Sofia, Bel-Faith, arranges meetings and grade, Budapest, Vienna, the German Assemblies once more, Zurich, Sweden, Norway called her 'unique in her and Denmark and to attend again the Ger-

Faith but the hold

They can only the risk of their their liberty.

teachings so that again more some of the in their own

"In Sofia of Miss Marion group. They are and very

meetings almost learn.' Miss

praised highly and working

Day in and day pathizers of the sees that

The Guardian daunt lessness.'

man summer school. In Beirut a group of "Most of the
time we were guests of Bulfine believers awaited us. They were mostly
garians interested in the Faith to whom we
students of the American University there, gave the message
on the way to London.

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Most of the people in that country seemed lecture
was translated, sentence by sentence,

very poor, even the intellectuals, but there, into

English and again from English into

like elsewhere, they crave to better them-

Hungarian. I can say that the great majority

selves. Those who attend the meetings of of

those who were so fortunate as to hear his

Miss Jack at least have a definite hope of the words

were enthusiastic about his teach-

New World Order which they want to help ings;

the all-embracing love and good- will

build. We arrived in Belgrade about June towards

everyone, the promotion of inter-

16. Lovely Madame Draga Ilic, a Jugo-

national intercourse through an auxiliary

slavian writer, sent word at once to greet us.

language, equal education and equal rights

She is a most radiant and capable soul. She for

both sexes, the promotion of universal

was so anxious to hear about the Guardian peace,

and the acceptance of the fundaand the holy places. She arranged meetings

mental truths of all religions (which would

where we spoke and although their group

eliminate all religious persecution) these

there is small, the believers are very sincere. were

the main uplifting ideas which we

"While we were there Madame Ilic told heard and

which were fully accepted with

us the following story. She had worked great

appreciation by the audience. 'Abdu'lvery hard to translate 'Baha'u'llah and

the Baha said that there should be no antagonism

New Era.' 'I wanted it to sparkle like a between

religion and science, and that the

diamond,' she said. One night, word syno-

founders of different religions, such as Zoroasnyms recurred so incessantly

that she could ter, Moses, Buddha, Christ and

Muhammad

not sleep, when suddenly she saw the kindly never

stated that the preceding Prophets

face of a man who seemed to tell her to rest were
false they all spoke the same truths.
"

and sleep. Then she peacefully dozed off.

'All the members of the Theosophical

The next day an American believer presented Society

then present were glad to learn of

her with a photograph of Dr. Esslemont. It the

harmony of 'Abdu'l-Baha's teachings

was the likeness of the man who had ap- with

the main principles and aims of those

peared to her the night before!

Theosophical Society: "To form a

"Passing on to Budapest the sympathizers nucleus

of the universal Brotherhood of

of the Cause were most cordial to us.

Humanity without distinction of race, creed,

Robert Nadler was first to call on us.

class or colour!"

"

merly a Theosophist, now a great sympa-

'When 'Abdu'l-Baha arrived in Budapest

thizer of the Faith, and a well-known I

greeted him at the Hotel Dunapalota on

painter, he had painted the portrait of the

shore of the Danube with the beautiful

'Abdu'l-Baha who had graciously consented view

across the river to the Royal Palace

to sit for him. Just a year before his death

opposite. When I saw him and shook hands

(June 1938) Prof. Nadler was glad to write with

him, I was so greatly impressed by his

for us the following appreciation of 'Abdu'l- whole

personality, the serenity of his ex-

Bahd: 'It was in the year 1913 that we here

pression, his calm spirit and imposing stature,

in Budapest first heard of Babism and the that I

asked him if he would give me, if pos-

Bahi'i Movement. We heard that 'Abdu'l- sible,

a few hours of his precious time, that I

Baha, while on his return journey from _____ might

have the opportunity of painting his

California, gave several lectures at different

portrait. He replied that he had not much

Theosophical Societies in Europe, so the free

time, but that he was willing to fulfill

Hungarian Theosophical Society also invited my
 request. Thus he came three times to
 him to give public lectures on the teachings my
 studio, and was a very patient model. I
 of his father, Baha'u'llah. He kindly agreed, was all
 too happy to be able to paint him,
 and stopping his journey in April for a few feature
 by feature, and to be able to immordays he gave several public lectures which
 talize the earthly temple of so highly
 dewere well attended by people eager to learn
 veloped a soul.

"

something of the new light-bringing ideas
 *I was glad to hear him and his comcoming from the East and shining to the
 far panions say that they thought the portrait a
 West.

success. They even asked me what the price

" ,

'Abdu'l-Baha spoke in Persian and his o it
 would be, but at that time I had no

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desire to gain financially
 by selling the pic- was delighted to hear about Haifa and 'Akka.
 ture, which remains one of my best works. Some hours were spent in
 Prague with an-
 It has been my pleasure to have 'Abdu'l- other believer, an
 indefatigable worker of the
 Baha's portrait in my studio for twenty-four Cause, who also devotes
 considerable time to
 years, and I shall never forget the few hours Esperanto, the universal
 auxiliary language.
 of his presence there.' (Signed) Robert He translates all he can
 of the Holy Writings
 Nadler, Budapest, March, 1937. into his own tongue,
 brings them to the blind
 "Going on to Vienna one became aware, and distributes much
 literature. We also
 there, as well as in other Austrian cities like called on a University
 Professor, a sympa-
 Innsbruck and Salzburg which we touched, thizer of the Faith, and
 spoke about the
 of a very 'Catholic* atmosphere. Perhaps be- Baha'i Faith in Iran
 where he had sought out
 cause at that time there existed an agree- Baha'i s everywhere. He
 spoke of Martha

ment, 'Concordat,' between the Pope and the personality he much appreciated. Once he went to Austrian church to combat all non-Catholic religions (the Jews were an exception) there Mr. and Mrs. Carpenter, both of whom he holds in great esteem. He was delighted with news of the Faith sailles Treaty which guaranteed religious freedom to all Austrians. Nevertheless, *the Baha'i books to many of his students. The next day he and his wife law compelled children to receive religious training and therefore they had to belong to some faith or other. The Cardinal at this hotel. had asked us to visit "As Shoghi Effendi time was doing his best to rid the country of the German centers again, we recrossed into that country and all non-Catholic beliefs. Thus, the Baha'i activities in Vienna were being supervised by groups in Dresden, Leipzig, Berlin and Hamburg. Curiously enough, Baha'i meetings were permitted because the government Baha'i summer school in England, while J. did not consider them 'Versammlungen*' Ruhanguiz Bolles visited Rostock, Warnemünde and Graal, (meetings) which were forbidden at that time, but 'Andachtsübungen*' (services). these cities, then taking the steamer to Copenhagen, The detective, also present at the Nineteen Denmark, where Johanna Sorensen created Day Feast, would not allow us to address believers but permitted us to read from the Revelation. On the people interested in the Teachings. The N.S.A. meetings were not way there the Holy Writings were discussed with the Danish head of supervised, however, and we could speak of Church. In Oslo, Johanna our experiences and the Faith in other lands. arranged meetings with Schubarth, also, individuals in the The vice-president of the 'Oesterreichische groups and with in- Frauentenschaft' (Women of Austria) called

interests of the Faith, and
on us and invited us to one of their club the Esperantists who knew
about the Cause
meetings; as foreigners were forbidden to invited me to Kunsholm.
Meanwhile a telespeak in public during the summer, she spoke gram had
arrived from Rammen, Sweden, to
herself on the Faith and read about the life see Mrs. Palmgren, a
Swedish believer who
of Tfahirih which had so inspired the mother translates the Teachings
into her mother
of the former President Hainisch, and who, tongue.
inspired by that Iranian heroine, originated "Going on to Stockholm,
a friend of the
suffrage in Austria. Faith who had recently
been in Russia where
"In Munich we had again several meetings she had found Communism a
'practical* soluand then went on to Castelovice, Czechoslo- tion of
world affairs seemed to change her
vakia, to visit Madame Benesova whom we mind about it, after
hearing about Haifa and
had interested, in Capri, and who had been 'Akka" and the Baha'i
Administration. Andeeply impressed with Shoghi Effendi's mes- other
would-be Baha'i there, who formerly
sage and his gift of 'BahdVIUh and the studied for the
priesthood, hopes to realize
New Era.' Meanwhile she had, after inten- his ideal to teach the
Faith in the north of
sive study of it, accepted the Cause and Sweden after further
study of its teachings.

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A copy of the fqan (in Swedish) was sent to in regard to
alcohol. As a great psycho-
Selma Lagerlof the Swedish writer.
',
Scandi- analyst, he was especially keen to cure
navia seems a fertile soil for teaching the drunkards. His
patients usually recovered
Cause. Her people, with their mostly but often had
relapses. Hearing about a
Lutheran beliefs, fine intelligence and gen- shoemaker's
success in permanently curing
eral knowledge of German and English such people he
went to see him to find out
(especially in Norway) should make resident the secret of
his cures. Smilingly, in the
and traveling Baha'is feel much at home course of
conversation, the shoemaker asked

there. In 1937 a number of Baha'is visited if he himself took any alcohol. that peninsula, on which Shoghi Effendi wine,' the Doctor replied, seems to concentrate at present. It had been with my dinner.' 'This,' said suggested that we attend again the German 'might be the only reason for summer school so we hastened back from in the 'cure of your patients.' England and Scandinavia respectively to "It was to be another year's stay in Europe

Esslingen. Ten wonderful days were spent the Guardian's appeal. This in response to there with the believers on that lovely made a flying trip to England necessary to mountainside, with a beautiful view over say good-bye to some of the family who rethe city of Stuttgart which 'Abdu'l-Baha turned to the United States, another memloved so much and which has one of the ber remaining in Cambridge. In that charm-

largest Baha'i centers. Believers of many ing old intellectual center, opportunity was afforded to countries attended, including friends from bring the message to a number of the United States, Canada, Austria, Bulgaria, students. Literature was distributed and we hope for Latvia, Norway, Denmark, Sweden and permanent interest from these Iran. It was one of the happiest gather- earnest young men who long for a more logi-

ings, the German friends said, since 'Abdu'l-cal and live faith. Baha was with them in 1913. There, it was, "Now returning to the continent by way of Holland, we we first heard the thrilling cable from Haifa contacted Baha'is in Haarre-inspiring the believers to go forth to the lem, Brummen and the Hague. They meet whenever ends of the earth to teach, and it was then possible, come together especially that Jeanne Bolles cabled: 'What can I do?' for Unity Feasts and are busy spreading the Faith in their and received Shoghi Eflfendi's answer, 'Con-liberal country where two more centrate on Central Europe.' Leaving at last

from Germany have joined
 believers
 that happy place we revisited Zurich (upon
 to Hamburg, Germany,
 request). There Madame L'Orsa Zchokke,
 three sisters from Puerto
 the charming Swiss singer and descendant of
 interested in the Faith. They
 a great Swiss writer by that name, tele-
 various institutions of learning
 phoned us to visit her in her lovely mountain
 educators themselves. They
 home. She had offered previously, through
 believers in Hamburg and Munich.
 us, her wonderful four-hundred-year-old
 they invited us to their
 chalet in Sils Maria to Shoghi Effendi, should
 he come to Switzerland. She is studying the
 Hamburg, Miss Mary Maxwell, now
 Faith in which she is much interested. The in command of
 German, had been teaching
 other believers in Zurich hold Feasts in their
 weeks and had established a
 several
 homes and teach to the best of their ability. Youth Group.
 Soon Mrs. May Maxwell
 The Swiss people, mostly Calvinists, are joined us there
 and together we continued
 highly intelligent, sober people and are a 'rich
 meetings and saw the believers
 field* for any Baha'i who will settle there. individually.
 After several happy weeks, on
 Nothing seems a greater introduction for
 Hungary we made a detour to
 the Swiss people to the Revelation of Bahd'u-
 to look up some friends of
 'lldh than, as I have already mentioned, the
 two Polish gentlemen who
 confession of Faith of their beloved coun-
 translate Baha'i literature betryman, Auguste Forel. Speaking of him
 cause they felt that their country was in
 for a moment, we heard the following story
 liberal truths. Miss Lidja
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 Zamenhof, a distinguished Polish believer
 immortal traces have been left by
 and daughter of the late Dr. Zamenhof, the
 them. En route
 (from Holland)
 Rico became
 were visiting
 in Europe, being
 met other
 When we parted,
 island home.
 "In
 for
 Warsaw, Poland,
 the Faith, and
 promised to
 need of such
 above all,
 'Abdu'l-Bah4 who

visited Budapest for nine
 originator of Esperanto, who is at present in days in 1913.
 Here many of the distinthe United States, constantly engaged in
 is guished men of Hungary called on him,
 translating the Holy Writings into Polish among them Count
 Apponyi, Prelate Giesand Esperanto. Welcome was extended to
 wein, a distinguished Rabbi, Prof. Nadler
 us by Miss Thekla Zavidewska, another and others. He
 lectured at the Old Parlia-
 Polish lady who loves the Holy Writings. ment, as guest of
 the Theosophists and other
 She had translated 'Paris Talks' by 'Abdu'l- movements. A
 number of people we had
 Baha into her mother tongue, and offered to met had heard of
 him and 'had been unfordo further work for the Cause.
 gettably impressed. When the Master came
 "In all these countries mentioned we to Budapest,
 responding to an invitation of
 found a generous hospitality and, especially a Hungarian
 gentleman, Mr. Stark, many of
 among the Bah'is, a great eagerness for the notables of
 the city were at the station
 news of the Guardian and the Holy Places. to greet him and
 call on him later. When
 They feel that we are able in the United asked, at some
 later date, if he had seen the
 States to shout the Message, as it were, from fine, old city,
 he said it was beautiful indeed,
 the housetops. For these believers to teach but that he had
 not ventured upon that long
 in their respective countries often means that journey to see
 the sights but was searching
 their friendships and even their livelihoods for the
 hearts of the Hungarian people.
 are at stake, because of the governments (in Calling one
 morning on the friends who had
 many of them church and state being one) invited him to
 Hungary he was asked by
 they find themselves religious outcasts, since Mrs. Stark, his
 hostess, if he would have some
 these governments recognize only those who wine or other
 refreshments. When 'Abdu'lbelong to the great known religions.
 All Baha declined, she felt that he might not reothers are classed
 as 'confessionslos* (free fuse some of the firfe spring water, a
 table
 thinkers) and that brands them, now, more delicacy

since Roman times. In precious
 or less as Communists. Europe is desperately crystal glasses,
 the maid brought a trayful
 in need of these teachings and so we should of it, and as she
 placed it carefully on a table,
 be indebted to believers like Miss Marion she perceived
 'Abdu'l-Baha standing near the
 Jack and Miss Bertha Matthiessen who re- window. Slowly
 and deliberately she admain there to help us in the fulfillment of
 vanced, knelt before him and begged him to
 the Seven Year Plan, in which every sin- bless her. This
 very touching scene brought
 cere believer should crave to have a share. tears to the eyes
 of those who surrounded
 "On our way back from Haifa a few the Master. Perhaps
 it recalled a similar
 months previously, we had passed through event hundreds of
 years ago. When asked
 Budapest, as already mentioned and had been later by her
 mistress why she did this, she
 enchanted by its medieval beauty and by' the said, 'I was
 impelled to, because he seemed to
 ,
 friendliness and charm of the Hungarians. me one of the
 "Kings of the East."
 In addition, we had been told that there were "Shoghi Effendi
 recently wrote: 'Budasome sympathizers of the Cause, so after the
 pest, a city that has been blessed by the
 Beloved's cablegram we decided to return to presence of our
 Beloved Master, and which
 Hungary, the 'heart' of Europe. Today, in for this reason
 alone, is bound sooner or later
 her beautiful capital which the Danube to develop into
 one of the leading centers of
 divides into two cities, Buda the old and the Cause in
 Europe. The soil for teaching
 Pest the new, live the most active of mod- seems
 exceptionally fertile there. . . .' And
 ern Hungarians. They, like people in other so it is
 indeed.
 lands, yearn for a broader spiritual teaching "Other Bahi'is
 had been there before us,
 and many were joyous to find that the teach- and were fondly
 remembered. Their friends,
 ings of Baha'u'llah included provisions for sympathizers of
 the Faith, arranged for us
 a new and better World Order. Some to speak to the

English Speaking Circle, the addresses were sent to us by believers as an Woman's Suffrage Club, and the Esperanto introduction to the land of the Magyars, but, .Society. In March of 1937 Jeanne Bolles

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succeeded in having a Youth Conference which about twenty-four people attended. Tree became apparent that their reality was scarcely believable. "How inestimable are the blessings bestowed upon this ancient land, how great the bounty that brought the Schopflocher who happened to be in Budapest Center of the Covenant that time, spoke at that meeting both in front of God to this city to shed the light of English and German. The latter is a language which educated Hungarians speak to plant seeds destined to bear fruit of great richness and beauty. very well because of their long connection 'Wherever His blessed feet have trod, that very place is holy.'

young people were invited afterwards to the "It was hard to leave these wonderful biweekly meetings. At that time the Shoghi Effendi had sent us a pilgrim from the Holy last our journey took us again to Zurich to call on the Swiss Bahá'ís, Land, Miss Bertha Matthiessen, who brought fresh light and courage to us. Mrs. Schopflocher also remained for some time and held Polish aunt and cousins of one of the Gatherings for the interested ones at her father's hotel. Gradually about forty-five people attended the meetings in our pension and during our stay a number of people declared themselves believers. And so a Bahá'í group and Interlaken there was opportunity to prewas formed. The secretary is a charming

Faith to individuals. A few fra-
 Hungarian journalist who had heard about grant days were spent with
 Baha'i friends in Munich. Arriving in
 the Teachings in England and another out- before our departure for
 Hamburg ten days we found that the Faith
 standing believer is the young daughter of a depended in
 the United States we have found to be most unusual. The new
 Hungarian poet whose devotion to the Faith told us they wished the
 had, now, been suswe have found to be most unusual. The new pended in
 Germany. But the Baha'is there
 believers, so enthusiastic and devoted, are countries to know that the
 believers in other
 translating the teachings. They meet as Hamburg had been almost
 authorities in confiscating their public
 regularly as they can and are resolved to the friends asked them what
 apologetic about if Baha'is from other
 faithfully carry on, to illumine their unfor- places came to visit
 libraries, and when them, they were told to
 tunate country with the light of a new they could not hold
 they should do them, though of course,
 spiritual consciousness. Alas, they can only any Baha'i meetings. Thus,
 places came to visit with our fellow believers
 meet in public with a detective present, be- the ship to carry us back
 receive and entertain free.' Tears rolled down
 cause of persecution of the Catholic press we passed again the Statue
 they could not hold York Harbor and felt
 which tried to prove them Communists and part of the world where
 we could visit listen to and spread the
 denounced them after our departure. The Faith of the Revelathanks especially to the generous hospitality tion of
 while waiting for BahaVllah. But nevertheless, in all
 police, however, decided, upon investigation, of two well known sympathizers of the those countries of an
 to the 'land of the anxious Europe and
 that they were certainly not communistic. Faith in whose homes occasional meetings are near East we found
 our cheeks when 'listening' ears, straining

held and who are hosts to every Baha'i who to understand the most hopeful message of passes through that city. The press was also this Day. With many of these souls convey favorable and published a number of tacted, we correspond, answering their articles at intervals about the Baha'i Revela- anxious questions and sending literature. We tion. feel they would even at this challenging hour "And so, after a period of effort without welcome Baha'i pioneers whom they treat apparent reward, such fruits of the Divine with much respect and affection, because in

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their teachings they recognize dimly the underneath the names of every one who was promise of a new and better World Order." present at the first talk given. A note was

enclosed that reads as follows:

To have the tenets of the Baha'i Faith

spread to remote parts of the earth was the Dear Mr. and Mrs. Mathews:

objective of the recent journey undertaken Every one who heard you speak was so

by Mr. and Mrs. E. R. Mathews. Though delighted with your

talks that they all want

many obstacles presented themselves the you to come back.

Word of Baha'u'llah was left on the soil of We thought it

would be appropriate to

distant islands and continents. The follow- send you both a

memento of your visit to

ing are the main depots established for the South Africa.

it over, Mr. Scott

Talking

Baha'i Literature. conceived the idea of

making a picture let-

Rio de Janeiro, Brazil. Mrs. H. Cooper, ter. Harold Morris caught

the vision and

36 rua Henri Constant, Dept. de Copaca- drew the pictures for you.

bana. Books now obtainable in that city are You brought to

us a solution of our rein English and Portuguese.

through the Baha'i Cause

ligious difficulties

Cape Town, South Africa. The Theo- and taught us a new and

illuminated pathosophical Society, Markham Bid., Librarian, way to

social and spiritual life. Every signa-

Miss S. A. Parris. In the library books can ture conveys a special appreciation of your be obtained in Dutch and English. work and your visit and goes to you with Johannesburg, S. A. At Johannesburg gratitude. Public Library books obtainable in Dutch May you return to us and tell us more of and English. the bright future depicted in the "New Bulawayo, S. A. Rev. M. I. Cohen, Pas- World Order." LOTTIE A. ASKELAND. tor of Hebrew Congregation, P. O. Box 470.

(A recent letter asked for more literature.)
and Miss Jeanne Neger

Mrs. J. Ruhangui
Seychelles Islands (off West Coast of Bolles, writing from Zurich on July 27, Africa) . Books can be obtained in Carnegie 1937, send the important news that by their Library in French and English. efforts a Baha'i group has been established in Island of Java, City of Batavia. Book the city of Budapest. "It consists of six shop of G. Kolff & Co. Noordwigk No. 12. adult believers and two minors, seventeen

Books on sale in English and Dutch. and nineteen years old. Four more adult be- Island of Bali, Dutch Netherlands. Books lievers will declare themselves, they assured are in the care of Mr. and Mrs.

George Mer- us, further study of the Teachings after chon in English, Dutch, and French. during the summer months. These eleven, Philippines, Island of Zamboanga, St. we hope, will constitute an Assembly in the Jean's Penal Colony. Books in French. autumn. The believers all accepted the Philippines, Manila. National Library, Baha'i Faith according to the Administra- Reference Dept. Books in English and tion and wrote this individually to Shoghi French Effendi. . The Nineteen Day Feasts were

. . .

kept and are being continued by the be-
Unexpected opportunities to speak and lievers. Renie
Felbermann, speaking French,
teach in South Africa under distinguished German and English
fluently, is the Secreaspices made that country the outstanding
tary of the group.
experience of the trip, reports Mrs. Loulie "We left a small
library of German and
Mathews. English books with
them. There is

. . .

The Baha'i Tenets were with
received only the Esslemont book and 'World Regreat attention and many
men, more than ligion,' by Shoghi Effendi in Hungarian,
and
fifty in one talk in Bulawayo, listened atten- the Esperanto
translation of 'World Retively to the Principles. Leaving South
ligion,' made by Miss Zamenhof . The 'Hid-
Africa and arriving in India we found that den Words' are now
being translated by a
a picture letter had been prepared for us, on believer into
Hungarian.
the top were views of South Africa and "The meetings
(study class) which grew
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slowly from November (until 45 were pres- to establish the
new World Order. The folent on July 13) are being continued in a
lowing centers were visited by Mme. Orlova
very pleasant, central place in the city. Ac- in Germany:
Esslingen, Stuttgart, Geislingcording to an article in one of the daily
en, Zuffenhausen, Karlsruhe, Heppenheim,
papers, the group is composed of 'intellec- Heidelberg,
Frankfurt, Leipzig, Dresden,
tuals' and includes journalists, writers, archi- Hamburg,
Bremen, Rostock- Warne-
Berlin,
tects, doctors, painters, sculptors, presidents munde. Most of her
meetings in Germany
of clubs and business men and women. were in the homes
of believers, although sev-
There were no Baha'is in Budapest when we eral public
meetings could be arranged. It
arrived/" is impossible to

read this report without real-
 Detailed reports, with interesting com- izing the importance
 of clarifying, in every
 ment and analysis of the spiritual conditions section of the
 Baha'i world community, the
 encountered in her teaching work, have been Guardian's
 fundamental instructions on
 received from Mme. Gita Orlova. These which the future
 progress of the Faith discover activities in Copenhagen from Sep-
 pends. Besides finding continuous oportember 22 to October 27, and in
 Stockholm tunity to discuss these matters with befrom October
 28 to November 3, and in lievers, Mme. Orlova met certain
 people, like

 Germany from August 24 to September 21, Paul Peroff, a
 scientist, whose interest in the
 1936. Cause can become
 very important.
 At Copenhagen, Mme. Orlova discussed "Sunburst," the
 book written by Mrs.
 the Faith with a number of prominent schol- Lorol Schopflochier
 on her adventurous
 ars, musicians and diplomats. A number of travels and her
 experiences serving the Cause

 press clippings attest the success of this in many parts of
 the world, has been pubactivity. Among the public meetings held
 lished by the firm of Rider and Company,
 Mme. Orlova spoke at the American
 there, London, England.
 Woman's Club and in the same hall where In preparing
 this volume, the author had
 previously she had given a lecture recital on in mind
 particularly the need of establishing
 a cultural subject. This meeting was fol- a link between
 sophisticated persons and the
 lowed by questions and answers on the reality of religion
 in this day. It is illus-
 Cause. trated by a number
 of unusual photographs,
 From November 6 to November 17, Mme. including signed
 portraits of Oriental rulers
 Orlova returned to Copenhagen, where a and Baha'i
 subjects, some of which were
 number of meetings were held in the studio given Mrs.
 Schopflochier by Shoghi Effendi.
 of Mrs. Ingrid Nybo. A study group was In November of
 last year the Baha'is of

formed at these meetings. Auckland, Sydney
 and Adelaide had the
 Mme. Orlova found it possible in Copen- great pleasure of a
 visit from Mr. Siegfried
 hagen to bring the Faith to the attention of Schopflocher, a
 member of the N. S. A. of
 persons of influence, and associate the Baha'i U. S. A. and
 Canada. Some of the Auckconception of World Order with the funda-
 land members met him on arrival and armental trend of the age.
 ranged for an informal meeting the same
 At Stockholm, Mme. Orlova had the same evening as he was
 leaving Auckland the
 facility to meet the responsible type of per- same day. A very
 happy and profitable time
 son, and through such influence an interview was spent with him,
 taking the form chiefly
 was arranged with the four largest news- of questions and
 answers. In Sydney and
 papers of the city. Much attention was Adelaide
 Mr.Schopflocher was able to
 attracted by this dignified presentation of address public
 meetings as well as meetings
 the Teachings. A
 public meeting held at with the Spiritual Assembly. In an
 address
 the Lyceum Club led to many questions and to the latter in
 Sydney Mr. Schopflocher exinterested discussion. One of the leading
 pressed his deep joy at finding, throughout
 artists of the city arranged to start a study Australia and New
 Zealand, the real spirit of

group. Mme. Orlova impressed upon her unity and true
 Baha'i love and friendship.

audiences the fact that the leaders of society He stressed the
 need of fostering the comhave the greatest responsibility for striving
 munity spirit through properly organized

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socials as the test of Baha'is was their capac- Aurora Gutierrez to
 meet nine Mexican peoity to associate together in love and har-
 ple,who later became the first Believers in
 mony. This phase of Baha'i life, he said, Mexico. Myfriend
 explained that for sevcould not be over-emphasized. Other points
 eral years this group of seekers had met
 stressed were: regularly to discuss

spiritual questions and to
 study the increasing turmoil in the world.

1. The benefits gained by observing the

After a beautiful prayer given by Mr. Pedro Fast.

Espinosa, the group leader, in which he

2. The need of the N. S. A. to gain the asked for spiritual vision and understanding, confidence of believers and the duty of they asked me to repeat the message I had

local assemblies and all believers to supgiven at the club in the afternoon. I then

port and obey its rulings. asked if I might tell them of the Baha'i

3. The enormous value of summer Message.

schools, the primary object of which is that of a school

"Way into the morning hours they lis- Teaching.

tened and asked questions about the Cause

4. The importance of registration.

and asked that I meet with them often and

5. The need of understanding in dealing they would bring to the circle all of their

with problems as to voting membergroup. After three such meetings with an ship.

ever larger group, the leader told me that

6. The importance of the Nineteen Day they had for some time been convinced that Feast.

somewhere in the world a New Manifesta-

Mr. Schopflocher paid a visit to Mr. Bol- give the Truth for the

ton's newly erected house at Yerrinbool convinced had they been that

which Mr. Bolton wishes to be used as a leader, Mr, Espinosa, to

Summer School when arrangements can be where he traveled from

made for this much-desired project. The o California in search of

friends appreciate greatly the valuable work Manifestation. He did

Mr. Schopflocher was able to accomplish in returned to Mexico conso short a time.

vinced: 'That from a foreign country a

Mrs. Frances Stewart, Secretary of the the Good News

Inter- America Committee, sends the follow-

tion had appeared to

New Era. So

they had sent their

the United States

New York City

evidence of this New

not find it but

Teacher would bring them

of a New

Manifestation.' They had coning account of her experiences in
 taking the tinued their regular studies and when they
 Baha'i Message to Mexico in 1937. heard the Baha'i
 Message, they were con-
 "When on July 15 last, our ship ap- vinced it was the Truth
 they had long
 proached the harbor of Vera Cruz, and we sought. At this
 meeting Mr. Espinosa handed
 saw the scars left by cannons that had bom- me a paper on which
 were written the names
 barded the city in former years, our prayer of the nine I
 had first met saying they
 was that we might be privileged to bring to wished to be received
 as Believers of the
 the people of Mexico the great Baha'i Mes- Baha'i Faith and would
 become the center
 sage of Unity and Love. This prayer was for spreading the
 Message throughout Mexi-
 I later learned the leader has had experiganted, for Baha'u'llah had prepared
 a co.
 group to receive this Message in a most won- ence in the publishing
 field and he was enderful manner.
 thusiastic when asked if he could help to
 "In Mexico City, while speaking to a translate the writings
 into Spanish for use in
 Woman's Club on the subject of: 'Peace in a all Latin America.
 He is now assisting in
 New World Order' and quoting from the the translation
 of the book of Prayers,
 Writings quite freely, I noticed the deep in- Baha'i Procedure
 and the
 Study Baha'i
 terest of a lady not far from me. After the Course and soon these
 will be ready for use
 meeting she hurried to beg me to go with among the many
 inquirers throughout South
 her that evening to the home of a friend America.
 where a group met weekly for study and "The Mexico Baha'i
 Group will elect their
 discussion. I felt impelled to break a former first Spiritual
 Assembly on next April 21,
 engagement and gladly went with Miss the first in Latin
 America. They meet each

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Friday evening for study and discussion and from Geneva, arrived in
 Honolulu on a hurnew friends are being attracted to the Cause. ried
 business trip, so our Nineteen Day Feast
 One of the group is a primary teacher and was held on January 17
 instead of on Janushe is teaching the Cause to a group of chil- ary 19
 so that we could have the pleasure of
 dren. Weekly letters tell of the radiant having Mr. Bishop meet
 with us. Mrs.
 Baha'i that inspires this group and
 spirit Mathews was hostess, and the feast
 was held
 already a teaching fund is being saved to in The House Without a
 Key.' Fifteen
 spread the Message throughout Mexico. Baha'is were present,
 four non-Baha'i
 "A true Baha'i Feast was held the evening friends coming in for the
 material feast.
 before I left Mexico City. Roses, red and "In February, 1937,
 we were delightfully
 white, banked the table, the music of violin surprised to receive a
 radiogram from Mrs.
 and piano spoke the universal language of Mamie Setb informing us
 she was aboard the
 harmony and radiant faces gave evidence of liner and was arriving
 in Honolulu in a
 hearts and minds united in Love and Under- couple of days. While
 she was making a
 standing to build the New World Order of business trip she gave
 unstintingly of her
 Baha'u'llah. That night I told the story of time to the Baha'i
 Cause. She took charge
 Quarratu'l-'Ayn and among those present of our public meetings
 at the Library, our
 were women who had been active in securing Friday morning class,
 and gave us an extra
 the recently enacted laws giving greater free- hour every Wednesday
 morning which was
 dom to the women of Mexico." given over to the study
 of the Administra-
 The Honolulu Assembly gives interesting tion. In the meantime she
 was always givdetails about teaching activities carried on ing the
 Message to some one, alone and in
 by visiting Baha'is. groups. Those six
 weeks were most happy
 "It was our good fortune to have Mrs. ones and we were sorry to
 have her leave us.

E. R. Mathews and Mrs. R. D. Little with "Mrs. Mathews arrived
in Honolulu May 8 aboard the Franconia
us in December, 1935, January, February, en route home after
and part of March, 1936. Through Mrs. having made a world tour
in the interest of Mathews the Baha'is
presented gifts at the Bahi'i Cause, especially to place Baha'i
Christmas to the children of Kalaupapa, of books in the Libraries
and book-stores of the
which at that time there were 75. These different cities
visited. These books were
children are born to the lepers at the Kalau- translated into
German, Spanish, French, Dutch and English and
papa Settlement on the Island of Molokai. Libraries in cities of
were accepted by the India, Siam, Java, South
They do not have leprosy as they are taken Africa and in Manila.
from the parents at birth and are kept in two
She was entertained
homes in Honolulu, one for girls and one for at the Nuuanu home of
Mrs. S. A. Baldwin. In the afternoon she
boys, and are charges of the government till
talked to a large group
they reach the age of 21. of friends on the
conditions and experiences
"Through Mr. and Mrs. Mathews our As- she had had in placing
these books.

sembly was the recipient of a very generous "Miss Martha Root
arrived May 26 on the
gift from a friend which enabled us to do Tatsuta Maru for a day's
visit before conmany things; among them give several two- tinuing
to Japan, on this, her fourth tour of
year magazine subscriptions to the Leper the world. Mrs. S. A.
Baldwin was hostess
Settlement, subscriptions to the girls' and at a Tea given for
Miss Root, about thirty
boys' homes on this Island, also to the friends being present to
bid her Aloha. Miss
Susannah Wesley Home (children's home) ; Root gave a most
interesting talk of her exa gift to the Book Fund of the Library of
periences of meeting different ruling families
Hawaii where we had the privilege of having in Europe and presenting
the Baha'i Cause to them.
the Auditorium for our Monday evening
meetings free of charge; and a tree planted "Mrs. G. Gunning-Davis

of the Chicago
 in the new park dedicated to the Greatest Assembly passed through
 Honolulu June 21
 Holy Leaf. on her way to Australia
 to spend a year visit-
 "During this time, on January 17, Mr. ing her mother and other
 relatives. Several
 Charles Bishop, our International Bahd'i of the friends met her
 at the boat and took
 in Takur,
 Exterior views of the reconstructed House of Baha'u'llah's father,
 The of this house has been made
 Mazindaran, Iran. rebuilding
 possible through the contribution of Mr. Asasi of Tihiran.

CURRENT BAHAI ACTIVITIES

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her on a sight-seeing drive. Then eight of could send for them
 all. She gathered many
 the friends met at Waikiki for lunch, after around her and when
 she departed she left
 which a most pleasant two hours were spent three definite
 classes of six each. Two of
 listening to her tell of the high-lights of the these classes
 we can keep definite contact
 Convention. Her plans are to return via with as they were
 left with two of our be-
 Honolulu next year and we shall be eagerly lievers, the other
 is with the friends at the

 looking forward to seeing her again. hotel and they seem
 to be afire with the
 Mrs. Marion Little arrived June 3 to spend Cause and they will
 spread it wherever they
 the summer as the house-guest of Mrs. S. A. can.
 Baldwin. Most of her time was spent at the "As is usual,
 during the last few weeks
 Baldwin home on Maui, and word comes to many people began
 to hear of this Baha'i
 us that she did some very notable work for teacher and to ask
 her to talk to their differthe Cause on that Island.
 ent groups. At the weekly luncheon of
 "Mrs. Stuart French, a member of the the Pan-Pacific
 Club both Mr. and Mrs.
 National Spiritual Assembly, accompanied Mathews were
 invited to be the guest speakby Mr. French, passed through Honolulu
 ers, and while it was not a Baha'i talk, Mr.

August 23 on the Mar/frosa on a cruise to
 of his contact with the
 Australia and New Zealand. She was enter-
 and Mrs. Mathews telling
 tained by the Baha'is at a community
 South America, still she was
 luncheon at the home of Mr. and Mrs. Mar-
 Baha'i Visiting Teacher
 ques. Around the large table sat twelve of
 began to ask what it was
 the friends with Mrs. French at the head.
 About eighty people attended,
 It was one of the most happy gatherings we
 largest crowd for some time
 have had and we feel that our guest was the
 delighted with her talk for
 very embodiment of the first counsel unto
 interesting.

us 'Possess a pure, kindly and radiant heart.'
 classes and speaking before
 After lunch we were granted the privilege of
 Baha'i Center every Monasking questions. Time for Aloha came all
 day evening and before the class at the Centoo soon.

ter every Friday morning she was asked to
 "Homeward bound, Mr. and Mrs. French
 Sunday-School
 arrived at Honolulu September 29. Mrs. classes at the
 Central Union Church (a
 Baldwin, being in Honolulu this time,
 in, or rather is composed
 begged for the honor and privilege of enter-
 denominations and before which
 taining Mrs. French. A delightful luncheon
 spoken many times) and to
 was served in the room dedicated to the
 students at the McKinley
 Baha'i Center. Later we gathered at the High School and two
 classes of students at
 cottage and Mrs. French told us of some of
 of Hawaii. In all these
 her wonderful experience in Australia and
 seemed eager to hear of the
 New Zealand. The time for departure came
 there was no opposition,
 much too soon and it is our hope that they
 for the literature. She

Mathews telling
 schools in England
 of her trip to
 known by all as the
 and these people
 all about.
 which was their
 and they were all
 it was most
 "Besides these
 the group at the
 give the Message to two
 church that takes
 of many
 Mamie Seto has
 two classes of
 the University
 classes they
 Cause, apparently
 and all were eager

will return to us some day for an indefinite said that for the
first time she was able to
stay. give the direct
teaching.
"Mrs. Mathews visited Honolulu again in "At Christmas Mrs.
Mathews went to the
1938. leper home for
children on this Island and
"At once she made contacts and began took gifts for all the
children and shortly
teaching several times a week. As she went before sailing she
received an invitation from
into the different shops to buy this and that the Leper
Settlement on Molokai asking if
she dropped a word and soon had several she could come to
see them, they loved her
classes. She found that the people in charge and wanted to tell
her so. Four days before
of her hotel had been studying many things sailing one of the
trustees took her by plane
and were just ready to absorb the teachings, one morning,
returning about six in the
so eager, in fact, that this week I was asked evening. Her
experience was most wonderfor a list of all the Baha'i books so they
ful of which only she can tell.

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"This year we have had two new believers the teaching work
during the first year of
who have been coming regularly for a long the Seven Year
Plan, if intensified as it gains
time and we feel they are tried and true, and momentum, will
bring forth spiritual influwhile there has not been a great number of
ences that will assure the achievement of our
new ones taken in during Mrs. Mathews* goal.
stay, we do feel that the work she has ac- "It is
impossible to recount the unceasing
complished was greater than what has ever sacrifices,
the untiring efforts, the heroic
been accomplished before. None of our deeds, and the
depth of spiritual consciousness developed by the friends during the past
group are trained teachers and none of us are
able to give all our time but we are steadily year. Nor is
it possible to gain more than a
growing I feel sure, and we are hoping slight
impression of this great collective

through His mercy and bounty to 'become action, carrying
forward as it did in all
stars shining in the horizon of guidance, directions, the
divine Banner of Baha'u'llah.
birds singing in the rose-garden of immor- In not one
instance has the effort of even

talities, lions roaring in the forest of knowlthe humblest been without result.
Certain-

edge and wisdom, and whales swimming in ly such a
standard of service and such an
"

the ocean of life.' outpouring of
heavenly confirmations have
never been witnessed in this country.

TEACHING REPORT

In its annual report for 1937-1938, the Pioneer
Teaching in Virgin Areas

National Teaching Committee describes the "Pioneers have
arisen and, leaving home
range of the activities so accelerated by the communities, have
moved into new states
Seven Year Plan in North America. and established

the Faith. Many, singly and
"The dynamic calls of the Guardian place alone, have entered
areas of spiritual darkness before the American Baha'is that portion of

ness and brought the Light of Guidance.
the Divine Plan of 'Abdu'l-Baha for teach- Others have
diligently carried on the work

ing the Baha'i Faith that they must fulfill of developing
these new centers of attraction during the seven remaining years of the first
tion, while one and all have continuously in-

Baha'i century. The glorious task of estab- creased their
efforts to expand the Faith and

lishing the New World Order throughout strengthen the
institutions of its New World

the length and breadth of the American con- Order.
tinents carries with it grave responsibilities, "This pioneer
teaching work has been of

but at the same time it is releasing spiritual two types: first,
by settlement; and second,

power such as has never before descended to by visit. Many
who have been able to travel

these countries. Before our very eyes we into these virgin
areas, have been unable to

have seen, even during the first year of this establish

themselves there permanently, but
 Seven Year Plan, the fulfillment of many of by repeated visits
 or prolonged sojourns have
 the promises of the Master that He would established the
 Faith. It is clear, however,
 ever be with, guide and bless those who arose from the following
 statement of the Guardian the spread of the Divine Teachings. The
 ian, that the type of pioneer teaching service
 sacrifices and devotion of the friends have productive of best
 results is that of teaching
 been the magnet for divine confirmations, by settlement:
 'This task can best be accompening the doors and achieving
 ever- plished by means of settlement in these states
 increasing victories for our beloved Faith. of at least one
 believer.'
 Let those who are seeking the breaths of the "Every Baha'i is
 literally carrying a torch
 Holy Spirit Baha'i pioneers, sever
 arise as of guidance in his hands, and if he
 settles in
 themselves from home ties, enter one of the one place then the
 Light is permanently esvirgin areas, and they will experience a flood
 tablished there. Pioneer teachers should
 of Heavenly Blessings. leave that
 spot of settlement only when
 "The American Baha'is, to an individual, others have become
 ignited and, through a
 have arisen to play their parts in the divine Spiritual
 Assembly, become the focal center
 drama being enacted on the horizon of of its diffusion.
 America's spiritual destiny. The progress of "The Teaching
 Committee feels it is im-

CURRENT BAHAF ACTIVITIES

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portant to clarify the value of 'teaching by write: 'We
 repeatedly marvel over the way
 settlement.' If five Baha'i teachers visited, things have opened
 for us. You cannot
 one after the other, five different cities there imagine how eager
 it makes us to serve
 would be interest and attraction in each of Such
 confirmations! Again! again! and
 these cities. However, if active follow-up again!'
 work is not continuously done in each of "Mrs. Marguerite
 Breugger of Wilmette,
 them after these teachers have returned Illinois,moved to

Fargo, North Dakota, in home, the Light would gradually die out. the fall of 1936. She has done active teach-

On the other hand, if these five teachers each ing work there and in Dickinson, Northsettle in one of the five cities, the Faith will wood, Valley City, Culbertson, Columbus, be firmly established in each city. and Bismarck. An early issue of BAHAI

"One of our most successful pioneer NEWS will carry a picture of the Baha'i Centeachers who previously felt it important to ter in Bismarck, established by Mrs. Breugger move from place to place in order to sow the .together with the first Baha'i of North seeds more widely, writes, after her experi- Dakota. An active study class is being conences of the past year, as follows: ducted in Bismarck and several are studying

"

*I am more and more convinced of the independently in each of the other cities.

absolute necessity of carrying through with "Mr. Walter H. Blakely, of Worcester,

a group until they are established and com- moved to Birmingham, Ala-

Massachusetts,

pletely able to stand on their own feet. As bama, in November, 1937, and is actively

one reviews our teaching methods during the engaged in the teaching work in that city,

past, one realizes the tragic lost motion and having a number of persons interested in the

waste of devoted effort, because the work Faith.

was not originally carried through to the "Mrs. Lorrol O. Jackson of Seattle moved

finish/ to Helena,

Montana, in August, 1937. At

"During the past year, forty-eight Baha'i that time there were three registered Baha'is

teachers pioneered in virgin areas, twenty by there. At this time there are eight registered

settlement and twenty-eight by teaching Baha'is, a regular study class and a thriving

visits. It should be pointed out that in re- children's class.

referring to virgin areas here, we have included "The State of Texas has been the point of

the states and provinces without Spiritual settlement of four Baha'is. Mrs. Kathryn

Assemblies. Frankland of

Berkeley, California, moved to
 "The twenty who taught by settlement
 R. Hurlbut of San
 are: Mr. Walter H. Blakely, Mr. and Mrs.
 San Antonio where Mr.
 Roy Boyle, Mrs. Marguerite Breugger, Miss
 Smith of Moline, Illinois,
 Elizabeth Conlin, Mr. and Mrs. Albert P.
 Antonio now has a Baha'i
 Entzminger, Mr. and Mrs. Thomas Ewing,
 study group of eleven.
 Mrs. Kathryn Frankland, Miss Marion
 done by Mrs. Frank-
 Holley, Mr. H. R. Hurlbut, Mrs. Lorrol
 Christi and Austin.
 Jackson, Mr. Samuel Jayne, Mr. Edwin Koyl,
 likewise been blessed
 Dr. A. L. Morris, Dr. E. L. Morris, Miss Eve
 settlers. Doctors A. L.
 B. Nicklin, and Mr. and Mrs. Kenneth
 moved from Toledo to
 Smith.
 in this virgin state.
 "The Entzminger family left Geyserville,
 Mr. and Mrs.
 California, in the spring of 1936 for Okla-
 Samuel Jayne of Toledo.
 homa City, Oklahoma. Some teaching work
 Ewing of Lima have
 had been done previously in that city by
 Albuquerque; so there is now
 visiting teachers but there were no enrolled
 seven there. It is of in-
 Baha'is. On April 21, 1938, a Spiritual
 passing that these Baha'is
 Assembly was elected by ten registered
 so that they may teach
 Baha'is. In addition to regular Baha'i meet-
 population in their native
 ings there is a study class for adults and an
 per cent of the population
 active children's group. The Entzmingers
 Indian.

Corpus Christi. Mr. H.
 Francisco moved to
 and Mrs. Kenneth
 had settled. San
 Group of four and a
 Active work has been
 land in Corpus
 "New Mexico has
 with pioneer Baha'i
 and E. L. Morris
 Albuquerque to teach
 They were accompanied by
 Roy Boyle and Mr.
 Mr. and Mrs. Thomas
 also settled in
 a Baha'i Group of
 terest to note in
 are studying Spanish
 the large Mexican
 tongue, over fifty
 being Mexican and

"Miss Elizabeth Conlin of Vancouver re- assisted by her husband, Mr.
 Howard Ives,
 cently moved to Taber, Alberta, in order to later taught in Scranton

and there is now an

establish the Faith in that City.

"West Virginia was the virgin area at-
carried the

tracting two Baha'i teachers. Miss Marion
throughout the South,
Holley moved to Charleston, but conditions
Universities, etc., enroute to
later required her return to California. Dur-
many lectures
ing her stay in West Virginia teaching con-
for the past five
tacts were made in Charleston, Huntington,
confirmed be-
Morgantown, Fairmont, Clarksburg, and
the study group of

Parkersburg. Miss Eve B. Nicklin, recently
enthusiastic expression
returned from Brazil, has moved to Parkers-
the Guardian for

burg where active teaching work is now be-
of the Message.

ing done.

Gregory com-

"Nevada was the objective of Mr. and
High, Baha'u-
Mrs. Elmore Duckett of Los Angeles. As the
many signs of

Ducketts were making plans to move to that
famous community, is
State, the Hand of Providence removed Mr.
further blessing
Duckett to the Supreme Concourse. A be-
spiritual outpour-

quest, however, was left by him to assist in
the teaching work in Nevada. Thus their
likewise achieved in
devotion and sacrifice for the Seven Year
Alabama. In

Plan will carry on.

registered

"Those who have carried forward
and studying

pioneer work by teaching visits to virgin ter-

active study class there.

"Mr. Louis G. Gregory has

Message actively

teaching in

Tuskegee where he has given

and conducted study classes

months. There are now six

lievers in that city and

forty recently sent an

of their appreciation to

having been the recipient

Concerning Tuskegee, Mr.

ments: 'I feel that the Most

'llah, Who has showered so

His Blessings on this

now willing to give them a

of Divine Knowledge and

ing.'

"Great success was

Normal and Montgomery,

Montgomery we now have one

the Baha'i with others attracted

the Teachings.

ritory are as follows:

"Mrs. Grace Ober ha

devoted much time

"Mrs. Dorothy Baker, Mrs. Amelie Bod-
Canada, having
mer, Dr. E. Stanwood Cobb, Mrs. Ruth Cor-
assisting the Qroup in
nell, Mrs. Oni A. Finks, Mrs. Mary Fisher,
work and the
Mr. Louis G. Gregory, Mrs. Emogene Hoagg,
have brought new
Mrs. Mabel Rice-Wray Ives, Mrs. Edna
number that made

to the teaching work in
spent three months
Toronto. The result of this
assistance of Mr. Ober
souls into the Faith to the

Johnson, Mrs. Marion Little, Mrs. Loulie
the first Spiritual As-
Mathews, Mrs. Gertrude Matteson, Mrs.
21, 1938. Mrs.
Ruth Moffett, Mr. and Mrs. Harlan Ober,
during the past two
Miss Agnes O'Neill, Mrs. Edwinna Powell,
Kentucky, where a
Miss Marguerite Reimer, Mr. C. Mason
established.

possible the election of
sembly in Ontario on April
Ober has been teaching
months in Louisville,
study class has been

Remey, Mrs. Orcella Rexford, Mrs. Marion
on the Faith
Rhodes, Mrs. Rosemary Sala, Mrs. Mamie
and Ithaca, New
Seto, Mrs. Terah C. Smith, Mrs. Gertrude
Toronto, Canada, and
Struven, Miss Muriel Warnicker, Mrs. Gayle
Michigan.

"Mr. Harlan Ober lectured
in Binghamton, Syracuse,
York; Scranton, Pa.;
in many cities in northern

Woolson.
addition to her

"Mrs. Ruth Moffett, in

"Mrs. Mabel Ives, whose pioneer teaching
services, achieved
work has been very successful, has taught
the Faith in Wyoming
during the past year in Scranton, Pa., and
November and De-
Moncton, New Brunswick. In addition she
and Cheyenne. In
has introduced the Faith into Charlottetown,
study class under
Prince Edward Island, and St. John and
Mrs. Raphael Lilly-
Halifax, Nova Scotia. Mrs. Ives went to
to teach early

other continuous teaching
great success for
where she taught during
cember, 1937, in Laramie
Laramie there is an active
the direction of Mr. and
white who moved to Wyoming

Moncton in September, 1937, being assisted in 1936. Mrs. Moffett writes of this Group: later by Mrs. Rosemary Sala and Mrs. 'If you could see the interest and earnestness of these new souls, you Dorothy Baker. On April 21 of this year, would feel assured that the results of our the first Spiritual Assembly of New Bruns- labors are well worth wick was elected at Moncton. Mrs. Ives, while/ CURRENT BAHAI'f ACTIVITIES

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"Mrs. Moffett is now on a trip in the existence during the past year. If each South, going as far as New Orleans, lectur- of these Assemblies should establish a ing and broadcasting over the radio on the new Assembly during the coming year, it Faith. will be seen how rapidly the Faith will ex- "Miss Marguerite Reimer of Milwaukee pand. and Mrs. Gayle Woolson of St. Paul, spent "During the past year, according to resix weeks doing follow-up work and teach- ports from fifty-five Assemblies, twenty-six ing in new cities in the Dakotas. Their trip Assemblies have introduced the Faith into covered 4,500 miles by automobile; more eighty-two cities. Follow-up work is being than thirty-three lectures were given; the carried forward in forty-one of these new Faith was introduced into four new cities; cities. Twenty-five Assemblies used local the study class in Lead, South Dakota, was teachers in doing this splendid work which strengthened with five new members, and a demonstrated the increasing strength of our class was left in Huron, South Dakota. Of Assembly and individual capacity. "Teacher special interest in connection with the teach- training classes are being coning work of these two youthful teachers is ducted in fifteen Assemblies, which, while the many lectures given in schools and col- encouraging, will not meet the requirements leges. for new teachers as the Seven Year Plan "Miss Reimer also accompanied Mrs. progresses. Terah Smith to North Carolina where they "Practically

all the Assemblies are now holding regular
have been teaching in Raleigh and Durham. public meetings, presenting
In July, prior to her work in North Carolina directly and
forcibly the spiritual teachings
in January, Mrs. Smith spent six weeks in Las Vegas, Nevada, introducing the Faith into which His social
the New World Order teachings assure.
that State. "Late in 1936 the
Teaching Committee
"It is regrettable that space prohibits re- issued a
bulletin entitled, 'Teaching the
cording in detail the work of all the pioneer Baha'i Faith,'
discussing in detail various
teachers. However, the foregoing brief teaching methods.
The material contained
statement of convey to the
service will therein can be of great assistance to
Assemfriends an idea of the manner in which our blies at this
time, and they would do well to
pioneer teachers are exerting themselves for again review it.
the spread of the Faith and of the confirma- "Of great
importance is the use of rations their labors are receiving.
dio for teaching New York,
purposes.
Springfield and Vancouver Assemblies re-
Assembly Teaching port gratifying results from this
method of
"The Assembly, being the unit upon teaching.
which the Administrative Order of the Faith "The plan of
radio teaching used by the
is built, should in reality become the bulwark Vancouver Assembly
is worthy of study. In
of the teaching work. The active Assembly areas where two or
more Assemblies are in
continuously expands its
teaching services, close proximity, the plan might be employed
both locally and into new areas; constantly by these Assemblies
jointly.
develops new teaching methods and mate- "A series of
eleven fifteen-minute broadthrough its teacher training classes berials;
castswere given under the general
theme of
comes the source of new teachers; and 'The World at
Home.' Each presentation

through its appeals and urging fills the ever-
the social principles of the

increasing demand for pioneer workers in Faith now of such
vital interest to all. The

virgin areas. Baha'is invited
friends into their homes for

"The National Spiritual Assembly for the a discussion hour.
The groups listened to

past few years has urged, as a most impor- the presentation
and

then discussed the

tant part of our teaching program, the estab- points involved to
demonstrate the efficacy

lishment of the Faith into a new city by each of Baha'u'llah's
teachings. It was announced

local Spiritual Assembly. We now have 79 that if anyone
wished to organize a discussion

Local Assemblies, ten having come into group and wished
a discussion leader, one

Interior views of the reconstructed House of
Baha'u'llah's father, in Takur, Iran.

CURRENT BAHAI ACTIVITIES

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would be supplied by the Secretary of the would like to commend
especially the work

Baha'i Assembly. of the Regional
Committees in stimulating

"The results of this effort were: the estab- the activities of Baha'i
Groups and isolated

lishment of three fireside groups amongst the Baha'is. These
outpost units are one of

believers; five non-Baha'is requested group our greatest assets in
extension teaching

meetings at their homes during the program; work, and it is hoped
that Regional Comand at the conclusion of the series, the estab-
mittees and Assemblies will continue to

lishment of a Baha'i study class of forty-five assist them.

students. "One point which
should be clarified is the

"The Fireside Meeting is reported almost relationship of the
extension work of the

unanimously as the most important type of Regional Committees to
that of Local Asmeeting for teaching purposes. It is the
semblies. There should be no conflict in the

intimate discussion which takes place there as each Local Assembly that permits deeper understanding and final urged to introduce confirmation. the Faith into as many surrounding cities as

"During the past year, of the 55 Assemblies reporting, 34 indicated a total of 117 newly enrolled Baha'is. served by Local Assemblies. is possible. The Regional undertake the cities not yet

Isolated Baha'is Publicity
"There are 233 cities with 328 isolated Baha'is, 53 new isolated believers having been added to the list during the past year. Baha'i articles and giving Each of these is the possible nucleus of intensive teaching work. Local Assemblies, the Faith are an excellent means of teaching. Pioneer teachers teachers should contact these isolated believers, stimulating and assisting them to contact. Several instances open further fields to the Faith. Illustrating attention where individuals how the isolated believer can be most helpful renewed their study of in teaching work, the action of the isolated of articles they have Baha'is of Arlington and Richmond, Virginia, is worthy of note. In cooperation with the Regional Teaching Committee in Models and Slides that area, these friends arranged public meetings and follow-up in their cities, the most powerful teachers

more freely using publicity to Baha'i on various phases of lent means of have found this helpful means of have come to our in virgin areas have the Faith, as a result seen in the

Temple
"Pioneer teachers
Temple is one of the

tures on the Faith being given by Mr. of the Faith. It is
always a ready means of
Charles Mason Remey and Dr. Stanwood securing openings for
lectures, displays, etc.

Cobb. Where contacts are
otherwise difficult, a display of the Temple model or an illustrated
Regional Teaching Committees lecture is always welcome. In
order to fur-

"Regional Teaching Committees were ap- ther this important
instrument of public

pointed by the National Spiritual Assembly work, the National
Assembly has made availto stimulate teaching work within their re-

able four Temple models for display use
spective areas, and particularly to develop throughout the
country. Likewise, slides

the extension teaching work in areas outside showing the progress
of the Temple work,

the jurisdiction of Local Spiritual Assem- with various views of
its present beauty,

blies. The reports of the Regional Com- have been made
available, as outlined in

mittees published in Baha'i News of April Baha'i News for
December, 1937. The

1938, indicate better than any brief com- Teaching Committee
will be happy to arment we can make the excellent work they

range with Local Assemblies or Groups for
have done. the exhibition of the

Temple models or loan

"The National Teaching Committee of the Temple slides.

Sarah J. Farmer, Founder of Green Acre: O Maid-servant of God! Be
rejoiced

at this glad tidings, whereby the hearts of the people of the Kingdom of Abha
arc

moved with joy. Verily, I beseech God to make Green Acre as the Paradise of
Abha, so that the melodies of the Nightingales of Sanctity may be heard from
it,

and that the chanting of the Verses of Unity may be raised therein, to cause
the

clouds of the great Gift to pour upon it the rains falling from heaven, to make
those

countries become verdant with the myrtles of Truth and Inner Significances, and
to plant therein blessed trees, with the Hand of Providence, which may bring
forth

pure and excellent fruits wheref rom the Fragrances of God may be diffused
throughout all regions. These signs shall surely appear, and these lights shall
shine forth.

'Abdu'l-Babd, to Sarah J. Farmer.

CURRENT BAHAI'f ACTIVITIES

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Opening New Cities grave responsibility they have in stimulating potential teachers and providing means both "Appeals have been made in the Baha'i for their study and experience. News for names and addresses of interested "The three Summer Schools offer an ideal ones in cities where we now have no Baha'is. Names and addresses, even of friends are opportunity for intensive study and preparation. One of the most important aspects of most helpful. Few of the friends, however, the Summer Schools is that with so many have sent this important information to the Baha'is brought into close relationship there Teaching Committee. It was through the is demonstrated true, happy Baha'i living names of friends in Louisville, Kentucky, which, above all, is the true teacher. The that Mrs. Ober's most effective work in that Summer Schools can therefore prove that recity was accomplished. "In order to assist Regional Committees, ligion in reality, is a way of life, and the Baha'i Faith the true way of living for this Local Assemblies, and individuals in opening troubled age. new cities to the Faith, the Teaching Com- "A new method of training and preparamittee issued a bulletin in November, 1937, tion for active teaching was demonstrated outlining in detail the methods used by various of our successful pioneer teachers. by Miss Marguerite Reimer who assisted ex- "It is important that whoever plans open- perienced pioneer teachers in opening various cities to the Faith. On these trips Miss ing a new city to the Faith should make a Reimer took care of all the administrative careful initial survey of conditions there. With an understanding of the psychology of details of the campaign and, to the extent possible, assisted in the follow-up work. Let the public, the right type of lecture, with us hope that more young Baha'i teachers will appropriate titles, can be arranged. This is follow this example.

of particular importance in virgin states
where the Faith has not yet penetrated.

Attitude of the Public

Titles which seem critical or might be con-

"The Guardian in his urgent appeals for
strued as antagonistic should not be used.

more dramatic activity directs our attention

Public meetings immediately bring requests
to the chaotic conditions rapidly developing

for Baha'i books. Therefore one should

throughout the world. The increasing tests

always see that our literature is readily availhave brought about a
corresponding search

able in the public libraries. The Nationfor the solution of the problems.

Thus the

al Assembly has voted a budget to the

public is more and more appreciative of the

Library Committee to supply books for this

Teachings of Baha'u'llah. What is needed is

purpose.

a sufficient number of energetic teachers who

"The National Assembly has directed that

will continuously raise higher the Banner of

any teacher giving lectures in new cities

Truth so that many more may know of this

should do so in a manner relating it to the

Revelation. With this amazing receptivity

Administrative Order. Therefore, programs,

on the part of the public, nothing less than

publicity, announcements, etc., should indithe direct method of public teaching
meets

cate that the lectures are being given 'under

the general need of society. World chaos can

the jurisdiction of the Regional (or Namove in one of two

directions: either to

tional) Teaching Committee,' as the case

complete destruction, or to World Order.

may be.

As more people

realize this most serious predicament, they are seeking the orderly proc-

Training of Bahd'i Teachers esses of civilization.

Let us therefore neither

"Earlier in this report we stated that fif- hesitate or falter in

our vigorous public preteen Assemblies are now conducting teacher

sentation of the Faith.

training classes. The National and all Re-

The Spirit of Pioneer Teaching

gional Teaching Committees during the past

year could not meet the demands for "Though our numbers may be few and teachers. Therefore it is evident that As- the problems we face many, yet the insemblies must most seriously consider the vincible spirit of the Faith will enable us to

THE BAHÁ'Í WORLD

overcome all obstacles and ultimately gain Baha'i educational institutions, even those complete victory. In the following quota-physically primitive and restricted, have tion the Guardian reiterates the promises of concern with the principles which make for Divine assistance: the regeneration of character and the rise "

'But in the field of Baha'i service, as the of a new world community. They represent history of the Cause abundantly demon- the new balance which BahaVllah has estabstrates, there is no obstacle that can be said lished between the subjective and the social to be insurmountable. Every difficulty will, self.

Even though they have no facilities in due time, be solved. But continued and for the consideration of the multitude of collective effort is also needed. The Baha'i facts constituting the body of acquired teacher should not get discouraged at the knowledge, they can and do clarify those consciousness of the limitations within or principles of truth which are as the branches without him. He should rather persevere, supporting the leaves of knowledge. And and be confident, that no matter how numer- they can and do realize the vital trunk of ous and perplexing the difficulties that con- reality which, in turn, supports and nourfront him may appear, he is continually ishes the limbs.

assisted and guided through divine confir- Therefore it has become a sign of the demations. He should consider himself as a velopment of a national Baha'i community mere instrument in the hands of God and beyond the phase of personal conviction and should therefore, cease looking at his own general sentiment, that Summer Schools merits. The first and most important come

into existence and the problems of qualifications of a Baha'i teacher is indeed, spiritual education are faced and gradually unqualified loyalty and attachment to the solved.

Cause. . . .

The foundation of Baha'i educational in-

'What the Cause now requires is ... a stitutions has been firmly laid in the Summer . . . number of devoted, sincere and loyal Schools which, beginning with Green Acre supporters, who in utter disregard of their at Eliot, Maine, have been established not own weaknesses and limitations and with only in the United States but also in Enghearts afire with the love of God, forsake land, Australia and, until civil authorities their all for the sake of spreading and estab- prevented, in Germany. A detailed report

lishing His Faith.' In other words, what is is presented elsewhere in the present work on mostly needed now is a Baha'i pioneer! the programs carried out at Green Acre, "Who are the Baha'i pioneers who will Geyserville and Louhelen Ranch during the arise in response to these dynamic calls and period under review. settle in the virgin areas throughout the The history of religion indicates that the country?" rise

of formal education through college and university has followed the birth of faith so BAHA'I EDUCATIONAL INSTITUTIONS slowly that the spiritual instruction reflected In the formation of a community bound the era of creed and ecclesiastical philosophy at not merely by temporary, or occasional, or the expense of the simpler truths of Reve-

partial ties, the development of educational lation. Moreover, in certain instances the institutions plays a vital role. For their nature of faith as grasped by the early befunction is to give the sentiment of unity a lievers was felt to be even

antagonistic to
firm foundation in conscious understanding,
knowledge. The real capacity of education
and a true expression through full realization to
serve in the development of social perof the significance of the essential
aims. sonality in its full sense and in the

propaga-

There is no similarity between Baha'i in- tion of
universal truths which constitute the
stitutionsand those which in the past have
pillars of civilization has consequently not
been only concerned with theology. Nor are been
apparent.

they an attempt to parallel the secular insti-
But the Bahd'i Faith includes knowledge,
tutions which convey knowledge without and
its spirit in the body of its adherents
spiritual experience or sound reference to the
reconciles the activities of soul and mind.

underlying problems of human civilization. The

Baha'i, of whatever age or condition, is

CURRENT BAHAI ACTIVITIES

and must be a student. Therefore, in this if the body
were in such a cool and
healthy

era, the realm of education is clearly marked, environment; and
I realized, too, how much

and the facilities for sharing knowledge ap- more good would
come from a summer vacapeared in its early period. The Baha'is are

tion if instead of being burdened with the
wholly conscious of the fact that Baha'u'llah effort of finding

amusement for leisure hours,
declared that Religion is a flame to be pro- one's mind and
soul could be refreshed by

tected by the glass of knowledge and under- helpful thoughts,
under spreading pines, in

standing. They realize, also, that BahaVllah green pastures,
beside still waters. The deproscribed that artificial, sterile knowledge

tails of the work came
quickly before my

which "begins in words and ends in words," mind, and when we
left the audience room I

for the essence of understanding is the guid- had it all. At
that time I had not heard of

ance of the soul on its path and the establish- the Congress of
.Religions to be held at Chiment of an ordered, world civilization.

The cago the following year; and I regard my
 impartial student of current affairs may well conception of
 Green Acre as an instance supcompare the significance of Baha'i education
 porting my father's claim that invention is
 with those secular types of human assump- inspiration that
 it is the catching, by the
 tion and propaganda substituted for true open eye and the
 listening ear, of that which
 education in the lives of so many millions of is
 being given in its fullness to some prepersons today. Consideration might also
 be pared soul. Charles Carroll Bonney of Chigiven to the
 vital fact that Baha'i education cago was then working out the
 details of a
 is a
 powerful bond between the generations, work which should
 embrace the whole world.
 and not a divisive factor. I
 caught glimpses of it unconsciously, and
 The activities of the three American he always felt that I
 too was 'called' and that
 Schools have been so fully described in the Green Acre had a
 part in the great work of
 special article which follows this brief word Unification."
 that reference to their details would be These words
 uttered by the founder of
 duplication. An historical fact concerning Green Acre removes
 the misconception
 the origin of Green Acre, however, came to which for years
 attributed the origin of
 light during the observance of Miss Sarah J. Green Acre to the
 influence exerted upon
 Farmer's birthday during the season of 1937, Miss Farmer by
 the Parliament of
 Religions
 which merits recording. The following conducted at the
 Chicago World's Fair.
 statement was made by Miss Farmer to Mrs. Mr. George O.
 Latimer has prepared the
 John Mitchell and by the latter read at the following
 statement on the programs and
 gathering held in Miss Farmer's commemora- functions of the
 three Summer Schools in
 tion. North America.
 "Green Acre was an original conception. "The rapid growth
 and development of
 The vision flashed upon me in June, 1892, as, the three Baha'i
 Summer Schools

during the
in Boston, I was listening to a lecture by past few years
indicates the increasing value
W. J. Colville on 'The Abundant Life' of these
institutions toward the fulfillment
through the forming of the Christ within. of the Seven Year
Plan which is so near to
The day was hot; and through the open win- the hope and
aspiration of the Guardian.
dow came a noise of traffic which almost Situated in three
strategic areas of the United
drowned the speaker's voice. The people States, they
provide educational centers
were so eager for knowledge of themselves where the
believers can gather together durthat they sat patiently two hours at a time,
ing their vacations, in large numbers, to
three times a day. I looked at them and study the
Teachings of Baha'u'llah, exthought of the spot which Whittier loved
change views and experiences, associate with
and found so restful Green Acre-on-the- one another in an
active community life and
Piscataqua and I saw them seated in a large thus deepen
their knowledge and undertent on the green bank of this beautiful
standing of the Faith in a distinctive Baha'i
river, the cool breeze from the water fan- atmosphere. The
importance of these instining their cheeks, and I realized how much
tutions has been stressed over and over
by

njore receptive the mind and heart would be the Guardian, to
those who have been active

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in the conduct of the Schools. He wrote as tion of a greater number of
believers each

follows in 1934: The friends should indeed year, for the Guardian has
stated that it is a

realize that their annual gathering in the privilege to contribute in
the development

Summer Schools is a splendid opportunity of these institutions.

for them to develop their sense of collective
Green Acre Summer School

responsibility by becoming more familiar
with the various aspects of the Teachings "Green Acre, situated
on the picturesque

and by acquiring a fresh vision of the ways banks of the Piscataqua,
the River of Light,

and means through which such teaching can in the southeastern part of
Maine, has been

reach and effectively impress the public.' for many years a center for the investigation of Reality. Founded by (Mr. and Mrs. Bosch) The Cause is still in Farmer in 1894 as an Miss Sarah J. its formative period, but the friends, in ap- institution 'for the purpose of bringing together all who were looking earnestly toward ing the new World Order, find their great the New Day which seemed to be breaking encouragement in the deep understanding, over the entire world,' it continued the high devotion and sympathetic apprecia- through a long period of growth and struggles to tion of the goal ahead, and the spiritual in- be a disseminat- ing center of lofty ideals. spiration engendered in these centers. The Many men and women, prominent in world recently established schools in Germany and affairs, gave of their time and wisdom, to the British Isles have likewise rendered most make this center a place of fellowship, where valuable contributions in hastening the ful- an unbiased prefillment of the promise of the Golden Age. sentation and study of comparative religion, "Not only should the Summer Schools be scientific truth and the best in arts and let considered as one of the best means through ters could be found. The Green Acre Conferences attracted which the public can be acquainted with the religious leaders and university professors, most intensive training field for the develop- small group, known as the Green Acre Felment of Baha'i teachers. It is a noteworthy lowship, in carrying on the high ideals of the fact that the recent rapid extension of the founder. Gradually the infiltration of the Baha'i spirit brought teaching work in virgin territories has been to Green Acre the realization of its destiny. the result of the inspiration and training In the summer of 1912, 'Abdu'1-Baha spent a week at Green these schools where both the practical Acre inspiring the friends to renewed effort

methods and spiritual ideals have been incul- and directing the future
course of its activicated in them. Shoghi Effendi in a letter to a ties.
No one in attendance can forget the
member of the Western States Summer meeting on beautiful Mount
Salvat, when
School stated that, 'It would be no exaggera- the Master dedicated this
spot to be the cention to say that the unique contribution ter of a
great university with a universal
which the Geyserville Summer School has house of worship. In a
Tablet, 'Abdu'l-Baha
made to the extension of the teaching work further sent encouragement
by stating: 'If
during the last few years has been to teach one looks for praiseworthy
results and wishes
the friends and inspire them to live up to the to produce eternal effects,
let him make ex-
high standard which the Teachings incul- ceeding effort, in order
that Green Acre may
cate, and thus teach the Cause through the become an assemblage for
the Word of God
power of example.' Deeds are now revealing and a gathering place for
the spiritual ones
the station of the Baha'i teacher. of the heavenly world.'
'It is of interest to follow the swift de- "August 10, 1925, was an
eventful day in
velopment and expansion of the Summer the history of Green Acre
for on that day
Schools from their early, modest origin to the Green Acre Fellowship,
at its annual
the present time when their housing and meeting, decided to place
control of all the
other facilities are taxed to the limit. A physical properties as well
as the conduct of
brief historical record of their achievements its institutions under the
National Spiritual
should serve to increase the active participa- Assembly. In 1929
this transfer was effec-
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Entrance to Green Acre.

tively completed by an Indenture of Trust mighty and splendid edifice.
You are turnand the Baha'is took complete charge. Dur- ing your thoughts
to what is the most
ing this period the World Unity Conferences urgent, the most essential,
the most vital facwere established with such noted lecturers as tor in the
spread and the ultimate triumph

Professors Herbert Adams Gibbons of Princeton, John Herman Randall, Jr., of Columbia, Samuel Lucas Joshi of Dartmouth, Kirtley F. Mather of Harvard and William R. Shepherd of Columbia. At the same time the start of a real Baha'i school took place along with this indirect method of teaching the Cause. The Guardian was greatly pleased with the success attending the efforts to establish a Baha'i study course as a means of bringing to light hitherto unsuspected capacities of the friends. He wrote at this time: 'You are laying a solid foundation upon which the rising generation will rear a THE BAHA'f WORLD will be used exclusively for teaching and Middle West attended the devotional purposes and for the celebration of Baha'i Feasts. The long list of devoted activities of Baha'i combelievers who have munities in other parts of the country. the activities of Green Acre down through these sessions, a study the years of transition, is too numerous to by Mrs. Elizabeth mention, but their untiring services are well Dispensation of Baha'unknown to all. 'llah' from August 3 to 6, the Youth held a "In planning the program for 1936, the 7-8, ending with a committee composed of Mr. Horace Holley,

of the Cause.'
 "The season of 1929 saw a complete two months course on Baha'i subjects established under the direction of The Inn, the beautiful Arts and Crafts building and cottages were all centers for the activities of the School. After the 'Eirenion' burned down it was necessary to hold a room of the Inn, but in 1937 new Baha'i Hall, made possible generosity of Mrs. Florence erected on the banks of the fully equipped to take care of friends from the 1936 session and of telling about themselves with "In addition to course was conducted Greenleaf on 'The conference on August public meeting, and a

three-day intensive

Dr. Genevieve L. Coy and Mr. Philip Teaching Conference was conducted by Mr.

Sprague decided to try the experiment of Rex Collison and Mr. Bishop Brown on

concentrating the major courses in two August 27, 28 and 29.

weeks. Two courses were given each morn- "The Inn was open during the month of

ing for five days and a discussion group was July to offer accommodations to believers

held each evening to follow up the subject desiring a restful vacation and to nonmatter of the morning lectures. The fol-

Baha'is who wished to learn more about the lowing courses were presented: Faith. Baha'i

teachers present during the

month arranged group meetings for this pur-

August 10-14. The Baha'i Life. Leader,

Mrs. Dorothy Baker. pose. A Race Amity

Conference was con-

Introduction to the Study of Islam.

ducted by Mr. Louis Gregory and Mr.

Horace Holley and meetings were arranged

Leader, Mr. His_hmat 'Ala'i.

to hear of the teaching work in the Balkan

August 17-21. Baha'i Administration.

countries by Miss Marion Jack and Mrs.

Leader, Mrs. Mary Collison.

Louise Gregory.

The Nature of the Manifestation.

"The 1937 Sessions of the Summer School

Leader, Mrs. Mamie Seto.

were divided into morning and afternoon

The average daily attendance for these four classes to allow more

time for discussion of

courses ranged from 37 to 53, and the wide the subject matter

immediately following

range of study proved most helpful and the presentation by

the lecturer. The folit developed a deeper underinstructive, as

lowing courses were presented:

standing of the individual's relationship to

August 16-20. Essentials of World Rethe Manifestation, to the

Baha'i community

ligion. Leader, Mr. Kenneth Chrisand to the administrative order.

tian.

"In the week preceding the opening of the

Islam. Leader, Ali-Kuli Khan, N.D.

Summer proper, Professor Glenn

School

August 23-27. The Dispensation of Shook gave a five days' course on Mysticism Baha'u'llah. Leader, Mrs. H. Emo~ and the Baha'i Revelation. This clarifying course on the more abstruse Baha'i teachings gene Hoagg. Course on Public Speaking. was accompanied by a lively period of ques- August 30-September 3. Human Qualities and discussion. During the week of ties in the New Age. Leader, Dr. August 24-28, Mrs. Doris McKay gave a Genevieve L. Coy. series of lessons on Public Speaking. Members of the class practiced giving short talks on Baha'i subjects and the training proved "In addition to these courses, there was a highly valuable. full Youth Week from August 1 to 7 when "During the month of August, Sunday "The Baha'i Administrative Order* was dismorning devotional meetings were held and cussed under the leadership of Mr. Horace in the evening public meetings carried on. Holley. Following this course on August 9, The speakers included Miss Martha Root, Mr. 10 and 11, Mr. Bishop Brown presented a Mountfort Mills, Mr. Horace Holley, Mrs. course on the 'Rise and Fall of Civilizations.' Mamie Seto, Mr. Louis Gregory and Mrs. A general Teaching Conference was held on Dorothy Baker. An unusual number of August 12 and 13 with morning and after-

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noon sessions. There was a fine attendance Mr. Philip Sprague and Mr. Horace Holley during the entire month and the friends had are to be congratulated for the splendid conthe pleasure of an informal meeting with the duct of the School during the past two seamenbers of the National Spiritual Assembly sons which has steadily widened the sphere of who held a three day meeting at Green Acre. its influence in the New England States. "In response to a cabled message from They have likewise ably handled the many Shoghi Effendi, concerning the premature details of maintenance

problems connected

passing of Mr. Alfred E. Lunt, who had been with such a large property, and the manageidentified with the activities of Green Acre ment of an Inn. During the past year the for many years, that the entire body of the generous gift of the Ball Cottage with its National representatives assemble at his acreage, from Mr. and Mrs. Schopflocher, grave to pay tribute on behalf of the Guard- provided additional housing facilities for the ian, the National Spiritual Assembly, on School. Monday, August 30, proceeded to the grave "Thus Green Acre approaches the goal at Beverly, Massachusetts to carry out this voiced in a message from the Guardian some wish. years previous:

'I was delighted to hear of "The friends of Green Acre also held a the progressive activities of that dearlymemorial meeting for Mr. Harry Randall, beloved spot, Green Acre, upon which the who helped guide the destinies of this Master bestowed his tender care and loving favored site through the many years of kindness, and of which we are all hopeful vicissitudes and trials until Green Acre was that it may become, whilst the work of the reborn into a complete Baha'i institution. Mashriqu'l-Adhkar is in progress, the focal "The plan for the month of July was con- center of the devotional, humanitarian, tinued and improved so as to provide a place social and spiritual activities of the Cause.' of rest and a program of greater cultural interest. A series of week end International Geyserville Summer School Conferences was conducted on the following "Due to the increasing call for Baha'i subjects: 'World Crises and World Needs' by teachers in the Western States and the in- ability of the friends Mr. Mountfort Mills; 'Universal World Cul- to attend Green Acre, because of the great ture Based on Universal Education* by Pro- distance, the National fessor Stan wood Cobb; 'Development of Spiritual Assembly appointed a committee Church and State in Our Civilization' by consisting of Mr. John D. Bosch, Mr. Leroy

Professor Glenn L. Shook of Wheaton College and "The Coming of World Order" by school on the Pacific

Mr. Horace Holley. In addition, members its development into a of the Worcester Philharmonic Orchestra permanent institution.

Mr. and Mrs. Bosch, presented musical Concerts on Wednesday many years ago had expressed their desire to evenings and Mrs. Nancy Bowditch, Boston 'Abdu'l-Baha, to dedicate their lovely fruit artist, gave an illustrated lecture on "The ranch as a center for universal service where Holy Land" and also presented a Pageant on mankind might partake of the spiritual teachings of July 29. Baha'u'llah. They gladly

"A number of attractive teas and socials offered their home and ranch with all its were arranged by Mrs. Lorol Schopflocher facilities, for this purpose and on August 1, and Mrs. Amelia Bowman in order to attract 1927, about 130 friends gathered under a and deepen the interest of the public who majestic pine tree to celebrate the Feast of lived in the vicinity of Eliot or who had Asma' to start the first summer school in the come to Green Acre to deepen their knowledge of the Baha'i Faith. West. "The Committee felt that if only a few

"The Green Acre Committee, consisting perhaps nine at most could attend the sesof Mrs. Florence Morton, chairman, Mrs. sions the first year their efforts would be re- Emma Flynn, Mr. Howard Struven, Mrs. warded, but the expectations were more than Hebe Struven, Mr. Harold Bowman, Mrs. fulfilled, for there was an attendance, during the month, of forty Amelia Bowman, Miss Genevieve L. Coy, confirmed believers, in- Baha'i Hall, Green Acre

ill

Baha'i Youth, Green Acre.

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cluding fifteen young and enthusiastic souls. reading of a cablegram
just received from

*

From that time on the attendance has in- Mrs. Collins: Utmost
gratitude for the
creased each year and the courses of study, Name that has taught us
there is no separawhich were at first limited, have been gradu- tion.'

ally expanded so that now a very compre- "The following year on
July 3rd there

hensive understanding of the Faith can be was a similar dedication
of the new dormiobtained by both the friends and the public tory
following the Annual Reunion and

at each summer session. Feast of friends and
their guests, with about

"In the ninth year after the establishment 250 in attendance.

Attractive pictures of
of the school, Mr. and Mrs. Bosch deeded this both buildings were taken
for the permanent
property to the Trustees of the National records of the School.

A truly international
Spiritual Assembly. During this period these spirit was manifest at
this opening gatherdevoted souls had housed without charge, all ing of
the School. Telegraphic messages of
the students and teachers in their home and good-will wishes were
received from Corpus

in many accessory buildings. These facilities Christi, Texas; Oklahoma
City; Phoenix,

became inadequate, however, and in 1936, Arizona; and Vancouver,
Canada. Words of

Mr. and Mrs. Thomas H. Collins erected and greeting were heard from
Mr. Charles

presented to the Cause a very attractive Bishop, just
returned from London, Mr.

Baha'i Hall of rustic redwood for the study Siegfried Schopflocher of
Montreal, Mrs.

classes and public meetings. This generous Terah Smith of
Binghamton, New York, Mr.

contribution was followed in 1937 by the Charles Reimer of
Milwaukee, Mrs. Lorrol

gift of a much-needed dormitory of corre- Jackson of Spokane, Mrs.
Ella Cooper of San

sponding rustic material, fully equipped, Francisco, Mrs. Louise
Casweil from Nashwith a housing capacity for approximately ville
and a warm welcome was extended by

fifty people, modern in every detail, to pro- Mr. and Mrs. Bosch. Two
students from

vide for the increase in attendance. Two Japan, Miss Y. Isobe and Mr. Oka, who were attending the University of California, spoke in Esperanto and Mr. George Sterris, an artist from France and Italy, erect summer homes in the near future. to the spirit of the paid a moving tribute "The dedication of the Baha'i Hall on assemblage in French.

July 12, 1936, was simple, direct and spir- There were ten nationalities represented at the meeting.

itually impressive. Beautiful bouquets of flowers were received from Geyserville citi- "After the dedication, Mr. Leroy loas read a fitting memorial zens. Opening with the words of Shoghi service for Mr. Thomas Collins, who had passed Effendi, received by cablegram: 'Heartily from this life shortly before the join celebration opening Auditorium gen- opening of the School. All present felt the great erously founded by well beloved distin- loss of this friend who had done so much toward guished friends Mr. and Mrs. Collins. the recent de- velopment of the Assure them profound abiding gratitude. Geyserville educational institution and his Love assembled friends/ a short history of memory will be enshrined in the hearts of all the development of the summer school was students who attend the school sessions in the given by Mr. Leroy loas. Then followed a future. "The 1936 session beautiful presentation of the services of the included the following courses consisting of six School by Mrs. Louise Bosch and the turning classes each: over of the property to the Trustees by Mrs. The Spirit, Teachings and Influence of Robert Norton of San Francisco, a cousin of Islam.

Mrs. Collins. Mr. George Latimer acted as The World Order of Baha'u'llah. chairman and received the property on be- The Baha'i Life. half of the Bosch Trustees for the National

The Nature of the Manifestation.

Spiritual Assembly. Fitting messages were sent to the Guardian and to Mr. and Mrs. Collins, who were in Bad Nauheim at that

"In addition, a Seminar on Teaching the

Baha'i Faith was conducted on three aftertime, and the meeting was closed with the noons each week. This first attempt to

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establish a proper technique took up the following, Mrs. Kathryn Frankland, Mrs. Gerlowing divisions: the Baha'i Teacher, the trude Frazier, and Mrs. Rosa Shaw.

Public Address, The Baha'i Public Meeting, "The 1937

session concentrated on two

the fireside method, the study class and com- courses of study:

'Islam, Its Teachings and

munity teaching, and proved to be highly Influence,' and 'The Unfoldment of World

successful and instructive. Civilization.' In

these courses the relation-

"The Geyserville plan for conducting its ship of the Baha'i Faith to past world culcourses is to have the subject matter of each tures and a comparison of the teachings and

Mr. and Mrs. John Bosch, Donors of Geyserville School land and original buildings.

course presented by a number of teachers, administrative features of the Cause with

instead of one lecturer, and the material is those of Islam were especially stressed.

briefed to a 30 minute presentation, fol- Among the new teachers, in addition to

lowed by a 20 minute discussion period. Im- those who took part in 1936, who conducted

portant points that are not fully clarified are classes, were Miss Virginia Orbison, Mrs.

taken up later at round-table groups. More Clara Weir, Mr. Maurice Bosley, Mrs. Terah

than twenty believers conducted these Cort Smith, Mr. Clarence Iverson, Mrs.

classes, including Professor N. F. Ward, Mr. Beulah Lewis and Mrs. Nell Wilson. The

H. R. Hurlbut, Mrs. Louise Caswell, Miss afternoon Teaching Seminar was continued

Joyce Lyons, Mr. J. G. Bray, Mr. Leroy loas, with two new subjects added, 'Teaching Op-

Mr. Paul Schoeny, Mrs. Mamie Seto, Mr. portunities' and 'The

Introduction of the
 Irwin Somerhalder, Miss Honor Kempton,
 Mr. Clinton Bugbee, Mrs. Shanaz Waite, Mr.
 were held during
 George Latimer, Mr. W. R. Entzminger,
 Geyserville and one
 Mrs. Oni Finks, Mr. Rowland Estall, Mr.
 These meetings not
 Siegfried Schopflocher, Miss Charlotte Lin-
 the public but are an
 foot, Mrs. Kevah Munson, Mr. Hasele Corn-
 developing Baha'i speak-
 excellent means of

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ers. Generally a symposium of subjects is The Geyserville Press
 printed the entire progiven with a chairman and three speakers. gram
 with detailed quotations from the Holy
 The Baha'i Youth take full charge of one of Writings and one entire
 page of 'ads' by the
 these meetings each year and provide one of merchants was devoted to
 greetings of welthe outstanding features of the school. come to
 the participants of the Summer
 "The Youth have their own round table School, including a large cut
 of the Temple.
 discussion group arranged and conducted by This is a glowing testimony
 of the spiritual
 themselves. In all other respects they are an influence made by the
 School upon the hearts
 integral part of the summer school, attend- of the citizens
 of Geyserville, who have
 ing the regular classes, assisting with the de- shown a marked
 increase in their friendly
 votional meetings, providing entertainment
 cooperation and association with the student
 for the recreational hours, contributing to
 body. A
 brochure- published by the Redthe musical programs and in this way they
 wood Highway Association includes the
 participate in full measure with the adults in Baha'i Summer School as
 one of the places to
 the entire activities of true Baha'i com- visit on this famous motor
 highway.
 munity life. No one who has attended a "The operation of the
 school is carried on
 Geyserville summer school can fail to recog- with the assistance of many
 committees, who

nize the importance of this vital
integration carry out the general plans of the committee
of believers of all ages.
appointed by the National Spiritual Assem-
"Separate classes have been conducted each bly. For the past two years
this committee,
year for the children so that their parents which has had charge of
both the program
can attend the daily morning classes. A and the maintenance of the
school property,
skilled supervisor is
engaged to give them consisted of the following members:
Mr.
training in basketry and other useful arts in John D. Bosch, chairman,
Mr. Leroy C. loas,
the mornings and to conduct and Professor Forsythe Ward,
Mrs. Amelia Colswimming
other recreational activities in the afternoons lins, Mrs. Ella G. Cooper,
Miss Ruth Westand evenings. The children also have a gate, Mr.
Irvin Somerhalder, Mr. Siegfried
Baha'i class each day and training in pag-
Schopfloch and Mr. George O. Latimer.
eantry, and they always contribute an inter- This committee has
earnestly endeavored to
esting feature in the annual entertainment fulfill the aspiration of
the Guardian as exgiven by the School. Many children from pressed
in a letter received from him in 1935
the village avail themselves of these classes, in which he 'hopes that
through the comwhich have an attendance of 15 to 20. bined and
united efforts of the friends, the
"Both the children and the youth have Geyserville Summer
which is so
School,
taken part in the public meetings. One of situated, draw
an increasing
will
ideally
the impressive talks given during the 1936 number of visitors, both
believers and nonsession was that of nine-year-old Claire believers,
and will thus gradually develop
Entzminger of Santa Rosa, on the 'Life and into an important and
world-wide known
Teachings of BahaVllah.* Last year, Miss center for the training of
Baha'i scholars and
Lois Humphreys of Phoenix gave such an teachers.'
inspiring talk at the Youth Public Meeting
that she was asked to repeat it at the Louhelen

Summer School

large

meeting held in Santa Rosa. Other youth "With the establishment of summer members who delivered splendid talks on the schools on both the Atlantic and Pacific Cause at their personally conducted public shores, the vast area of the Central States remeetings were the Misses Farruck and Anita maintained the one section of the United States, loas of San Francisco, John Eichenauer of with a large Baha'i population, that was de-Phoenix, Ann Holley of Visalia and Fred- prived of the benefits of such an institution.

erick Lawes of Seattle. The realization of this need was made pos-"The school receives more news publicity sible through the love and devotion of two each year. In 1936 about 500 column inches more faithful believers, Mr. and Mrs. Lou appeared in the newspapers of Geyserville, Eggleston of Detroit, who dedicated their Healdsburg, Santa Rosa and San Francisco. attractive farm at Davison, about twelve

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miles from Flint, Michigan, for a school to "Over eighty young people came to their sessionJune prepare teachers with the ultimate hope of morning 22 to 25, 1936. The daily establishing and developing a Baha'i com- program was as follows: Devotions munity. Using the large farm-house with conducted by some young person; 'Compariits lovely rural setting for this purpose, the son of Religious Administrative Orders/ first session was held during the first nine Professor Glenn Shook; 'The Baha'i Life,'

days of August, 1931. About thirty-five Mrs. Dorothy Baker; 'Security for a Failing friends from Michigan, New York, Pennsylv World,' Professor Stan wood Cobb. The Chicago youth vania, Ohio, Tennessee, and Washington, made up the committee who D. C., gathered for part or all of the sessions had charge of sports and varied entertainand some ninety people in all took part ment in the evening. This committee also in one or more of the daily classes. The put up the question of conduct while at the

theme for this year was 'The New
 first school to the whole group. After
 thought-
 World Order* and thus the third Summer ful
 discussion the group asked to be allowed
 School was launched with joyous confirma- to try the
 honor system of self-government.
 tion. Accordingly a
 few simple rules in regard to
 "After the first session, came this encour- retirement,
 quiet, and leaving the grounds
 aging word from the Guardian: 'To achieve were drawn up
 by the committee and agreed
 success in such manner the first year is cer- to by the
 group.
 tainly beyond what we could expect,' and "The
 prevailing spirit was most earnest.
 then after this praise, the standard was set In the
 afternoon a voluntary and self-con-
 higher, as he continued, 'Shoghi Effendi ducted forum
 was held by a few at which
 hopes that the friends will make the neces- such problems
 as the place of a young Baha'i
 sary preparation to do even more next sea- in the Baha'i
 community, his attitude toward
 son/ The growth of the school each year war,
 toward other ecclesiastical organizasince that word arrived has been
 most en- tions, etc., were' discussed. Other
 small
 couraging and the Egglestons have increased groups
 gathered for serious discussion. Early
 the housing facilities. Meantime, the inter- in the
 evening a limited number enjoyed a
 est of the Baha'i Youth increased so rapidly class in
 public speaking conducted by Miss
 that by 1934 it became necessary to hold a Garreta
 Busey. There was evident a greater
 special session devoted wholly to the young desire
 than ever to regulate their lives in
 people. Forty of them came for the opening accord with
 Baha'i teachings, and they as
 and before the four-day session was ended separated for
 home many expressed a firm
 sixty young people had come in contact with intent to

serve the great Cause of Baha'uthe Teachings. Two of the Baha'i youth,
 'llah. One boy was sure it was the happiest
 Miss Mary Maxwell and James McCormick, vacation he
 had ever had.
 took part in the conduct of the school, assist-
 "Immediately following the youth session
 ing in the along with the adult
 classes was an eight-day general session
 (June 28-
 teachers. This trend of the school toward July 5) with
 the following program: Deassisting the religious needs of the
 youth of votions, leader selected; 'Foundations of the
 America was directed by the following mes- New World
 Order,' forum conducted by
 sage from the Guardian: 'Before long, Sho- Mrs. Dorothy
 Baker; 'The Baha'i Teachings
 ghi Effendi hopes they (i.e. the summer and
 Mysticism/ Professor Glenn Shook;
 schools) will become powerful and well- 'The Qu'ran
 and Islamic Culture/ Professor
 established organizations that will train in- Stanwood
 Cobb.
 numerable young men and women to go out "Each
 afternoon and evening there was a
 into the world and spread the message of lecture or
 program designed to attract and
 BahiVIUh.' instruct the
 outside world.

* * * "The second general session (Aug.
 2-9)
 "The following report for the Sixth and carried out this
 program: Devotions, leader
 Seventh annual sessions during 1936 and selected;
 'Life and Spiritual Laws/ Mrs.
 1937 has been supplied by Bertha H. Kirk- Mamie Seto;
 'The Qu'ran and Islamic Culpatrik:
 ture/ Mrs. Mardiyih Carpenter; 'The

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THE BAHAI WORLD

Baha'i Administrative Order/ Mr. Willard scheduled to
begin Monday morning but
McKay, since many
young people were on hand by
"This was the first on the
year courses Saturday night and since Mr. Carl Scheffler
Qu'rin and Islam were attempted. Here and Mrs. Seto
had fortunately and unexpectagain we were guided by Shoghi Effendi. A
edly appeared, we were able to get in some
letter from his secretary dated December 2, valuable extras
on Sunday in the way of in-
1935 says: 'With regard to the school's pro- spiring talks
from these two friends. In the
gram for the next summer; the Guardian early afternoon
dinner was served outdoors,
would certainly advise, and even urge the then a group
picture was taken, there was
friends to make a thorough study of the time for
visiting, getting settled and ac-
Qu'rn, as the knowledge of this Sacred quainted. In
the evening Mrs. Ruth Ella
Scripture is indispensable for
absolutely Huffer of Lima, Ohio, gave dramatics
suitevery believer who
wishes to adequately able to the occasion.
understand, and intelligently read the writ- "On Monday
evening the Urbana group
ings of BahVllah. Although there are very put on a most
impressive pageant. This was
few persons among our Western Baha'is who remarkably well
done and impressive in
are capable of handling such a course in a spite of the
limited time for preparation
scholarly way yet, the mere lack of such and meager
equipment. It made it evi-
competent teachers should encourage and dent that
in the line of pageantry and
stimulate the believers to get better ac- drama lies a
great field for presenting the
quainted with the Sacred Scriptures of Cause.
Isldm. In this way there will gradually ap- "Tuesday
evening the Chicago and North
pear some distinguished Bahi'is who will be Shore group

gave a varied program of music,
 so well versed in the teachings of Islam as readings and
 recitations. Wednesday eve to be able to guide the
 believers in their ning the Flint group showed us some of
 the
 study of that religion/ wonders of
 chemistry and electricity and
 "Greater publicity than before was ob- Thursday evening
 the Milwaukee group put
 tained in nearby weekly papers through the on an original
 play which gave the Baha'i
 efforts of Mrs. Clarissa Bean of Flint and message. All
 these programs had been
 results of this publicity were evident in the planned at
 home.
 increased number of inquirers who stopped "Three daily
 classes and devotions filled
 at the Ranch. Special invitations were sent the mornings
 full from nine to twelve.
 to individuals to spend a day at the school Practically
 every one attended these classes.
 with gratifying results. Some of these spoke
 Devotions, selected leaders.
 of the unusual spirit which pervaded the
 The New World Order, forum conatmosphere. Every one there contributed to
 ducted by Willard McKay.
 this spirit and we cannot say too much of
 History and Principles of the Baha'i
 the loving service and cooperation of those
 Cause, class for beginners in the
 who conduct classes at the school. They un-
 Cause led by Annamarie and Marceasingly give of themselves, in
 discussion,
 garet Kunz.
 in private interviews, in public talks and in
 The Dispensation of Baha'u'llah, Miss
 countless other ways. We
 feel that their
 Garreta Busey.
 services at the school should be even more
 The Baha'i Teachings in Daily Life, a
 widely used.
 different leader each Emeric
 day
 "Continued growth and interest marked
 Sala, Rosemary Sala, Kenneth Christhe sessions of 1937. Over ninety young
 tian, Marion Holley.

people gathered on Saturday and Sunday,
 June 26 and 27, to concentrate for four days
 was outstanding not only in
 on matters pertaining to the Cause of God.
 attendance but in the earnest-
 The Lima young people who had been chosen
 purposefulness of those there. One
 as the committee the previous summer had
 helped immensely in bringing
 made plans for the sports and evening enter-
 to this session was the prestainments in advance. The classes were
 ence and activity of the National Youth

"This session
 the number in
 ness and
 thing that
 high standards

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THE BAHÁ'Í WORLD

Committee which chose this time and place
 was round table
 for its annual meeting.
 various teaching prob-
 "Another vital innovation was the quiet
 use prophecy in
 hour just before retiring when dormitory
 how to present the

"In the afternoon there
 discussion at which
 lems were discussed; how to
 presenting the Cause,

groups gathered with a counsellor for ques-
 atheistic type, how
 tions, reading, and prayer. The honor sys-
 the deeply religious
 tem of self-government was successfully
 of the subjects discontinued this year.

Cause to the agnostic or
 to present the Cause to
 type, these were some

cussed. This proved to be a very valuable

"On Thursday the youth departed and on
 in the evening

period. The especial purpose

Saturday came the members of the July gen-
 the Cause to new

meetings was to present

eral session, July 3-11. This group was
 evenings Mr. McDaniel

people. On two

The Dormitory, Geyserville Summer School.

rather small, but there was something very	gave illustrated lectures
on religious archival about the session.	In general we have tecture
and the Baha'i House of Worship.	
found before that small groups were espe-	One evening there was a
symposium on the	
cially blessed. Several wrote back after	subject of immortality.
On another evening	
reaching home that they had never had so	the story of Mulla Husayn
from the Dawn-	
great a desire to spread the Teachings as after	Breakers was beautifully
told by Miss Neysa	
returning home from this session. While the	Bissell of Buffalo.
The evening of July 9	
enrollment was small there was an unusually	was devoted to a memorial
service in memory	
large number of visitors for a day or a few	of the Bab.
hours.	"In August
(July 31 -Aug. 8) another	
"The following unusually rich program group gathered, larger than	
the July group.	
occupied the mornings, daily from nine to	At this time, too, a rich
and inspiring protwelve:	gram was
presented:	
Devotions, Leaders selected.	Devotions, Leaders
selected.	
The World Order of BahaVllah, Mr.	The True Relation between
Religion	
Allen McDaniel.	and Government, Dr. Glenn
Shook.	
Pillars of the New Civilization, Dr.	The World's Debt to Islam,
Mr. N. M.	
Garreta Busey.	Firoozi.
The Science of the Love of God, Miss	The Divine Art of
Living, Mrs.	
Marion Holley.	Dorothy Baker.

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"An especial favor for the August session	and training.
'Abdu'l-Baha once remarked	
was the presence of Miss Agnes Alexander	that the country is the
home of the soul,	
who had recently visited Haifa and had	whereas the city is the
home of the body.	
much to tell us of the Guardian's words and	The association of large
groups of believers	

wishes. Before she left Haifa the Guardian	in daily community life,
radiantly happy in	
had instructed her to visit summer schools	their work and play
provides, perhaps the	
this summer. Many of the afternoon meet-	greatest source of
attraction for the general	
ings were devoted to hearing her notes and	public. Undoubtedly,
these schools will be	
others to discussing teaching methods.	the nuclei of the first
Baha'i villages as out-	
"It is impossible to put into words what	lined by the Master for
the establishment of	
these summer schools, even in their still un-	the social-economic
plan of Baha'u'llah.	
developed state, mean to those who attend.	Furthermore they have
been the germinating	
Their expansion and growth must ever be the	ground for
the	
development of pioneer	
aim of those who direct them and of all	Baha'i for
during the past two	
teachers,	
earnest Baha'is. A mere beginning has been	years the following
teachers have gone forth	
made. 'We must continue to endeavour/	directly from these
schools to carry the Faith	
Shoghi Effendi urges, 'in raising the standard,	into new areas, Mr. and
Mrs. Albert Entzboth intellectual and spiritual, of the school,	mingler,
Mrs. Mabel Ives, Mrs. Grace Ober,	
and make it an attractive center not only to	Mrs. Terah Smith, Miss
Marguerite Reimer,	
believers, but especially to non-Baha'is. It	Mrs. Louise Caswell,
Mrs. Lorrol Jackson,	
is, indeed, the teaching value of the school	Mr. Maurice Bosley, Mrs.
Gayle Woolson,	
which you should particularly emphasize.	Miss Agnes O'Neill, Mrs.
Emogene Hoagg,	
The courses, lectures and general activities	Mrs. Amelie Bodmer,
Mrs. Kathryn Frankconducted by the friends should be arranged	land,
Mr. Howard Hurlbut, Miss Marion	
in such a way as to attract the attention of	
Holley and Mr. Louis Gregory, while others	
the outside public to the Cause. The sum-	are preparing to settle
in States where there	
mer school is a high occasion for teaching the	are no believers.
Message. Through daily association with the	"In such measure the

Baha'i Summer
 non-Baha'is will come to see the
 believers, Schools are meeting the
 challenge issued in a
 Cause functioning as an active and living cablegram from
 the Guardian received
 community dedicated to the service of what August 4, 1937:
 'Who among its stalwart
 is best and The lechighest in the world.
 defenders arise, untrammelled
 will (and)
 tures will familiarize them with the
 prin- unafraid, implant its banner in those
 to
 ciples underlying the New World Order, States, Provinces (and)
 Countries where its
 while their participation in the social life of
 "
 standard is still unhoisted?'
 the believers will enable them to see the
 way
 in which these very same principles are put In addition to the
 three Schools
 previously
 into operation.' developed in
 North America, the Baha'i
 "The able committee for this newest World now has
 Schools in England, Ausschool is Mr. L. W. Eggleston, chairman,
 tralia and Iran, the active and vigorous
 Mrs. Bertha Kirkpatrick, Mrs. Dorothy School maintained by the
 believers in Ger-
 Baker, Mr. Bishop Brown, Mr. Edward Miess- many having been
 dissolved by civil authorler and Miss Garreta
 Busey. ity since the previous International
 Survey
 "This brief review of the current activi- was prepared.
 ties of the three Summer Schools, which of
 necessity omits many important details, indi- The origin of the
 Summer School in Engcates the profound and interest land
 has been described by the
 wide-spread Secretary of
 they have aroused not only in the American the National Spiritual
 Assembly in that land
 Baha'i centers, but also in the communities as follows:
 in which they are located. The picturesque "The idea had been
 considered of holding
 and peaceful rural sites of each school pro- a Summer School, and the

Guardian
 signified
 vide an ideal setting for the physical recrea- a desire for it.
 The National Spiritual Astion needed to accompany intensive study
 sembly recognized, not only the value of

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Summer School as an institution but the activities of the
 believers. It should be oropportunity of a
 national undertaking ganised in such
 way a attract the
 as to
 which would call for the support and effort attention of the
 non-believers to the Cause
 of all the believers. A Committee was ap- and thus
 become an effective medium
 pointed to investigate all the possibilities and for teaching/
 Plans are already complete
 to make recommendations to the National for the second
 Summer School in August,
 Spiritual Assembly. Due to its perseverance 1937.
 and untiring work and the support of the "The Summer
 School of 1937 proved once
 National Assembly, the first British Baha'i again the immense
 services which this insti-

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Upper floor, Dormitory, Geyserville Summer School.

Summer School was held in August 1936, at tution can
 render to the Faith. It was
 Matlock Bath. Its success was beyond the opened by Lady
 Blomfield, at the Friendship
 most sanguine hopes, and a fresh spirit of Holidays Association
 Centre, Matlock Bath.
 fellowship and dedication was engendered Many non-Baha'is
 were present, and it is
 and diffused throughout the country. The hoped, in accordance
 with the Guardian's inclasses were of a high standard. It would be
 struction, to make each Summer School
 hard to overestimate the significance of this more and more
 attractive to those who have
 achievement in the development of the Faith not inquired deeply
 into the Faith. It was
 in England, for it demanded and received felt that the
 lectures covered too wide a
 the enthusiasm and full support of all the field, spite of
 the fact that they were

in
 believers, it undoubtedly attracted Divine and visitors alike. The
 confirmation and stands our first imporas Summer
 School Committee recommended that future schools
 tant national undertaking. The Guardian which could be
 should be held in a place
 signified his pleasure at its success and sent School, as although
 entirely occupied by the
 the following message: "The institution of contacts can be made
 the Summer School constitutes a vital and when we share a
 place with others, it is more
 inseparable part of any teaching campaign, difficult to
 develop Summer School as a Baha'i
 and as such ought to be given the full im- institution. The N.S.A. has appor-
 tantance it deserves in the
 teaching plans and proved this recommendation and this year it

CURRENT BAHAI'f ACTIVITIES

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is
 hoped to occupy the entire premises of Arbitration and an International Parlia-
 Cudham Hall in Kent.
 ment. (Miss D. Dugdale)
 "The lectures were supplemented by eve-
 Thurs., Jan. 13
 ning talks and entertainment. Mr. St.
 9.30 A.M., Devotions.
 Barbe Baker showed pictures of the gardens
 9.45 A.M. to 10.45 A.M., The adoption
 round the Shrines on Mount Carmel, among
 of an International Language which
 which was a picture of the Master."
 shall be taught in all schools of the
 world.
 (Mrs. Bolton)
 The Baha'is of Australia and New Zea- 11.00 A.M.
 to 12.00 A.M., Compulsory
 land carried out an extensive program in
 education especially for girls, who will
 their first Annual Summer School, January,
 be the mothers and the first educators
 1938.
 of the next generation. (Mrs. M. Al-
 PROGRAM

mond)

Yccrinbool Baha'i Summer School

Fri., Jan. 14

First Annual Session, January 8 to January 9.30
A.M., Devotions.

23, 1938 9.45 A.M. to 10.45 A.M., Equal
opportunities of development and equal

Sat., Jan. 8

rights and privileges for both sexes.

Evening Prayers. 11.00 A.M.

to 12.00 A.M., Work for all;

Sun., Jan. 9 No

idle rich and no idle poor, "work

9.30 A.M., Opening Prayers.

in the spirit of service is worship."

9.45 A.M. to 12.00 A. M., Welcome by

(Mrs. Fraser Paterson)

Chairman and Teachers.

3.00 P.M., Public Lectures, held in Yerrin- Sat., Jan. 15

bool Public Hall. 9.30 A.M.,

Devotions.

9.45 A.M. to 10.45 A.M., Abolition of ex-

Mon., Jan. 10

tremes of poverty and wealth; care for

9.30 A.M., Devotions.

A.M.

the needy. (Mrs. Greta Lamprill)

9.45 to A.M., Unfettered

10.45

11.00 A.M. to 12.00 A.M., Recognition

search after truth, and the abandonof the Unity of God and obedience to
ment of all superstition and prejudice.

His Revealed Commands, as revealed

(Miss Hilda Gilbert)

1 1.00 A.M. to 12.00 A.M., The oneness of through
His Divine Manifestations.

mankind; all are leaves of one tree, Sun., Jan. 16

flowers in one garden. (Mrs. Hyde 7.30 P.M., Round
table talk and singing

Dunn) of Hymns.

Tues., Jan. 11

Mon., Jan. 17

9.30 A.M., Devotions. 9.30 A.M.,

Devotions.

9.45 A.M. to 10.45 A.M., Religion must

A.M.

9.45 to 10.45 A.M., Tablets of
be a cause of love and harmony, else it
'Abdu'l-Baha.

is no religion. (Mr. Hyde Dunn) 11.00 A.M. to
12.00 M., ?

11.00 A.M. to 12.00 A.M., All religions
are one in their fundamental principles. Tucs., Jan. 18

9.30 A.M., Devotions.

(Mrs. Moffitt)

9.45 A.M. to 10.45 A.M., Tablets of
Wed., Jan. 12

'Abdu'l-Baha.

9.30 A.M., Devotions.

11.00 A.M. to 12.00 M., ?

9.45 A.M. to 10.45 A.M., Religion must
go hand in hand with science. Faith Wed., Jan. 19
and reason must be in full accord. 9.30 A.M.,

Devotions.

(Mr. S. Bolton) 9.45 A.M.

to 10.45 A.M., Tablets of

11.00 A.M. to 12.00 A.M., Universal

'Abdu'l-Baha.

peace; the establishment of a Universal 11.00 A.M. to
12.00 M., ?

League of Nations; of International 7.30 P.M., Feast.

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Thur., Jan. 20 prayers, after

which he welcomed the friends

9.30 A.M., Devotions. assembled.

9.45 A.M. to 10.45 A.M., Tablets of "The following
greetings were then joy-

'Abdu'l-Baha. ously read and

received, 'Convey Summer

11.00 A.M. to 12.00 M., ? School attendants

hearty congratulations

21 loving fervent prayers success

deliberations.

Fri., Jan.

Shoghi.'

9, Youth Group. "

'Greetings and love to all assembled at

Sat., Jan. 22 the first

Baha'i Summer School. May all

Youth Group.

your deliberations be under the guidance of

Sun., Jan. 23 the Kingdom of
Abha. Father & Mother
Youth Group. Dunn.'

"Greetings were also conveyed to the
Although a separate and detailed report is School by Mrs.
Maysie Almond of Adelaide,
not available on the School activities in S. A., and
Miss Gretta Lamprill of Hobart,
frank, it is known that the dissolution of the Tasmania.
These two souls had traveled
permanent schools for children maintained hundreds of
miles to be present at the first
both in Tihiran and provincial cities and Summer School.
They had corresponded for
towns by action of the civil authority served the past
twelve years and had never met until
to intensify the desire to serve the cause of this precious
time. Both spoke of the joy of
the new Education revealed by Baha'u'llah. being able
to be present with the other
It is devoutly hoped that public facilities can friends to
study this great Cause of Baha'usoon be once more established, and the col-
'lah. The meeting closed with prayer.

lective capacity of the believers in that coun- "On
Sunday afternoon, January 9, all the
try fulfilled by the creation of Schools for friends with
residents of the local comadults of the American type.

munity and visitors from afar gathered at
the Yerrinbool Public Hall to attend a lec-
Chief emphasis at this time is laid upon ture given by Mrs.
L. Gapp of Sydney, the
the Summer School established by the Na- subject being
'Unity.' The chairman, Dr.
tional Spiritual Assembly of the Baha'is of Mariette
Bolton, before introducing the
Australia and New Zealand in January, speaker,
complimented the local residents of
1938. From the School Committee's report Yerrinbool
upon having completed their hall
the following facts have been gleaned: to correspond
with the opening of the Baha'i

"Referring to Summer Schools, our Summer School.
The hall was built by the
Guardian, Shoghi Effendi, writes, 'Definite local
community by combined voluntary
courses should be given along the different labor.She

extended to them a Baha'i welcome phases of the Baha'i Faith and in a manner
 come and announced that the lecture was
 that will stimulate the students to proceed given under
 the auspices of the National
 in their studies privately once they return
 Spiritual Assembly of the Baha'is of Australia, for a period of a few days is not
 sufficient - Australia and New Zealand. Mrs. L. Gapp most
 efficient to learn everything. They have to be ably spoke on
 'Unity,' and being a delegate
 taught the habit of studying the Cause connected to the Women's
 Pan-Pacific Conference at
 constantly, for the more we read the Words the Vancouver,
 Canada, gave a word description
 more will the truth they contain be revealed of her
 impressions received journeying
 to us.' through Canada
 and U. S. A. During her
 "The first Baha'i Summer School in Australia trip across
 the continent she contacted
 Australia was held at 'Bolton Place,' Yerrinbool, numerous
 Baha'i communities and was re-
 N. W., at the kind invitation of Drs.
 S. ceived with love and
 harmony. Mrs. Gapp
 Stanley and Mariette Bolton. It was with informed the
 friends that she wished to do the greatest joy that the sessions were opened
 declare her belief in the Manifestation and
 on Sunday, January 9, 1938. The chairman, intended
 studying the Teachings so as to help
 Dr. Stanley Bolton, asked Mr. and Mrs. Hyde the Cause of
 Baha'u'llah. After the lecture,
 Dunn, Australian pioneers, to open with Baha'i
 literature was distributed to all present.

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ent and then all assembled outside the hall after which the
 Greatest Name was said 95
 for a photograph. times.
 "Commencing on Monday morning and "On Wednesday, January
 19, after the
 continuing for two weeks, the program arranged for two hour session, a
 picnic was arranged for
 arranged by the Yerrinbool Baha'i Summer the children of
 the local community.
 School Committee, was followed. Those who Twenty-three children

were present, all had been allotted subjects and were unable
ing a happy time. The feast was then conducted, most willingly compiled
their lecture. At the invitation of an investiture and sent
them to the School to be read. A pleasant hour was spent in
spreading

The sessions were opened each morning at the Teachings at
Bowral, twelve miles distant.
9:30 a.m. with prayers for fifteen minutes. "Those present at
and then the subject followed for two hours, the Summer School expressed the joy of the power of Baha'u'llah
the Summer School each speaker taking an hour on the selected
subject. At the commencement, on Monday and His assistance and
hoped to be able to attend next year."
day morning, four of the local community came to 'Bolton Place' and expressed a desire
to learn of the Teachings.

BAHA'I PROPERTY IN AMERICA

"On Friday evening, January 14, the local A number of properties
in America, used exclusively for Baha'i
community of Yerrinbool held a social evening purposes, are held by
to raise funds for their hall. To this Trustees for the
benefit of the National Spiritual Assembly.
function the Baha'is were invited and a most

Since these include the
enjoyable evening was spent. Some of the House of Worship and
two of the three Summer Schools, their development represents a
of the year is their busy season with their vital aspect of the
current history.

fruit, but that they would like to be able to The background of
each property, as well as its operation during
attend some of our sessions but could not do
the two-year period
so during daytime. They then suggested that if we cared to hold a night as reported for the
1936-1938, has been carefully studied and
Trustees by Mr. George O.

well as a day session, they would attend and Latimer. His
two annual reports follow.

also grant us the use of their hall. This was
carried out the following evening when Dr.
Temple Trustees

Mariette Bolton gave a talk on Baha'i his-

1. 1936-1937

tory, after which community singing was

enjoyed. "The inception of
 the Mashriqu'l-Adhkar
 "On Sunday morning, January 16, the in the West dates back to
 the Spring of 1903,
 regular fortnightly Yerrinbool Baha'i Sun- when, upon receiving
 news and pictures of
 day School was held at 'Bolton Place.' The the laying of the
 corner-stone of the first
 visiting Baha'is spoke to the children. On Baha'i Temple in
 'Ishqabad, Russia, the
 Sunday afternoon a round-table talk and House of
 Spirituality in Chicago, inspired
 discussion took place followed by singing. by that great event,
 supplicated 'Abdu'l-
 "On Monday, January 17, we commenced Baha for permission to
 erect a Mashriqu'lthe study of the Tablets of 'Abdu'l-Baha,
 Adhkar in America. The Master sent a
 and Mrs. Hyde Dunn spoke on Administra- Tablet in reply
 stating: 'I was rejoiced
 tion. In the afternoon, the Baha'is were in- through your
 endeavors in this glorious
 vited to the home of a local resident where a Cause, made with joy
 and good interest. I
 pleasant time was spent talking of the pray God to aid you in
 exalting His Word,
 Teachings. At the conclusion, healing and in establishing
 the Temple of Worship,
 prayers for the host were offered. through His
 grace and ancient mercy.
 "On Tuesday, January 18, the Baha'is Verily, ye are the first
 to arise for this Glojourneyed by motor car to Canberra, the
 rious Cause in that vast region. Soon will ye
 capital of Australia, which is 120 miles from see the spread of this
 enterprise in the world,
 Yerrinbool. Upon entering Canberra, the and its resounding
 voice shall go through the
 prayers upon entering a city were recited ears of the people in
 all parts. Exert your

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energy in accomplishing what ye have un- the building
 fund, there was \$210,000.00 on
 dertaken, so that this glorious Temple may hand.
 be built, that the beloved of God may as- "Owing to
 the increasing height of Lake
 semble therein and that they may pray and Michigan, it
 became necessary, in 1930, to

offer glory to God for guiding them to His bulkhead of interlocking sheet steel Kingdom.'

put in a piling on the Lake Shore tract at a cost of \$7844.35. March, 1930, saw the fulfillment of the steady acquisition of the land in Wilmette, of the condition laid down by Shoghi Effendi, that the dedication of the Temple grounds on \$400,000.00 should be in hand before the May 1, 1912, by 'Abdu'l-Baha, the selection of the next stage of Temple construction of the Temple design, the sinking of the nine tions could be started. The friends will reconnoiter and the erection of the Foundation call that upon the recommendation of the Hall, is well known to the friends. All Research Service, it was decided to erect the entire this work was accomplished under the direction of the Baha'i Temple Unity, the old than build just the complete first story. The wisdom of corporation, which was in turn instructed by friends this decision is known to the friends the believers each year at the annual Baha'i Convention. It is of historical interest to "The next step after the completion of the structure recall that the final payment on the main building. was the outer decoration of the tract of Temple property was made on October 2, 1912, while the Master was still in building. Again expert advice made it possible to start from the top rather than the

America. base of the Temple, and the present beauty of the Dome, "After the incorporation of the National asglistens in view from it miles around, Spiritual Assembly in 1927, the first major the entire is a shining evidence of what the Temple will look like when completed. step was the establishment of the Temple Trusteeship. The Indenture creating You are familiar with the financial struggle to this Trust was recorded in Cook County, complete the final payments for

Illinois, as document 10204534 on No- the
clere-story section to Mr. J. J. Earley,
vember 13, 1928. The first meeting of whose
artificial stone process made possible
the Trustees was held on January 12, 1929. the execution
of the beautiful designs of the
With the recording of this Indenture the architect, Mr.
Louis Bourgeois. At a period
title Temple property passed from
to the when the world was in
the throes of a severe
the Baha'i Temple Unity to the Temple depression,
the Baha'is carried on operations
Trustees. while many a
religious edifice, backed by
"One of the first things done by the Trus- great wealth, had
abandoned further contees was to start a Temple building fund
by struction. Once more the inspiring guidplacing \$67,000.00 in U. S.
Certificates of ance of Shoghi Effendi and the faith of
the
Indebtedness at 4%
Per cent. No bank friends carried us on. The Trustees
had many
failure could impair the payments of this an anxious
moment over the problem of
obligation. The Trustees then took a fur- meeting the
final payments and our Treasther precautionary step by passing a resolu-
urer had to make a Bank loan of \$10,000.00,
tion that no invested funds or securities without
mortgaging any property, a direct
could be withdrawn from the Temple Fund obligation on
the Trustees. This loan was
without written authorization
signed by paid in full but it was still necessary to
at least five members.
of the
Shortly borrow \$5500.00 from two individuals in
\$20,000.00 more was added to this fund and order to
complete the contract with Mr.
then came a glorious gift from two Baha'is Earley.
of \$100,000.00 and another gift of \$1900.00 "The
Trustees are happy to report that
from a friend who gave up a trip to Haifa this final
obligation has recently been disbecause the Guardian had laid
such stress on charged and also the final payment on the
the completion of the Temple Fund. By purchase
contract of the Studio building has

Convention time, April, 1929, a period of been made to
 Mrs. Pemberton. Considerable
 three months from the commencement of repair is
 needed on the Studio and the Main-

CURRENT BAHAI'f ACTIVITIES
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tnance Committee has been instructed to hibitany Temple
 model except through the
 obtain competitive bids for the cost of mini-
 Temple Trustees.

num necessary repairs to be done this Spring. "The exact
 figures for this report of

Certain needed repairs on the Temple have Temple
 maintenance, repairs and insurance
 been taken care of during the year, in order can be found in
 the Treasurer's report.

to stop water leakage. The work of water- However it may be
 of interest to know the

proofing the entire sloping surface of the approximate
 annual fixed charges that have
 ramp was completed at a cost of \$1289.87. to be met.

They are:

It was found that owing to the porous con-
 Monthly

dition of the surface, due to a long period
 Average

of weather exposure, the contractor had to Caretakers'
 Salaries \$2,760.00 \$230.00

use more material than originally contracted Oil, Gas,
 electricity

for. The metal gutters and flashings and and water

3,000.00 250.00

broken tiles will be repaired at a contract
 Special repairs .

2,000.00 166.65

cost of \$378.00. The vertical surface of Insurance,
 all kinds,

Foundation Hall and the slabs over the Lin- Studio,
 Cottage,

den Avenue entrance require attention and
 Furnish-

Liability,

\$500.00 has been authorized for this work ings, Fire,
 boiler and

and \$100.00 more for the cost of painting

compensation 860.00 71.85
 the wooden steps and framework. New
 indirect lights have been installed in Foun-
 \$8,620.00 \$718.50
 dation Hall at a cost of \$122.10. The improvement of the grounds by grading and
 Temple Trustees
 seeding has been authorized and should be
 2. 1937-1938
 completed by Convention time, thus removing the unattractive conditions that
 have "The trustees received a new responsisince
 prevailed building operations ceased. bility when the
 memorable and inspiring
 Current insurance needs have been taken cabled Message
 from Shoghi Effendi was recare of and considerable savings on premium
 ceived during the 1937 Convention, investcosts have been effected.
 ing the American Baha'i with a community
 "With the sale of the Marshall property dual task to
 continue the teaching
 campaign
 adjoining our triangle plot across Sheridan and Resume with
 inflexible determination
 Road, our attorney has been authorized to exterior
 ornamentation entire structure
 (of)
 enter into with the
 negotiations present Temple. Advise ponder message
 conveyed
 owner to bring about a joint action for the delegates
 (through) esteemed co-worker,
 application to the Village authorities for the Fred
 Schopflocher. No triumph can more
 vacation of the stub end road and for
 befittingly signalize termination first centhe equitable
 division of this of
 strip tury Baha'i era than accomplishment (of)
 land. Pending this action our attorney has this twofold
 task.'
 been instructed to take all immediate and "Mr.
 Schopflocher further reported that
 necessary steps to protect the triangle the Guardian
 hoped that the exterior ornaplot of land from adverse
 possession or mentation would be completed before the
 use. end of the first
 Baha'i century, 1944, and
 "The Trustees have voted to request Mr. that a committee of
 experts, Baha'i and non-
 Earley to submit an estimate of cost on a Baha'i, should be

appointed to submit costs

Temple model in a size suitable for display and make recommendations to the National Assembly by local Assemblies. It was also further Assembly about the contract for the next voted that any model or reproduction of the

A committee was step in the construction.

Temple must be submitted to the Trustees appointed of three Baha'is and three technicians for them to determine whether the model is acceptable and also the conditions under chairman, E. Roger Boyle, Frank R. McWhorter, which it can be sold. Local Assemblies and Millan, Stuart W. French, Frank A. Baker individuals are asked not to purchase or exchange and C. Herrick Hammond.

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"This committee considered the most efficient Architects and to authorize any five Trustees, economical and satisfactory methods to sign it on behalf of the Trustees. Mr.

to be employed in the completion of the entire Earley was further authorized to make an immediate purchase of the exterior ornamentation of the Temple, the materials needed for the performance of the work at an estimate which it should be given, and after a careful estimated cost of \$20,000. This was done on the advice of the survey of the problem made a unanimous National Spiritual recommendation that the contract be placed Assembly that the sum of \$76,000 was available with Mr. John J. Earley, who had so successfully completed the Dome and Clerestory would be available in January, 1938.

ornamentation. After consideration of the The contract was signed on October 5, 1937. type of contract, whether on a cost-plus basis or a fixed amount, it was found that "It was further voted to appoint Mr. Allen McDaniel the latter would run nearly \$50,000.00 Trustees in representative of the agreement entered higher, and the cost-plus basis was recommended. The technical committee further into with Mr. Earley and

recommended that the Research Service, that the treasurer be directed to pay the ex-

Inc., be employed to supervise the construction work, on behalf of the Trustees.

tion with the supervision of the work at the

"With recommendations before it

these Earley Studio as well as at the

Temple, in the National Assembly met with both the including the preparation of detailed monthly

Technical Committee and Mr. Earley during reports and traveling expenses. It was like its August meeting at Green Acre and

wise voted to pay any expense incurred by

voted to accept the recommendations and to the Technical

Committee in connection with

enter into a contract with Mr. Earley for its survey.

the completion of the gallery section of the "The Trustees

are happy to report that

Temple at an estimated cost of \$140,000.00, this committee is available for consultation

which includes all materials, labor, insurance, at any time in connection with any technical

social security taxes and freight charges at problems that might

arise during the actual cost, and which should also

cover a construction work and that they made no

contingency reserve for unforeseen conditions charge for their

professional advice. A full

tions and raises in wages and the 1 5 per cent report of the work of

this Committee will

fee of the Earley Studios. Mr. Earley stated be given by

its chairman, Mr. Eggleston,

that he would like to purchase all the necessary during the 1938

steel and quartz and cement necessary "The purchases

of materials was started in

to complete the contract as soon as possible. September, and during

the early part of October, Mr. Earley had

He also gave an estimate of \$350,000.00 for the measurements at

trained assistants make the completion of the entire outer ornamentation. The National Assembly then cabled

the Temple necessary for the working

tation. The National Assembly then cabled

drawings from which the

the following message to Shoghi Effendi: models and molds are

prepared. The work

*

Under recommendation Technical Commit- has continued for six
months at the Earley
tee contract next Temple unit given Earley. Studio and
all clay models and casts were
Estimated cost his work \$125,000, total completed the first
part of April. On March
estimated cost \$145,000 including contin- 25, the
first car
containing contractor's
gency reserve.' The following reply was equipment,
reinforcing steel and wooden
received on September 2, 'Approve Commit- molds for the placing
of the ornamentation
tee's decision. Place contract immediately.' that is to be
poured at the Temple, was
"When this information was received by shipped. On
March 28, a second car was
the Trustees they voted to appoint a com- shipped containing
54,000 pounds of crushed
mittee of Mountfort Mills and Allen Mc- stone and sand, 28
columns, 51 imposts, 2
Daniel to prepare the terms of the contract sections of cornice
ornamentation and 2 secin accordance with the standardized type of
tions of window band ornament. The
agreement used by the American Institute of friends attending the
1938 Convention will

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have the renewed inspiration of again seeing rupted completion first
unit and accumulatethe Temple under construction. tion
sufficient funds enable placing without
"A detailed monthly report of all opera- delay final contract.
Fourth, place final contions has been furnished the Trustees by Mr.
tract as soon as half required sum available
McDaniel, which includes every item of ex- in National Treasury.
Fifth, re-emphasize
pense from the reinforced steel down to a supreme obligation
triumphant consummawhitewash brush. This progress report tion
so vital a part of American believers'
divides the work into three sections: A. Cost twofold task by May,
1944. Advise comof Models and Molds, B. Cost of precast
municate above message all believers stimu-
Ornament, C. Cost of materials and work late universal
response Assembly's future
at the Temple. The estimated cost of the endeavors.' The

Trustees feel confident work to March 31, 1938, according to they will not have to make any further loans figures supplied by Mr. Earley was \$45,- to complete payments for contracted work 162.28, while the total expenditures to the on the Temple as the believers will be ever same date have amounted to \$43,354.34, mindful of that 'No sacrifice (is) too great showing that up to the present time the for community so abundantly blessed, rework has advanced according to outlined peatedly honored.'

schedule and the actual cost is running rea- "Considerable attention has been given to sonably within the estimates. The system of the problem of the Temple grounds this past accounting is the same as that installed in year. A preliminary survey of the landthe Earley Studio by the auditor of the City scaping plans is under way so that the nature of Nashville when Mr. Earley completed a and amount of fill necessary for the ultimate contract with that city some years ago. The ground plan can be determined. The Trussould be completed entire gallery section tees have informed the United States within a two-year period from the signing Engineer's Office that they arc in a poof the contract. The trustees visited the sition to build the necessary bulkheads Earley Studio on December 1 1 and found the and arrange for the fill when dredgwork proceeding ahead of the outlined ing operations in Wilmette harbor are schedule. They also viewed the splendid started.

Temple Model made by Mr. Earley and "For the information of the friends the following computation which can be purchased by local Assemblies Temple grounds was made for \$95.00. One of these models was sent by Mr. McDaniel to Shoghi EfTendi, one will be on display at last October: the Temple and one was sent to the Con- Acres crete Institute; others will be available for Triangular plot adjacent to Marshall Teaching campaigns. Studio

0.1768

"Two most generous gifts, one of 0.9105 Burgeois Studio plot \$100,000 and another of \$25,000, gave a Temple plot . . . 5.8835 great impetus to the start of the Temple construction fund the early part of the Baha'i Total area 6.9708 year. The friends throughout the land have arisen to the great task before us inspired by "The Trustees have spent much time trythe Guardian's cablegram of July 4, 1937: ing to arrive at an equitable settlement of 'Immeasurably gratified National Assembly's the division of the stub-end part of the old Sheridan Road upon initial step presentation Seven Year Plan. Wilmette Village information from the Successful operation Temple enterprise neces- authorities that it has been sitatescarrying out faithfully, energetically abandoned, and that they will cooperate with the Trustees in following successive steps. First, expedite making a settlement preliminary investigations. Second, utilize with the Goldblatt family which have ac- Fred's historic munificent donation by im- quired the adjacent Marshall property. This matter should be mediate signature contract for next unit. terminated in the near Third, redirect with added force nationwide future, as three Trustees, Mr. Wilhelm, Mr. appeal to entire community insure uninter- Holley and Mr. Scheffler met with the owners

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last fall and reported that a settlement has coming Day of God.' This beautiful site on been proposed. the banks of the Piscataqua River was after-

"Upon the advice and instruction of the wards named Green Acre. The yearly sum- Guardian, an agreement has been entered into mer conferences became widely known and with Mrs. Pemberton for the purchase of were highly successful. In 1900 Miss Farmer made a pilgrimage the interior designs of the Temple at the cost of Forty Dollars a month, payable to her from that time on, the Fellowship which she

during the term of her natural life. Pay-	established to control
Green Acre gradually	
ments started in January, 1938, under this	became imbued with the
Baha'i ideals. Time	
agreement. The drawings will be forwarded	does not permit recounting
the growth and	
to Shoghi Effendi after a set of prints have	struggles that befell the
lot of the Green	
been made.	Acre Fellowship, the court
proceedings to	
"The following necessary repairs and im-	save the property, the gifts
of Mrs. Helen	
Ellis Cole and others in the early days and	
provements were made this past year: a new	
steel rolling door was installed in the founda-	later the financial
assistance of the Randalls	
tion wall at a cost of \$251.00; plastering	and the Schopflochters and
many faithful	
\$150.00; screen and storm doors, \$101.77;	friends to insure
the ultimate destiny of	
grading and seeding the ground, \$558.96;	Green Acre to become the
reflection of the	
and roofing, refacing the walls of the	plain of 'Akka and the
center of the Baha'is.	
Temple Studio and caretaker's cottage,	Miss Farmer received many
Tablets from	
\$738.68 a total of \$1,800.41. Traveling	'Abdu'l-Baha regarding its
future, and	
expenses of the Technical Committee	among these messages the
following prophetic	
amounting to \$297.84 and legal expense of	statement has been a
guiding inspiration:	
\$88.35 have been paid. Insurance was re-	'You must lay such a
foundation so that the	
newed on the Temple Studio, Liability and	influence of the
confederation of religions	
Workmen's Compensation and the Boilers in	and sects may permeate to
all parts of the	
the Temple, this latter at a saving of \$74.25	world from Green Acre, and
Green Acre for	
for three years. The annual maintenance	all future ages and cycles
may become the	
costs will be found in the Treasurer's report.	standard-bearer of the
oneness of the world	
Beginning March 1, Mr. Hannen's salary was	of humanity.'

increased to \$125.00 a month. Allen Mc- "After Miss Farmer's death, the Green Acre Fellowship, which Daniel and Carl Scheffler acted as the Main- owned and directed the property, gradually tenance Committee. brought the Baha'i principles into all the activities of the center. Green Acre Trustees At the annual meeting on August 10, 1925, the Fellowship voted to place Green" Acre

1. 1936-1937 under the control of the National Spiritual "After attending the Congress of Re- Assembly, and upon the completion of this conveyance, the Guardian ligions at the Columbian Exposition at Chicago in 1893, Miss Sarah J. Farmer 1926 cabled this message: 'May newly conwas inspired to found a center for the in- firmed union achieve its purpose by increasvestigation of the reality of religions. The ingly demonstrating universality of Baha'i following year she selected the property in Cause.' her home village of Eliot, Maine, for this "In 1929 an Indenture of Trust was set up and title to the purpose and thus an institution was estab- property was transferred to the Trustees. Green Acre consists of 131.3 acres of land in bringing together all who were looking The Inn, Fellowship House, earnestly toward the New Day which seemed The set Hill the Pines, Sunto be breaking over the entire world. and the river tract. Besides the motive was to find the Truth, the Reality three-story Inn and the lovely Fellowship House there are a number underlying all religious forms, and to make of cottages, an Arts and Crafts Studio, points of contact in order to promote the (formerly a Tea and Gift Rogers Cottage unity necessary for the ushering in of the Shop) and a camp

CURRENT BAHAI'f ACTIVITIES

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site. Recently the McKinney cottage was Assembly to start the season of 1936 and purchased for \$200.00, making another purchase the necessary supplies for the Inn,

house available for rental, and the Trustees back and, in addition, a

voted to appropriate \$100.00 for the installation of a water heater and bath in the amount of \$722.74 was

Lucas cottage. A camp site for those who Trustees to the National prefer to spend their vacation in that man- be opened on July 1 ner, has been arranged for on the river tract. offer accommodations to

The grounds will be cleared and platforms as believers seeking a for tents installed with provision for a water in order to make it a supply with a pitcher pump. The Main-Green Acre. Baha'i A tenance Committee has been authorized to the Inn for the season. rent Fellowship House this season, providing of the 'Eirenion,' a suitable arrangements can be made. The been used for school and land between the Pines and the highway is The friends will be most to be marked out in 50 ft. -front lots to be that when Green Acre opens leased to Baha'is who wish to construct their beautiful new Baha'i Hall, com-

own summer homes at Green Acre. Mr. and chairs, furnishings and lighting Mrs. Schopfloch have made arrangements standing on the top of the to give the large Ball cottage with its acre-the Piscataqua, just west age, which adjoins the Inn property, to Hall, costing about Green Acre. This welcome gift will provide a seating capacity of vide a house that will produce a revenue to be used entirely for the Trustees as it can be rented the entire and teaching purposes and year. Eight Hundred Dollars has been au-

this sum was paid

net profit from the

Lucas cottage in the

turned over by the

Fund. The Inn will

this year and will

non-Baha'is as well

pleasant vacation,

source of income to

hostess will be at

"Since the burning

Hall in the Inn has

meeting purposes.

pleased to learn

this year a

plete with

system will be

slope overlooking

of the Inn. This

\$5,000.00, will have

200 people and will

Baha'i devotional

for the celebration

of Baha'i Feasts. This
 thorized to be expended for alterations and greatly needed
 addition to the institutions of
 improvements on the Inn Cottages Nos. 2 Green Acre is
 made possible through the
 and 3. generosity of Mrs.
 Florence Morton. The
 "Mr. Bert Hagadorn, who has served as an trustees are most
 appreciative of this contriefficient caretaker of the Green Acre prop-
 bution from one who has been devoted to
 erties for many years, found it necessary to the service of Green
 Acre. The Hall in the
 resign his position this year. To fill this Inn will be used for
 recreation.
 position, Mr. Goodwin was hired for one "Judge Deering
 has been requested to
 year at a wage of \$100.00 a month. Mr. ascertain if the
 Indenture of Trust is legally
 Goodwin resigned in March and Edwin La sufficient according
 to Maine law for the
 Pointe engaged on a day basis of \$3.20, and Trustees to apply
 for tax exemption on the
 a minimum during the winter months. A properties that are
 devoted to religious and
 new sign reading 'Baha'i Summer School for educational
 purposes.
 the Study of the New World Order was
 "This Indenture was recorded at Alfred,
 erected at the entrance replacing the old Maine, on
 January 1, 1930, Book 813,
 sign 'Green Acre Inn.' Judge Deering was page 366.
 employed to examine the records of certain "The operation
 and maintenance cost of
 rights of way to different tracts of Green Green Acre has been
 a difficult problem to
 Acre land and to take the necessary steps to solve owing to the
 short summer season and
 establish proper use of these rights of way the many needed
 repairs. The Green Acre
 by the friends. The boundaries of all parcels Maintenance
 Committee has rendered inof land will be properly and permanently
 valuable assistance to the Trustees in the
 marked with cement posts. management of the
 property. The Inn was
 "Mrs. Ormsby has been engaged as man- operated at a good
 profit last season, but the

ager of the Inn again for the season of 1937 fixed charges for
taxes, insurance, repairs and
under the same arrangement made with her caretaker make it
necessary to receive assistlast year. Itencouraging to report that,
is ance each year from the National Fund.

The
after receiving \$500.00 from the National Guardian wishes
Green Acre to become self-

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supporting and the Trustees are doing what McKinney
Cottage annual rental \$ 10.00

they can toward this end. The present an- Rogers
Cottage annual rental . 30.00

nual cost of maintenance, not including the Reeves
Cottage annual rental 25.00

Inn and summer school activities, follows: Lucas
Cottage season rental . . 100.00

Ball Cottage August, 1937 rental 75.00

Monthly

Average

Total \$240.00

Caretaker's Salary . .

\$1,200.00 \$100.00

Insurance, all kinds . . 476.60 40.00

"Repairs in the amount of \$100.00 were

Taxes 642.32

expended on the Lucas Cottage and \$115.00

Water 60.00 702.32 58.50

on the Ball Cottage. Additional repairs will

Repairs and sundry 300.00 25.00

be necessary to the Ball Cottage to make it
rentable during the winter months. Besides

\$2,678.92 \$223.50

the third floor improvements at the Inn, it

"This year over \$100.00 in savings on will be

necessary to repair and paint the roof
insurance has been effected. The future over the

kitchen and dining-room at a cost
destiny of Green Acre was assured when of \$260.00.

The Trustees voted to expend

'Abdu'l-Baha, 25 years ago, stood on Mount the balance
of the Yandell Art Fund, of

Salvat and said that a great University of \$375.00 for
installing a toilet and making

the Higher Sciences would be erected on that
improvements in the Arts and Craft Studio

site. and Mrs.
 Nancy Bowditch has been ap-
 Green Acre Trustees pointed to conduct classes
 in drawing, painting and designing this coming season. The
 2. 1937-1938
 taxes of \$662.72 and \$9.75 on McKinney
 "Prior to the opening of Green Acre for Cottage for 1937
 have been paid. In this
 the Summer School sessions for 1937, the re- connection,
 the Trustees felt that the Baha'i
 building of the third floor of the Inn was Hall,
 Fellowship House and the Arts and
 completed, second floor accommodations had Crafts
 Studio are subject to tax exemption as
 been added in two of the cottages adjoining they are
 used exclusively for religious purthe Inn, and the new Baha'i Hall, overlook-
 poses and a committee of Mr. Harold Bowing the Piscataqua
 River the generous gift man, Mrs. Emma Flynn and Mr.
 Horace
 to the Cause by Mrs. Florence Morton was Holley met
 with the Village Selectmen and
 finished and ready to provide a beautiful and presented a
 request for exemption in the
 necessary auditorium for lectures, classes, valuation
 of \$6,000.00, the limit allowed by
 conferences and feasts. In addition to the laws of
 the State of Maine. Favorable
 her greatly appreciated gift of the Baha'i action on
 this request is hoped for this year.
 Hall, Mrs. Morton contributed \$1,500.00 It will
 be necessary to make certain repairs
 for the third floor improvements in the on
 Fellowship House roof and also on the in-
 Inn. terior
 supports in Rogers Cottage.
 "Another important gift to Green Acre "The matter
 of insurance became another
 was the transfer by deed of the so-called Ball serious
 problem to the Trustees this past
 cottage with its three acres, running from year, as
 notice of an increase of rate on Felthe main highway to the Ole Bull property,
 lowship House from \$1.75 to \$3.75 per hunby Mr. and
 Mrs. Schopflocher. In addition dred was published by
 the New England
 they donated \$250.00 for the repair of Insurance
 Exchange. Mr. Latimer, who has
 the roof and paid the current taxes on this been

authorized by the Trustees to handle all property, which is a valuable addition to insurance items, met with the Agents last August at Green Acre because of its year-round rental application Green Acre and had them file an opportunity, when necessary repairs and application for revision. Finally in March improvements are made in the amount of of this year, word was received that the old \$3,000.00. rate had

been restored and this amounted in "The following cottages have produced a saving of \$200.00 to the Trustees. Owing income for the Trustees: to the improvements to the Inn and Cot- CURRENT BAHAI'f ACTIVITIES

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tages, additional insurance has been placed Bosch Trustees

on these buildings and the amount reduced 1. 1936-1937

on Fellowship House. Total insurance paid this year amounts to \$666.98 on the build- "The increasing call in the western States for Baha'i teachers ings, liability and workmen's compensation. prompted the National

"Mrs. Ormsby managed the Inn for the Assembly to appoint a committee to work out plans for a Summer Trustees in 1937. The Inn was thoroughly out plans for a Summer School on the Pacific Coast. The site fumigated at a cost of \$175.00 and new beds selected for this school was

and equipment installed on the third floor in Geyserville, California, due to the wetland in the cottages at a cost of \$534.80. A

come offer of John and Louise Bosch to make station wagon, costing \$353.00 was pur- their ranch home, with all its facilities, availchased for the use of the Inn and its guests.

able for this purpose. The first school ses- Mrs. Marguerite Bruegger served as a Baha'i sions were held there in 1927. Since that

hostess during the season. Food, pay-roll, time the ever-increasing number of attendsupplies and miscellaneous expense for light, ants at the school each year have been

water, coal, ice, laundry, amounted to \$4,- housed, without charge, through the warm 412.27, while the income from guests, cot- hospitality of Mr. and

Mrs. Bosch. As long
tage rents and miscellaneous amounted to ago as 1910, Mr. Bosch
wrote to 'Abdu'l-
\$3,979.51, leaving a deficit for the season Baha of his desire to
dedicate this property
of \$432.76. to the universal

service and spirit of the
"Mrs. Flora Valentine has been engaged teachings of Baha'u'llah,
that it might be to manage the Inn and cottages for July and
come a center with a Mashriqu'l-Adhkar
August, 1938, at a salary of \$100.00 a for all hearts who
are earnestly seeking enlightenment. The manager is to send in a weekly
lightenment. The fulfillment of this hope,
financial report this coming season to the so fully shared in by
Mrs. Bosch, started on
Trustees and supply a copy for the Maintenance August 1, 1927, when
130 friends gathered
nance Committee. The Trustees adopted a under the shade of the
majestic 'Big Tree' to
policy that Green Acre is to be recognized as celebrate the Feast of
Asma' on the opening of Baha'i summer school, the aim of which is
ing of the first summer school in the West.

to train and inspire believers to become "In the ninth year
after the establishment
Baha'i teachers, and plans made to attract of the school, Mr. and
Mrs. Bosch conveyed
non-believers are to conform in all respects title to the property
by an Indenture of

to the highest interests of the Faith. It is Trust to the Trustees
for the benefit of the
hoped a deeper spiritual appeal will promote National Assembly.
This trust deed, which
greater unified effort and enthusiasm, to the is
Wilhelm deed, provides for
similar to the
end that it may become financially self- full use and
occupancy by Mr. and Mrs.

supporting. Bosch during their
respective lifetimes. The
"The following committee was appointed Indenture was recorded on
November 25,
jointly by the National Assembly to combine 1935 in Book 397, page
20, Records of Sotheby's functions of program and maintenance: noma
County, California.
Florence Morton, chairman, Alice Bacon, "The property, just
75 miles north of San

Harold Bowman, Amelia Bowman, Roushan Francisco on the
 famous Redwood Highway, comprises acres,
 Wilkinson, Harlan Ober and Glenn Shook. orchard, aredwood
 with a mature fruit
 Emma Flynn was appointed supervisor of home, many accessory
 grove, the lovely Bosch
 properties and directed the caretaker's duties. system with two wells
 buildings, and a water
 Mr. Edwin La Pointe served as caretaker for that have never gone
 the year at a part time monthly salary at dry. The maintenance,
 repairs, taxes and other expense to date
 \$76.80. It is the hope of the Trustees that
 have been taken care of by the generosity of
 the attendance at Green Acre this coming
 Mr. and Mrs. Bosch, thus saving a
 season will increase to such an extent that
 considerable sum for the National Fund.
 there will be no operating deficit and a great "Mr. Bosch has
 spiritual contribution be made to the fur-
 surveyed a part of this
 therance of the Seven Year Plan. land on the hill-side,
 overlooking the Russian
 82 THE BAHAI WORLD
 River Valley, for building sites to be leased sion of great joy to
 have Mrs. Thomas
 to Baha'is who wish to erect summer homes. Collins present at these
 services. She and her
 Already two attractive cottages have been husband, who was
 deprived of seeing the
 built on these sites and a number of others culmination of his
 devotion to this instituhave been planned for the near future.
 tion, have complemented the wonderful gift
 "Last year an attractive Hall for the of John and Louise Bosch,
 with their endowschool sessions and public meetings, of rustic ments of
 the Baha'i Hall and the dormitory.
 redwood, completely equipped with chairs The two-story
 dormitory, with thirteen
 and a kitchen to provide for Feasts, was rooms on the main floor
 and beds for fourerected and presented to the Cause by Mr. teen on
 the second floor, will accommodate
 and Mrs. Thomas H. Collins. This year about fifty people.
 This beautiful building
 these two devoted friends of the Faith have will stand as a
 memorial to Mr. Thomas
 shown further evidence of their generosity Collins.

by the gift of a much needed dormitory, employed as care-
 88 x 14 feet, of corresponding rustic material, which is now under construction and services. An arrangement which will be equipped with beds and linen has been made that whatever work he and ready for use for the school sessions this does for the friends who have cottages on

year. This dormitory, fully equipped, will the property in his spare time shall be de cost approximately \$20,000.00. The fire in- ducted from the wages paid by the Trustees and assumed by the other parties. These services are not ings and their equipment for a three-year available during the period

period have likewise been provided for by of the summer school. these two friends. "The summer school and maintenance of

"Another gift of \$500.00 was received the property have been conducted up to the present time without this year from Mr. Schopflocher to provide a*ny budget from the National Fund, the only for a suitable place for the school and recre- costs being the careational activities of the Baha'i children. which amounted to \$521.66

taker's salary

"The only cost to the Trustees to date and workmen's compensation of \$34.05.

has been the liability insurance premium Mr. and Mrs. Bosch and Mrs. Collins have

amounting to \$39.05. All other mainte- taken care of the taxes, water, light, and other insurance items. nance costs have been paid by the Boschs. Other friends have

It may soon be necessary to appoint a care- contributed sums to carry on the summer school work. Last year taker to look after the upkeep of the build- there was a deficit of \$20.00, which ings and grounds and thus relieve John and included a nominal weekly Louise Bosch from the care and responsibili- charge for the rooms to cover laundry, etc.

ties they have carried on their willing shoul- This deficit was made up by the friends.

ders for so many years. On November 13, "The Trustees

appointed the following
 1936, the Trustees motored from San Francisco to supervise the
 cisco to spend the day at Geyserville, a meet- management on their
 behalf: George Latiing of prayer was held in the new Hall. It mer,
 chairman, Leroy C. loas, secretary, John
 was a real inspiration to inspect this splendid Bosch, Amelia Collins,
 N. Forsyth Ward
 gift of a valuable property, with its build- and Harry R. Munson.
 This committee will
 ings, from these self-sacrificing friends to render an annual report
 to the Trustees.
 the Cause of God.

Wilhelm Trustees

Bosch Trustees

1. 1936-1937

2. 1937-1938

"On June 29, 1912, 'Abdu'l-Baha invited

"Since our last report the beautiful dormi- a number of friends to the
 home of Mr. Roy

tory at Geyserville was completed and its C. Wilhelm at West
 Englewood to partake
 dedication took place on July 4, the opening with him in a feast of
 fellowship. After
 day of the Summer School. It was an occa- serving the guests with
 his own hands, the

CURRENT BAHAI'f ACTIVITIES

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Master said: 'You have come here with sin- pine
 grove, a garage and two-story house in
 cere intentions and the purpose of all present which
 the office of the National Assembly
 is the attainment of the virtues of God. is
 made to the Cause

located, has just been

. . . Since the desire of all is unity and by
 Mr. Wilhelm. The insurance on the
 agreement it is certain that this meeting will house
 and garage amounting to \$112.00 is
 be productive of great results. Such . . . also
 included.

gatherings as this have no likeness or equal

"The Cabin has been made available under
 in the world of mankind where people are lease
 to the Teaneck Assembly for their

drawn together by physical motives or in
 meetings. A separate electric meter has
 furtherance of material interests, for this
 recently been installed for the light used by the
 meeting is a prototype of that inner and the
 Teaneck Assembly and provision is being made
 complete spiritual association in the eternal
 for a separate oil supply to the heating
 world of being. Hundreds of thou-
 . . .
 plant for their use.
 sands of meetings shall be held to commemo- "Up
 to the present time there has been
 rate such an assembly as this and the very no
 cost to the Baha'i Fund for light, heat,
 words I utter to you on this occasion shall
 repairs or taxes. It is a remarkable fact that
 be reiterated by them in the ages to come.'
 recently the City of West Englewood,
 "For the past 24 years an annual souvenir
 voluntarily decided, without any application
 has been held on this spot in remembrance being
 made, to remove this property from
 of this meeting. A few years after this the
 tax roll. When approached for verifical event, Mr. Wilhelm, in his spare
 moments, tion of this action, the city fathers
 stated
 erected a log cabin and named it Evergreen that
 Mr. Wilhelm deserved tax exemption
 Cabin. It has been a center of Baha'i activi- on
 property more than some religious
 this
 ties for many years. Since 1931 it has been
 what he is doing for the
 institutions, for
 the headquarters of of the National Spir-
 community of West Englewood.
 itual Assembly. Directly below the Cabin
 "The only cost to the Trustees is a Lialies the pine grove where the Master
 gave his bility Insurance coverage which runs about
 memorable Feast. It is on this site, accord- \$40.00
 annually. The spiritual value of this
 ing to the Guardian's instructions, that the
 property is beyond computation. Its physionly Memorial commemorating 'Abdu'l-
 cal value is enhancing steadily due to its
 Baha visit to North America is to be erected. close
 proximity to New York City.

It will be in the form of a monument.

"On March 9, 1935, Mr. Wilhelm exe-

Wilhelm Trustees

cuted an Indenture of Trust, transferring

2. 1937-1938

Evergreen Cabin, its furnishings and the two

lots comprising the pine grove to the nine

"The Trustees are happy to report that

Wilhelm Trustees for the benefit of the

another welcomed gift has been made to this

National Spiritual Assembly. This inden-

property which witnesses each year the most

ture was duly recorded in the office of the

memorable event connected with the visit

clerk of Bergen County, New Jersey, in of

the Master to America in 1912 the

Book 1935, page 590 of Deeds. Annual

Souvenir of 'Abdu'l-Baha. Mr.

"As a further evidence of Mr. Wilhelm's Walter

Goodfellow and Jessie Goodfellow,

generosity, a \$20,000 fire insurance policy his

wife, presented to the Wilhelm Trustees

good for five years and a year's liability two

lots adjoining the present property.

policy were turned over to the Trustees, This

indenture was executed December 31,

fully paid, covering these properties, which 1937

and recorded on January 4, 1938, in

made a saving of \$584.48 to the National the

office of the clerk of Bergen County, in

Fund. The terms of the indenture provide Book

2097, page 482 of Deeds. These lots

that Mr. Wilhelm and members of his family make a

valuable addition to the present propthroughtout their several lifetimes can

con-erty, and our deep and abiding appreciation

tinue to have the free use of the property. is

extended to Mr. and Mrs. Goodfellow.

An additional gift of 102 feet of land, rep-

"Last year Mr. Samuel Shure, attorney for

resenting two lots between the cabin and the Mr.

Wilhelm, advised the Trustees that the

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Teaneck Township assessor stated that the spirituality.

They shall never be erased

lots located in the pine grove were not tax from the Tablet

of Memory.'

exempt because they are separated from the
Wilson passed to the heavenly
property used for religious purposes. Mr.
left a Will giving this
Wilhelm paid the taxes on these lots for
Effendi. The Guardian took
1937. The town has agreed to give ex-
property and asked the National

emption on lots No. 8 and No. 9 for 1938
after it for him. In the
and successive years.
Guardian executed a deed

"The Cabin has been leased for meetings
transferring it to the Trustees for
to the Teaneck Spiritual Assembly at a
the National Spiritual Assem-

monthly rental of \$30.00, and this Assem-
indenture was recorded on Sepbly pays for its portion of the liability in-
tember 27, 1935 in Book 5962, page 399, in
surance, light and heat. This past year Mr.
Registry of Deeds, Middlesex
Wilhelm installed a separate oil tank to sup-
Massachusetts, Southern District.
ply oil to the Cabin for determining exactly
the establishment of the trust
the costs to the Teaneck Assembly. The
Assembly had been asked to look

only costs to the Trustees have been \$18.40
for the National Assembly.

for legal expenses and about \$10.00 for in-
rented and the Boston Assemsurance, Mr. Wilhelm having borne all other
bly has continued to care for it for the Truscots.

repairs
Maiden Trustees

There is a

problem of an existing right of way located
1. 1936-1937

on adjoining property, formerly owned by

"In 1900 Miss Maria P. Wilson, one of the
bequeathed to a relaeearly pioneers of the Faith in America,
tive. The Trustees have offered to give a
visited 'Abdu'l-Baha at 'Akka in company

"When Miss

world in 1930 she

house to Shoghi

title to this

Assembly to look

fall of 1935 the

of trust

the benefit of

bly. This

the liability in-

the Middlesex

County,

"Prior to

the Boston

after this house

The house was

Miss Wilson which she

release of this

right of way to the adjoining

with Miss Sarah Farmer. A few years later owner for a financial consideration sufficient she made a second pilgrimage and on that to provide a new driveway on the other side occasion the Master said to her: 'When I of the house located on the land belonging come to America I will visit you.' In to the trust property and for the alterations

August, 1912, after visiting Green Acre, in the house necessary to permit the delivery

'Abdu'l-Baha requested that a believer who of coal and supplies. This matter has not might have a 'house on a hill* allow Him the yet been concluded by our attorney. use of it for a week or two.

Many houses "Fire insurance for three years was rewere offered for His disposal, but He chose newed last year at a cost of \$28.75. Taxes

the home of Miss Wilson at 68 High Street for this year of \$191.25, sidewalk assessment in Maiden, Massachusetts. He remained of \$8.64 and water bills of \$16.69 have

there for some ten days before going to been paid. The Boston Assembly reports

Montreal. Upon his return to Haifa, after \$148.50 on hand, received from rent since

His memorable visit to America, The Master May, 1936. wrote to Miss Wilson stating: 'Thy house "The Trustees referred to Shoghi Effendi

became my abode and my home. Many days the question whether the property should be were spent in that home with the utmost retained and developed for Baha'i purposes

joy and fragrance. The mention of 'Ya- as a memorial to 'Abdu'l-Baha or whether

Baha'u'l-Abha* was raised from it and we it should be sold, and received the following

spread the religion of God. In reality that reply:'The Guardian does not advise your

home is Myhome, therefore the mention of Assembly to sell the Maiden property, as the

God must always be raised from it.' Master has definitely stated in the Tablet

"Again on May 11, 1913, the Master, in which you have quoted to "take care of that another Tablet to Miss Wilson, wrote: 'The house, because the light of the love of God days I spent in thy house and engaged My was ignited in it." By renting the house the time in summoning the people to the King- N. S. A. can for the present avoid the exdom of God were days of infinite joy and penses entailed by its repairs and up-keep.'

CURRENT BAHAI ACTIVITIES

Maiden Trustees In this grave condition the Baha'is see a

clear parallel with those similar actions by

2. 1937-1938

Oriental governments and ecclesiastical

"The friends are aware that this house was bodies in earlier years in an effort to destroy

turned over to the National Spiritual Assem- the Faith of

Baha'u'llah, efforts which time

bly by Shoghi Effendi because of its memor- has proved were made in vain. Indeed, durable association with the Master's visit to ing

1936, the believers had received from

America in 1912. On June 4, 1937, the their Guardian that communication pub-

following word was received from the lished in America under the title of "The Un-

Guardian: 'Concerning the house at Maiden, foldmcnt of World Civilization," in which

Mass., the Guardian leaves the questions

all Shoghi Effendi expounded the fundamental

related to its restoration and renting to the significance of the modern movements of

discretion of your N. S. A., but wishes only history in the light of

Baha'u'llah's world to emphasize the absolute necessity of keep-

unifying Mission, and study of this imporing this house as the property of the Cause. tant document had prepared the Baha'i

Under no circumstances should it be sold or community to realize

both the further diffigiven to non-Baha'is, though it may be

culties it was destined to suffer and its evenrented to them, in view of the references tual triumph.

'Abdu'l-Baha has made to it in His Tablet. "For the revelation of so great a favor,"

Whatever arrangement the Assembly de- the Guardian had

written, "a period of incides upon should be made after due consid-

tense turmoil and wide-spread suffering

eration of this important fact.' would seem to

be indispensable. . . . We
 "Owing to the age of the house many stand on the threshold of
 an age whose conrepairs are necessary. The following most
 vulsions proclaim alike the death-pangs of
 urgent ones have been taken care of at a cost the old order and the
 birth-pangs of the new.
 of \$390.15: a new hot-air furnace, replace- ... As we view the
 world around us, we
 ment of old window frames and sashes, are compelled to
 observe the manifold evinew modern electric wiring
 throughout, dences of that universal fermentation which,
 plumbing and plastering of ceiling. Taxes in every continent of
 the globe and in every
 amounted to \$204.04 and water \$18.96. department of human
 life, be it religious,
 Rent was received amounting to \$171.00. social, economic or
 political, is purging and
 Other repairs will be made when necessary. reshaping humanity in
 anticipation of the
 "The following Maintenance Committee Day when the wholeness of
 the human race
 was appointed by the Trustees: Victor will have been
 recognized and its unity
 Archambault, chairman, Florence Morton established. A
 two-fold process, however,
 and Wendell Bacon. This committee has can be distinguished,
 each tending, in its
 taken over the work formerly entrusted to own way and with an
 accelerated momenthe Boston Assembly. tum,
 to bring to a climax the forces that are
 transforming the face of our planet. The
 DISSOLUTION OF BAHAF ADMINISTRATIVE first is
 essentially an integrating process,
 INSTITUTIONS IN GERMANY AND AUSTRIA while the second is
 fundamentally disruptive.
 A number of Baha'is yet live who gathered The former, as it
 steadily evolves, unfolds a
 at a railroad station in Paris to witness the System which may well
 serve as a pattern for
 historic departure of 'Abdu'l-Baha for His that world polity
 towards which a strangely-
 journey to Germany and Hungary shortly disordered world is
 continually advancing;
 before the war of 1914. These believers while the latter, as
 its disintegrating influlearned with special poignancy during July,

ence deepens, tends to tear down, with
 1937, that the Baha'i administrative institu- increasing violence,
 the antiquated barriers
 tions in that land had been dissolved by that seek to block
 humanity's progress
 governmental action. Under the regulations towards its destined
 goal. The constructive
 issued, Baha'i meetings, the teaching of the process stands
 associated with the nascent
 Faith, and the functioning of its organic Faith of Baha'u'llah,
 and is the harbinger of
 institutions were forbidden. the New World Order
 that Faith must ere-
THE BAHAI WORLD
 long establish. The destructive forces that laide and of
 Auckland have also incorporated
 characterize the other should be identified during the
 period under review.
 with a civilization that has refused to answer In India, the
 Spiritual Assemblies of the
 to the expectation of a new age, and is con- Baha'is of
 Poona and Bombay have similarly
 sequently falling into chaos and decline." been
 incorporated, while in North America
 In the light of this truth, the dissolution incorporation has
 been effected by the beof the Baha'i administrative institutions
 is lievers of Detroit, Los Angeles, Kenosha,
 not only taken to be but a temporary con- Racine,
 Milwaukee, Cleveland and Minnediton but also to signalize the beginning of
 apolis.
 a definite process so mysterious in character Six other
 centers in the United States were
 that it constitutes the outer and historical in process of
 undertaking the preparation of
 evidence of the Divine power upholding the the necessary
 legal papers or had already submission of the Manifestation. In its suc-
 mitted them for record by April 21, 1938:
 cessive stages, this process, beginning with San
 Francisco, Binghamton, Philadelphia,
 formal and suppression of the Reofficial
 Boston, Portland and Seattle.
 ligion of God, releases influences which even- During the
 era of establishment and ortually lead to its official recognition
 by the ganic development of the Faith, the generous
 civil authorities. For the constructive force contributions
 of its members in all lands

of Revelation, like a mighty river, gathers have been devoted to current activities.

greater impetus whenever its course is stayed. With the rapid growth of legal status, an- other era opens No human power can hold it back from its other era opens in which endowments of a permanent unique mission of creating progress for man permanent nature can be anticipated, espeand for civilization. Resistance of whatever cially as the membership of local and national character is a sign of the past; and no past Baha'i communities is now swiftly increasperiod can be maintained nor renewed when ing.

God has destined transformation for human It is by endowment *and capital funds that affairs. the latent capacity of Baha'i institutions to The attitude of the Baha'is, however, is render social services will be more and more completely invariably one of obedience to civil authority completely realized. The Baha'i institution in all action concerning the Faith, up to the of today, in comparison to that same instipoint where acceptance of Baha'u'llah by the tution fully equipped with schools, hospitals, individual soul is involved. At that point, asylums for orphans and aged, and other death is preferable to physical existence. It facilities, is a child compared to the mature isin the mysterious action of the Divine man. What is significant to every Baha'i is power that the believers trust. the fact that the providential nature of the Faith contains within it a unique and sur-

PROGRESS IN INCORPORATION OF BAHAI ADMINISTRATIVE INSTITUTIONS manifest and transform words blessing,

A survey of the Baha'i world community about righteousness into deeds.

reveals steady progress in the incorporation of its National and Local Spiritual Assem- **BAHA'I HISTORICAL SITES ACQUIRED IN IRAN**

blies, by which their powers are consolidated and their capacity for service enlarged. Since The Baha'is of fran, ordained by destiny to

model constitutions and by-laws have been be the
 birthplace of the Faith which fulfills
 prepared, and uniformity of functions pre- the promise of
 all religion, have undertaken
 vails, every Baha'i institution reaching suffi- the purchase
 and preservation of those propcient stability has but to
 incorporate in erties directly associated with the history of
 accordance with the civil statutes controlling their Cause,
 thus assuring to the Baha'is of

religious bodies in its locality. the world in
 future ages the sacred privilege
 The National Spiritual Assembly of the of visiting many
 holy places permeated with
 Baha'is of Australia and New Zealand has the spirit of
 sacrifice and truth.

attained recognized legal status, and the Through a
 committee appointed by the
 Spiritual Assemblies of the Baha'is of Ade- National
 Spiritual Assembly, an investiga-
 CURRENT BAHAI ACTIVITIES

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tion is being made to develop a complete list Iran in due time, and no
 doubt with the aid
 of Baha'i shrines in f ran. of loving donations
 tendered by all other
 Special effort is being made to locate the Baha'i communities, will
 construct a majes-
 Bab's shop in Bushihr and the birthplace of tic and beautiful
 House of Worship over-
 Baha'u'llah in Tihran. looking the capital city
 and for ever to be
 The sites purchased during the past two notable as the first
 Baha'i Temple in that
 years include: the house at Isfahan which country whose blood
 fertilized the seeds of
 belonged to the "King of Martyrs" and the Divine Revelation.
 Construction, however,
 "Beloved of Martyrs"; the burial place of is not to begin until
 the American Baha'is
 nine martyrs and also of the martyr Aqa Mu- have completed the
 external decoration of
 hammad Bulur-Furush, at Yazd; the men's the House of Worship on
 Lake Michigan, at
 quarters and one-half the andarun of the Wilmette.
 house of Haji-Mirza Jani at Kashan; one-

TEACHING ACTION IN IRAN

quarter of the castle at Chihriq and of the Dasht-i-Malik, in Adhirbayjan; one-half the remaining before the end house where Vahid resided in Nayriz; and the Baha'i era witness funds have been made available for the purchase and a concentration of

The few years

of the first century of

a resurgence of effort

chase of lands adjacent to the Maqam-i-fran no less than

action among the Baha'is

'Ala,' while repairs have been carried out in the American Baha'i community.

in the American Baha'i

surrounding the house of the Bab at Shiraz. Despite the severe restrictions still en-

Despite the severe

Other purchases have been as follows: community in Iran,

forced upon the Baha'i

two-thirds of the house of Haji-Mirza by the civil authori-

and the obstacles raised

Abu'l-Qasim at Shiraz; the house of the collective action, a widespread

ties against its

martyr Hadrat-i-Khal, in the same city; the adopted and energetiburial places of the cally pursued.

teaching plan has been

Shuhada', Habibu'Mak Mirza and Aqa One aspect of the plan includes the

One aspect of the plan

Javad, at Malayir; the burial place of four Baha'i centers in Af-

establishment of new

martyrs of 'Iraq; the burial place of the in Arabia, the

ghanistan, Baluchistan,

martyr Hasan-'Ali in Isfahan; three-fourths Persian Gulf, and

Islands of Bohnia in the

of the house of the martyr Mahbubu'sh-itself, teaching commit-

Kurdistan. In Iran

Shuhada', also in Isfahan; two houses near character training and

tees, classes for

the house of the Bab in Shiraz; the burial administrative order,

the study of Baha'i

place of eight martyrs of Ardikan; and the burial sites, administrative

libraries, Baha'i

burial places of the martyrs Siyyid Yahya at Local Assemblies, youth

headquarters for

Sirjan, Ustad Mirza Davaani at Rafsinjan, both local and naand of Husayn-'Ali Firuzabadi and the institution of the Nineteen

organizations, archives at Firuzational,

bad-i-Yazd. Day Feast, are being
 systematically extended
 in most of the provinces. The Haziratu'l-
 PROPERTY FOR THE FIRST BAHAI HOUSE of the
 national
 Quds Tihran, headquarters of
 OF WORSHIP IN IRAN the Persian Baha'is, is
 in the final stage of

 The National Spiritual Assembly in Iran construction.
 has extended considerably its holdings of By these
 means, the distinctive Baha'i
 land dedicated to the future construction of qualities of
 consultation and unified action
 the House of Worship, or Mashriqu'lfirst
 are being released, and the attributes fostered

 Adhkar, near Tihran. by the Baha'i
 administrative order stimu-
 The area already acquired is estimated at lated. A further impetus
 has been supplied
 approximately 2,000,000 square pics, equiva- by concentration upon
 the establishment of
 lent to 1,127,000 square meters. The As- Baha'i Summer Schools in
 Tihran as a model

 sembly is now arranging to purchase an to be reproduced later
 on in provincial

 adjoining tract known as Ihtisabiyyih for a centers.
 sum approaching 30,000 tumans. The tract In examining the
 reports explaining the
 already secured is known as Hadiqih. details of these
 teaching plans, one is deeply
 Thus assurance is made that the Baha'is of impressed by the power of
 the Faith to create
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 a fundamental unity among the Baha'is of inflicted through the
 refusal of the authori-
 East and West. This fundamental unity ties to admit to registry
 the certificate of
 does not sacrifice nor suppress any positive Baha'i marriages. The
 heroic fortitude of
 elements of local culture, nor does it raise the believers,
 nevertheless, was at times re-

 any comparisons between the cultural values warded by public
 recognition of the status of
 of the different parts of the Baha'i world the Faith, as exemplified

in the following

community. Its unifying influence proceeds, first, from the acceptance of organic spiritual ideals; second, from the recognition of a common center in the Guardianship; Department of the Miliand third, from the results of maintaining a tary Schools. Relatives of the deceased, type of administrative institution which insisted on Muhamcombines individual initiative with the dis- rites and selected a grave at Imamciplines of an authority controlled by the Zadih 'Abdu'llah, preparing a funeral cortege same principles and ends. While, therefore, directed by a colonel an irreconcilable diversity of religious, cul- His daughter tural, social and economic background exists insisted that a Baha'i between America and Iran as nations and a member of the peoples, the diversity existing between the urged that their wish be Baha'i communities of these that a throng of involves no question of reconciliation ranking officers from compatibility but rather demonstrates the including the Minister, richness of human capacity. Each com- procession and milimunity escort was provided. At the cemetery, upon different aspects of the Teachings, but both communities recognize the same city witnessed so imtruth and are responsive to the new spiritual posing a funeral or one attended by so many environment embracing the believers of lands. women has been im- That the Baha'is of fran are still under proved as the result of the rise of secular persecution is made evident by reference to Muslim countries, this the report of their National Spiritual Assem- custom by decree lags

event:
Among the Baha'is of
1936 was Dr. Sarhang
chief of the Health
Department of the
Schools. Relatives of the deceased,
predominantly Muslims,
with the dis- madan
by the
which was to have been
from the Ministry of War.
and sister, however,
funeral be conducted, and
Ministry of War
granted. The result was
Baha'is, Muslims and
the War Department,
took part in the funeral
tary
Baha'i prayers were
seldom has the capital*
the new spiritual
so many
all non-Baha'is.
While the status of
as the result of
government in certain
alteration of ancient

bly in the present volume. Early in 1936, by generations the spiritual and social equalfor example, two civil orders were issued ity ordained for men and women in the prohibiting Baha'i meetings in Iran. The re- Teachings of Baha'u'llah. The result of the sult was that the Assembly was compelled to secular action, however, has been to make it instruct all local Baha'i communities to cease possible for the Baha'i women of fran to the meetings held in their headquarters, even assume their rightful place in Baha'i public the use of their adjoining playgrounds by meetings and on the administrative commitchildren. Representations were made to the tees of the Faith. These steps arc the neceshead of police concerning the severe treat- sary introduction to the full association of ment inflicted by local police upon Baha'is, women in the Baha'i community with all its whereupon meetings of not more than fifty social institutions, including Local and Napersons were authorized by the civil govern- tional Spiritual Assemblies and the annual ment. The election of the National Spiritual Convention. Assembly in the following year had to be Despite the many spectacular events takconducted by mail under the prevailing re- ing place in these years in all parts of the strictions. Brutality, however, continued, world, the student of history will not fail property was damaged and Baha'i records to realize the surpassing ultimate imporconfiscated. Schools maintained for Baha'i tance of the Baha'i Teachings concerning children and adults were closed, correspond- the equality of the sexes, and the provision ence and telegrams censored, Baha'is in army for their joint action on Baha'i administraand civil posts discharged, and great hardship tive bodies.

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THE INTERNATIONAL ACTIVITIES OF given in Tokyo, Kyoto and Kobe. Editors

MARTHA L. ROOT used Baha'i articles, and she visited nearly every Baha'i in Japan.

A firmly established faith, a centered will, "Sailing to Shanghai the last of June, she and indefatigable activity, have given to was working in China with the devoted

Miss Martha L. Root an international sphere faithful Baha'is

when the war came. She
 in the realm of teaching. In her the ordi- was in the deadly
 bombings in Shanghai in August and barely
 nary restrictions placed upon personal life, on the steamship
 escaped alive. A refugee limiting it to one local environment, have
 President Jefferson, she is be- reached Manila,
 been broken through and the world August 20 in the evening,
 come her spiritual home. and five minutes
 later endured the worst earthquake Manila
 Miss Root's activities from April, 1936, to has known in a century.
 April, 1938, were successively, the United Still, though ill
 and with a temperature of 102, she
 States, Japan, China and India. The follow- courageously gave the Message in
 ing reports can but briefly indicate and out- Manila.
 line the full story of her Baha'i teaching "Miss Root took
 the first ship on which she could get
 during those two years. passage out from Manila and
 "Miss Martha L. Root had served the came to Colombo,
 Ceylon. Here she re- cuperated and
 Baha'i Faith vigorously with great efficiency during the month met the
 and without stopping for rest and comfort Mayor of Colombo,
 gave three radio talks, spoke before the
 for many years, but in the summer of 1936, the university
 League of Nations Union, the university
 our beloved Guardian cabled her (she was
 students and was one of the
 working in Europe) to return to United first Baha'i
 teachers to go to Ceylon to lec- States for a She returned July 29,
 rest. ture, work and try to
 establish the Faith in that
 1936, very broken in health. Mr. Roy C. in that
 important island country. Jamal Eflfendi had gone
 Wilhelm invited her to 'Evergreen Camp/ Eflfendi had gone
 to Colombo for a few days in 1877 and met
 his summer home in Maine, for two months, a few merchants.
 where everything was done for her recupera- "Miss Root
 reached Bombay, India, Oction.
 tober 15, 1937; the N. S. A. of India and

"Then she met the friends and lectured in hundred Bombay Baha'is Green Acre, the Northeastern States, the warmly. After the N. S. A. Regional Committee arranging very care-consultation, and working under fully to protect her health. This was fol- of the N. S. A. of India lowed by a short program of lectures in New Root has done great York City, Philadelphia, Baltimore and service in India and Burma with their help.

Washington, D. C. She first visited Surat and Poona, then

"In January, 1937, when she was on a crossed the continent from Bombay to Calcutta tour, she was very ill with influenza cutta and on to Burma. She toured Burma in Buffalo and as soon as she was able to where many lectures had been arranged for her in Rangoon, travel she went across the continent to Cali- Mandalay, Toungoo and fornia, stopping over in Lima, Ohio, and in Daidanaw and Kunjangoon. Returning to Chicago, where she spoke once in each city Calcutta she took part in the Second Allto believers, on teaching the Cause. People India Cultural Conference and the First came to Lima from all the Baha'i cities in Convention of Religions, both held in Calthe State of Ohio.

cutta in December, 1937. Her talks on the "Resting in California for several weeks, Cause were broadcast throughout India.

she later addressed the friends in Los Angeles, After the lectures and work in Calcutta, she

San Francisco and Portland. These were next visited Dr. Rabindra Nath Tagore."

really regional gatherings, for believers came The following glimpses of Miss Root's

from many surrounding cities. ardent Baha'i services in the Orient are taken

"Miss Root sailed May 20, 1937, from San from her circular letter dated July 6, 1937,

Francisco for a Far Eastern tour. June was mailed from Shanghai.

spent in Japan where several lectures were "I left San Francisco, May 20, 1937.

THE BAHAI'f WORLD

Reaching Honolulu on May 25, I went day
at two o'clock, in the home of Mrs.
ashore for a few hours, while the ship docked.
Baldwin for a lecture and informal discus-
Wonderful work is being done in that mid- sion
about the progress of the Baha'i Faith.
Pacific paradise, and a day with the believers
Also, two believers had just returned that
there is truly a day in 'heaven.' Mrs. Samuel week
from a Baha'i journey around the
A. Baldwin and Miss Utie Muther met me
world. We all spoke together and they told
with love and with fragrance-breathing leis, me
about the Baha'i Assembly at Maui.
(garlands wear around the neck), of
to Mrs. Marion Little
was to arrive in ten days
white jasmines and carnations. What did and
spend the summer with Mrs. Baldwin
we do? First, the editor of the Honolulu
working on the Island of Maui. Their home
Advertiser, a former colleague of mine from is
called 'Hakakala' (the House of the Sun),
Pittsburgh, Penn., sent his editorial writer to how
appropriate, for its rays reach around
interview me about the Baha'i Faith. Then the
world! The time was so short, so sweet;
I wished an interview with Professor Shao but
soon again I stood on the deck of the
Chang Lee, Professor of Chinese History and
ocean liner again decked with scores of gar-
Literature in the University of Hawaii. He
lands, and waved good-bye to the beautiful
knows much about the Teachings and was a
believers of Honolulu.
friend and pupil of the late Dr. Y. S. Tsao,
"Coming from Honolulu on to Yoko-
President of Tsing Hua University, Peiping,
hama, this servant a
public lecture,
gave
who translated 'Baha'u'llah and the New
'What is the Baha'i Movement?' before the
Era* into Chinese. Professor Lee said that II
and I Class passengers of this steamship,
day: 'I will read the new book "Gleanings"

young Japanese professors present, returning
 knows? It may be a model for Japan and from
 post graduate studies in Europe. Who
 China to copy! can
 ever tell how far-reaching are the words
 "The Hawaiian Islands have a unique role of
 truth? 'Baha'u'llah and the New Era'
 in the drama of a New World Order. Situ- was
 placed in the I Class and II Class libraries
 ated between the Orient and the Occident, of
 this ship. Also, I had a small exhibition
 with a population representing both the of
 Baha'i books. The Captain asked me to
 West and the East, the Baha'is there can be
 write an interview about the lecture and the
 a potent force for international understand-
 Baha'i Faith and I also brought in a little bit
 ing and peace in the Pacific.
 about our journey and the saving of three
 "The Baha'is of Honolulu gathered that
 aviators in mid-ocean. He had it translated
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into Japanese and copies mimeographed to some of their
 homes). They read me the
 give out to the press of Japan when we came wonderful
 letters written to them by Miss
 into port. Besides, six journalists came with Agnes
 Alexander from Haifa. We were all
 these typed resumes to ask me more ques- so happy to
 hear news of her and from Haifa
 tions when I arrived in Yokohama. direct. (I was
 so sorry Agnes was not there
 "I came to Tokyo, June 3. Mr. Seiji when I was in Japan,
 every day I missed her
 Noma, the 'Magazine King of Japan/ who is so! On my
 other three journeys Agnes was
 owner of nine of the best magazines in Japan there.) The
 Baha'is of all Japan are eager
 and President of the 'Hochi Shimbun,' daily to do
 everything that Shoghi Effendi sug-
 newspaper with a circulation of a million gested that
 they do. Our Guardian thinks
 . .and several of his magazines have a
 . that the next two books
 to be translated into

higher circulation . . . was not in Tokyo, Japanese and published should be 'Gleanings' but a reporter from 'Hochi' came to interview me and 'Hidden Words.'

view me, and Mr. Noma's secretary brought "Mr. Aiji Sawada, our blind brother, who me a message from Mr. Noma. In the published interview one line was that Miss Root Blind in Tokyo, invited eighteen students to thanked Mr. Noma for his approval (recognition) and I spoke to them of the Baha'i Teachings.

He also spoke and so did Yurisent Mr. Noma 'Gleanings' and some other san. Every year of my life I am more imnew Baha'i books, and he gave her thirty pressed how important it is to get books into beautiful Japanese and an English books Braille for the blind; it brings such a light to

book 'The Nine Magazines of Kodansha' them and they in turn may translate and (published by Methuen and Company Ltd., give the Baha'i Teachings in many different 36 Essex Street, W. C., London. It costs languages throughout the world. Helen Keller was in ten shillings and sixpence) which is a biography of his own life. If you wish to read there and I gave several editors what she had said in of the universal mind, the courage, origin- 'Baha'i World,' Vol. V, page 349.

ality and candor, the large ideas, the vitality "The American Consul General in Tokyo, and the worth of a great pioneer in the new a good friend for many years, gave a dinner magazine work for Japan, read this book. for me in his home to some of the Americans Baha'is can with profit study what Mr. in Tokyo and Yokohama and after dinner Noma says about publicity. I do not say invited me to speak to them about the Baha'i Mr. Noma is a Baha'i, but when I was in Teachings.

The sweet wife of the American Japan in December, 1930, he arranged for a Vice-Consul in Yokohama knows of the

big Baha'i lecture for several hundred people through Mrs. Ella Cooper and through Mrs. Ella Cooper and people in his 'Hochi Shimbun' Hall. He is Miss Beulah Lewis and studies them. friendly to the Baha'i Teachings. "Mr. Kanji Ogawa, a Tokyo Baha'i, arranged for me to speak before the English young woman in Tokyo who has received Speaking Club of the Y. M. C. A. This, too, was followed three Tablets from 'Abdu'l-Baha, brought a by questions and answers. woman writer, Miss Misao Yumoto of the Books were placed in several libraries and given to a 'Kokumin Shimbun' daily newspaper in number of editors, educators and Tokyo to interview me. The article was to a few pastors.

published June 16. 'The Japan Advertiser,' "For years I had wished to meet Dr. Toyohiko Kagawa, Tokyo, had an article in the June 4 issue. hiko Kagawa, one of the bright, spiritual lights in The 'Hochi Shimbun' article was published in Eastern Asia, a Christian who 'lives the life,' June 16. Fifteen journalists came to interview me during the three weeks' stay in He is a a brilliant understanding writer. flaming evangelist, a social reformer, Japan. and a crystal-clear writer of religious books "It was lovely and historic to meet the and of best selling novels. I did have the fine Bahd'is in Tokyo. We met together bounty to meet him and interview him for three times in my hotel (and they called our magazine, 'World Order*' and for 'Baha'i upon me individually for talks and I went to World.' He said he had heard of the Baha'i

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Teachings when he was a student in Tokyo, daily, purely religious newspaper in the but he had no Baha'i books. I gave him world with a circulation of fifty thou-

...

'Gleanings,' 'Baha'u'llah and the New Era,' sand. It is a newspaper of the Buddhists and

and others. He said what he knew of the
subscribers are Buddhists in Japan, China,
Baha'i Teachings he likes, and he gave me a
Los Angeles, New York,
Francisco,
message for the Baha'is. He has a new book
India. Mr. Fukumi Ruiso called upon me
just out, 'Brotherhood Economies' (Harper
wrote a most excellent article, about the
& Bros.). Read his book 'Christ and Japan'
Baha'i Universal Religion. It appeared June
(Friendship Press, New York), and it will
He has also interviewed Miss Alexander
help you to understand the sold of Japan,
several times. He asked me please to send
this country that 'Abdu'1-Baha said would
news about the Baha'i work throughout
turn ablaze. I wish every one who reads my
world. He also said he would like very
letter would promise his or her own heart
much to have some Baha'i books in Arabic.
that he will do something, one deed at least,
This newspaper has taken a most friendly
to help get these Baha'i Teachings to Japan!
attitude towards the Baha'i Faith.
You can send a 'torch' to Japan . . . letters
"One lecture in Esperanto was given in
(and 'Abdu'1-Baha said that letters are half-
Kyoto before the Esperantists of Kyoto,
meeting), books, prayers, even if you cannot
Osaka and Nara. Mr. Torii had arranged
go in person. it
for me. There is always interest in any
"I visited the head of the Dokai Church country
when an Esperantist comes from a
just as I had done seven years ago. The far
land. One of their delegates was going to
leader is ill, he could only speak with me for
Warsaw, Poland, in August, to take part in
fifteen minutes, but he had called some of his the
Twenty-ninth Universal Congress of Es-
disciples together and we spoke.
peranto, and this year is the Jubilee. I gave
"Leaving Tokyo came to Kyoto. Mr.
I him a letter of introduction
to Lidja Zamand Mrs. Tokojiro Torii met me. He is the

enhof.

great blind brother who received those two

"A journalist from the 'Osaka Asahi' in beautiful Tablets from Abdu'l-Baha.

Mr. interviewed me in Kyoto, and brought a photo-

Torii is lovable like St. John and so is his

tographer to take a photograph of Mr. Torii

wife. He has such great capacity and he has and

me. This Asahi Publishing Company

done solid, glorious foundation work. I felt in

Osaka publishes the two sister dailies, the

his helpful influence in each city in Japan

'Osaka Asahi' and the 'Tokyo Asahi' which

that I visited. He knows how to take re-

with their Moji and Nagoya editions have a

sponsibility; he is scholarly, a good speaker, a

paid circulation of over three million.

fluent Esperantist, and he is always smiling

"We went out to visit the Ittoen group,

and pleasant.

which is another of the modern movements

"Mr. Kikutaro Fujita (who was a uni- in

Japan.

versity student in Tokyo in 1915 when I

"After three days in Kyoto, I came to

visited Japan first) came to Kyoto from his

Kobe. Here I met Mr. D. Inouye, the

native city, Toyohashi, to visit me for two

Buddhist priest who is a devoted Baha'i who

days. He said to Mr. Torii (and these two

translated 'Baha'u'llah and the New Era'

friends have not had the joy of meeting each

into Japanese. He loves the Teachings,

other for ten years), 'Come and spend your

wishes so much to get a strong group estabsummer vacation with me in Toyohashi,

and lished in Kobe. He brought a reporter

from

I will help you in every way possible in your

'Kobe Shimbun' who interviewed us about

,

translation of "Hidden Words."

This dear the

Baha'i Teachings and the newspaper photo-

Fujutasan was the boy who said to Agnes

tographer took our pictures. The article

and me in 1915: 'Please excuse me that I

appeared June 24.

always come the first one to the meeting and
"A beautiful Baha'i young woman came
remain until the last one, but I'm so inter-
three times to see me in Kobe. She is a
ested in the Baha'i Teachings.'

friend of Miss Alexander, was taught by

"There is a religious daily newspaper in Miss
Alexander and her husband knew Mrs.

Kyoto called 'Chugai Nippo' . . . the only
Finch. I met several friends in Japan who

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asked for Mrs. Finch and wished to send her together. Mr.
Inouye came for half an hour,

loving greetings. and down in my
stateroom we all had a

"I went over to Osaka one afternoon to prayer together
and a few earnest words.

call upon a friend of Mr. Torii, Mr. K. "The

Baha'i Faith will illumine Japan.

Nakamura, one of the editors of 'Osaka Agnes

Alexander, the great apostle to Japan,

Mainichi.' He has visited some of the news- is

doing work as outstanding as the apostles

paper editors of our country and is very of old. Her

visit to our country will bring

scholarly, keen, humanitarian. I gave him Japan and the

United States closer. I hope

'Baha'u'llah and the New

Era* in Japanese you will see her and hear about Japan, and

and we spoke of the Baha'i Faith. The that you will

read about Japan and that

article they used in the English edition, June Baha'u'llah

will waft into your hearts the

24, did not say much about Baha'i, but it did 'Guidance' to

do some deed to bring 'the

carry the statement 'she is a Baha'i.' I do Golden Age* of

the Baha'i Faith in Japan

not know what the Japanese edition had. He into a solid

reality, and do it now.

invited in to our coffee party in the recep- "As I sailed

from Japan (after sending

tion room of the newspaper another editor out from the

ship one last article to those

who took the interview in Japanese. It was Japanese

newspapers) I thought of the great

also taken in Braille. (The Japanese edition Buddha in
 Japan said to have one thousand hands, and I
 may have used an earlier article, for when I
 prayed Baha'u'llah to join your thousands of
 arrived in Yokohama one of their journalists
 hands with mine in order to
 was at the ship.) This paper, the 'Osaka help Agnes and
 the Japanese Baha'is in estab-
 Mainichi' in morning and evening ediits
 lishing the new World Order in Japan.
 tions has a combined circulation of more Shoghi Effendi
 has sent them such brave and
 than three and a half million copies daily and tender
 instructions. Every country knows
 its sister paper (under the same ownership) our Guardian
 never lets them go, he is helppublished in Tokyo, the 'Tokyo Nichi Nichi'
 ing every country. 'Abdu'l-Baha sent ninehas a circulation of
 two million four hun- teen Tablets to Japan and today we
 see they
 dred thousand. Their Braille edition has a are beginning
 to bear rare and wonderful
 circulation of three thousand. fruits."
 "I invited eighteen Esperantists of Kobe
 and Osaka to my hotel in Kobe, to a lecture "Miss Martha
 Root arrived in India from
 in Esperanto about the Baha'i Teachings. Ceylon on
 October 15. The believers of
 Two French Esperantists from the Cruiser Bombay
 accorded her a right royal reception.
 Lamotte Picquet were also guests and I gave The National
 Spiritual Assembly had also
 them a letter of introduction to Shoghi fixed their
 half-yearly meeting to be held in
 Effendi, for their ship will be stationed for Bombay in
 order to meet the beloved sister.
 a time at Haifa in the autumn. It is an Miss Root
 stayed in Bombay for five days
 immense help to any Baha'i teacher working and these five
 days were gala days for the
 abroad to be a proficient Esperantist.hope I believers of
 the place. While the Bombay
 our Baha'is will study this auxiliary lan- friends held
 meetings and arranged for lecguage when Lidja Zamenhof comes to the
 tures, which were fully reported by the press,
 United States, then they will become excel- the N. S. A.
 in consultation with Miss Root,
 lent Esperantists, for Lidja is one of the very chalked out a

program for her.

best Esperanto teachers and scholars in the
attending the public meeting on
whole world.

"After

the Birthday

of the Bab, which was presided

"The day before I sailed Mr. and Mrs.

over by an

ex-Mayor of the Town, Miss Root

Torii came to Kobe and stayed until my ship
Surat.

left for

left. We were going to have a Baha'i Con-

"SuRAT

During her two days' stay here

ference, but Mr. Inouye's wife was very ill

Miss Root met

lawyers, judges and other

with appendicitis and he could not come, but
the town at the home of Mr.

notables of

we had a little gathering at the hotel, Vakil and
delivered a public lecture in the

Baha'is and new souls. But lo, next fore-

Arya Samaj

Hall. This was attended by 250

noon at the ship all the Baha'is were to-
students, lawyers and other

to 300 people

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notables. The press published elaborate public

lecture in Mandalay Municipal Liarticles and thus good publicity was achieved

brary. The attendance was the largest of

for the Divine Faith.

any public

Baha'i lecture given up to this

"PooNA Owing to her brief stay here no

time in Mandalay.

The Headmaster of the

public lecture was arranged; but she

met Normal

School, U. Thet Swe, B.A., B.L.,

press representatives and the believers of the

was Chairman.

Some of the hearers came

place. She visited the Baha'i School and the

later on to

see Miss Root and asked questions.

Baha'i Cemetery. To the friends she de-

Baha'is who

live in towns near Mandalay

livered a talk on teaching. Miss Root will

came all the

way to see their beloved guest.

visit Poona again when she returns from her

"TOUNGGOO On

leaving Mandalay Miss

tour in South India.

Root

detrained at this town of about 23,000

"RANGOON Leaving Poona on October

inhabitants.

No Baha'i teacher has ever be-

26 she stayed one day at Bombay and then

fore visited

this place. It was through the

left for Burma where she arrived on Novem- efforts of
 Dr. M. A. Latif, that the town
 ber 2. The believers of had Rangoon was opened.
 He had gone to the place and
 chalked out a
 busy and elaborate program had arranged for a lecture in the
 Jubilee
 for her. She spoke at the Y. M. C. A. Library.
 Dr. Bahl, Civil Surgeon of the
 (Town Branch), Arya Samaj (Central), district,
 presided. He also gave a dinner in
 his home after the lecture and four interested
 Theosophical Society, Brahmo Samaj, Malabar Club and Rotary Club. Press
 publicity people came to meet the Baha'i teacher.
 had preceded her arrival and when she ar- Miss Root
 took the train that same night and
 rived all the leading dailies of Rangoon pub- nine people
 who had attended the lecture
 lished glowing articles about her and about were on the
 station to see her off. It is a
 the Cause she had come to teach. Rangoon great thing
 for our Faith that Toungoo is
 'Times/ widely circulated English daily, pub- opened and we
 have our dear brother Dr.
 lished an interview with her about Baha'i M. A. Latif
 to thank ipr it.
 work in Shanghai. Rangoon 'Times' has been "DAIDANAW
 (Kunjangoon) Accomdevoting weekly two to three column space
 panied by Siyyid 'Abdu'l Hussain Shirazi
 to Baha'i articles for the last eleven months. and Mr.
 Siyyid Ghulam Murtaza 'Ali, Miss
 Rangoon 'Gazette,' another English daily, Root reached
 this Baha'i village of 800 behad an equally fine interview of more than a
 lievers on November 20. The believers of
 column and in addition there was an edi- the place had
 made elaborate preparations
 torial about the history of the Baha'i Faith. for the
 reception of their beloved guest. A
 Miss Root's lectures attracted a large num- special
 roadway was cut through the grass
 ber of hearers and were presided over by from the main
 road to the Assembly Hall,
 religiously public men.
 inclined In fact, which was tastefully decorated.
 The Assem-
 Miss Martha Root created a stir in the re- bly Compound

was full of believers when
 religious circles of that great city of 500,000 Miss Root's
 car arrived. Mrs. Kahn garsouls comprised of almost all civilized na-
 landed her amidst the acclamations of Yations of the world.
 Baha'u'1-Abha. She met these
 friends and
 "Miss Root had two meetings with the they chanted holy
 songs and prayers. Miss
 Bah a' is of Rangoon in the Haziratu'1-Quds Root writes:
 'What a royal welcome we re-
 (Baha'i Hall) The meetings with the chil-
 . ceived! Never shall I forget their
 chanting
 dren were very interesting. She started a chil- and the
 reverence and love in their kind
 dren's class and gave first lesson to young- faces.'
 sters. This class the Rangoon
 Spiritual "At 4 p.m. Miss Root drove to Kunjan-
 Assembly is determined to continue in re- goon, an
 important town of 6,000 people
 membrance of the visit of our beloved sister. situated
 about three miles from the Baha'i
 "MANDALAY Miss Root arrived in this Village. The
 lecture was held in the Naancient city of Upper Burma on November
 tional School under the Chairmanship of Dr.
 10. She was received at the station by the Gurbaksh
 Singh. It was translated into
 by our revered Baha'i teacher
 believers led Burmese by U.
 Sein, the headmaster of the
 Siyyid Mustaf a Roumie. She delivered a . School. There
 were about 150 people pres-
 CURRENT BAHAF ACTIVITIES

95

ent including the Township judge, the staffs India; for it is
 usually the progressive, liberal
 of the and Board Girls* High
 National souls, those determined to help make
 a better
 Schools. The lecture was well received. Dr. world, who go to such
 congresses.
 and Mrs. Gurbaksh Singh called on Miss "A great scholar,
 Professor M. H. Hidayat
 Root that evening and had a long talk with Hosain of the Royal
 Asiatic Society Library
 her. of Calcutta, a leading

Orientalist of the

"Next day the friends again met in the world, has written about
Qurratu'l-'Ayn.

Assembly Hall. After the usual prayers, Perhaps he is one of
the first great Indian

Mr. M. I. Kahn read a beautiful address of scholars to write about
the Faith. He said

welcome to which Miss Root replied in suit- that he had met the
fine Iranian Baha'i

able words and the meeting closed in an teacher, Ibn Asdaq, who
came to India about

atmosphere of spiritual joy and happiness. 1902. 'He was so
charming, so spiritual, so

Mr. Murtaza 'All describes the scene of cultured* said

Professor Hosain, 'and we

Daidanaw as follows: road the fqan together

in Iranian !' This

"

'The friends of Daidanaw gave a right very sentence throws an
illuminating light

royal reception to our sister Miss Martha to us to-day, on the
qualities that a Baha'i

Root. She was deeply moved. They laid teacher

We must all be
should possess.

out the heavenly table for us for supper that Baha'i teachers to-day,
and the great Scholnight and each family brought in their share ars

of this and the coming generation will
to feed us. We were immensely touched and be quickened or left

unawakened perhaps by
we thanked BahaVllah for the love and the way we present the
cause to them.

spirit of service which He has taught to His "Another point,

if some Baha'is from

followers. We spent one heavenly night in fran, Baha'is of

capacity, would give up
this village of 'Abdu'l-Baha who used to call their businesses in

Iran and come and settle in Southern India and

it fondly "Deed-a-Naw" which in Persian
build up their busimeans the "New Sight."

,

South

nesses in all the different cities of the

"Miss Root returned to Rangoon on Nov. here, it might

advance the Cause tremen-

21 and attended the farewell meeting at the dously in these

critical days. People in our
 Haziratu'l-Quds (Baha'i Hall). United States have
 given up their businesses
 "On Tuesday, November 23, Miss Root to move and settle in other
 States. It is an
 The friends came to the
 sailed for Calcutta. important goal. There
 is a great cultural
 Wharf to give her a hearty send-off/" affinity between Iran
 and India; Iranians
 could do a glorious work here.
 "There is a reference to Bengal in the "The Baha'i Cause
 has made remarkable
 Tablet which 'Abdu'l-Baha wrote to Mr. strides in Calcutta
 since I visited that city
 Pritam Singh which is very encouraging I in 1930. They
 have a good hall, fine meetcannot quote it and there is not time to send
 ings and the membership seems to have inand get it before I mail this, but
 it was to creased five times its number in 1930.
 the effect that spreading the Cause in Bengal "SHANTINIKETAN,
 India, at the Interwill help in spreading the Cause all over
 national University of Dr. Rabindra Nath
 India. It was beautifully expressed, in a Tagore.
 couplet, which translated reads: "Mr. Isfandiar
 Bakhtiari of Karachi, a
 'The Indian nightingales will all break member of the National
 Spiritual Assembly
 forth into sweet songs. of India and Burma, and
 I visited Shanti-
 By the Iranian sweet that will be carried niketan on February 13, 14,
 1938. We were
 to Bengal.' guests in the School
 Guest House. It was a
 "I should like to emphasize what great great privilege to meet
 Dr. Tagore and to
 opportunities come in presenting the Baha'i hear him talk with deep
 love and apprecia-
 Faith in great congresses. The call is raised tion of *Abdu'l-Baha
 whom he had met in
 to thousands, the newspapers carry the Chicago in 1912. I am
 writing the interresume of the lectures and there are in- view
 for Baha'i World, volume VII. Dr.
 numerable opportunities to speak individu- Tagore said that the
 Baha'i Faith is a great
 ally with people of capacity, the thinkers of ideal to establish and
 that they in Shanti-

niketan welcome all great religious aims and writing an article about the will be most glad if a Baha'i Chair of Re-

ligion can be arranged in their school.
Skrine, British Resident

"He and Mr. Bakhtiari spoke of Iran (Mr. us graciously, at

Bakhtiari is an Iranian, he came from Yazd in Trivandrum. He

to India about twenty years ago) , and of Dr. has known much about the Baha'i Teachings

Tagore's trip to Iran. The Poet asked par- during his visits to ticularly about the progress of the Baha'i from him that the late Faith in the land of its birth, and praised the London, who wrote a book tolerance and fineness of the Baha'is.

nearly thirty years

"Dr. Tagore's School has a very excellent Resident told us his selection of Baha'i books in the Library and interested in the Cause.

they take great interest to have it as com- the Theosophical Hall of plete and up-to-date as possible. President of the Lodge,

"A lecture was given in the hall before the Principal of the whole student body and the professors. Science, arranged it.

Questions were asked and answered. They Cousins were present

brought all the Baha'i books for an exhi- little. Dr. Cousins, one of

bition in the hall, and near the close of Travancore, said that

the lecture I explained the books, one by one. had been given Eric

Mr. Bakhtiari was invited to chant some Splendour of God'

Baha'i prayers in Iranian. (Many of the always loved this Baha'i cultured people of India know Iranian, and who is a friend of Lady

unity. (I am

audience.)

"Mr. Clarmont P.

of Madras States, received

the British Residency

has known much about

and met many Baha'is

Iran. We learned

F. H. Skrine of

about the Baha'i Faith

ago, was his father. The

father had been very

"We lectured in

Trivandrum. The

Professor R. Srinivasan,

Maharaja's College of

Dr. and Mrs. Jayaram

and both spoke a

the great scholars of

thirty years ago they

Hammond's book 'The

and that they have

book. Mrs. Cousins

the Urd language, which is used by several millions of people, is akin to Iranian.) Shoghi Effendi. She "The Associated Press and the United Shoghi Effendi, his Blomfield stopped over to India and visited spoke with enthusiasm of spirit, his culture, his charm. Dr. Cousins whom I had known in Marburg University sometimes accompanies the Maharaja on the latter's trips abroad. and who knows the Cause well wrote an I hear from others, but I do not know, that article about the lectures for the Associated Press of India. Minister) of Travancore is a fervent The-

"When can a Chair of the Baha'i Faith be established at Shantiniketan? Baha'is must help in this. just at this time was because the Ninth All- "TRIVANDRUM, TRAVANCORE. Mr. Bakhtiari and I worked in Trivandrum, December 19-23, 1937. I do not know that any Baha'i teachers had ever visited Trivandrum Baha'i Teachings to as and given lectures and press interviews be- as possible for who fore. It is a very progressive State where the Edward G. Brownes, the India Oriental only once in two years, December 20-22, and it tant to try to get the many Oriental scholars will be the Professor Count Gobineaus, the young Maharaja of Travancore, twenty-six years old, has recently opened the Hindu the scholars? We wish State Temples to peoples of all castes a the great Hindu, Muslim, Buddhist, Zoroastrian scholars to write about the Baha'i Faith help untouchables in other States likewise to their own Faiths. I gave a receive similar privileges. very short talk in the

Conference on the

"We had a charming, illuminating audi-
standpoint of great

ence with the Maharaja of Travancore and
Mr. Bakhtiari gave a

his very cultured progressive mother the
Qurratu'l-'Ayn, Iran's great

Maharani of Travancore, at the Palace.

sure they know very well all the modern re-
the Cause were prepared

ligious movements, for they are most liberal
the very first day we

Hindus, and awake to the needs of world
Travancore Journalists*

CURRENT BAHAI'f ACTIVITIES

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Association gave a tea in our honor in their
really his introductions. These are

clubhouse. They wrote several articles and
interesting because they show the

they will write articles in future about the
its relation to Hinduism. He

Cause. They wish news of the progress of

Hindu Indian scholar who has
the Cause in different parts of the world.

about the Faith. I lectured

"MADRAS. Mr. Bakhtiari and I worked in
in Madras, Mr. Bakhtiari

were

most

Baha'i Faith in

is a great

arisen to write

in the Y. M. C. A.

Madras, December 25 -January 3, 1938* We

and we both spoke before the
met the few friends and talked about how

Society of Madras. Brahmo promote the Faith, and had the

Feast. Samaj is a very quickened spiritual move-

We visited all the large libraries to see what
little like our Unitarianism

Baha'i books they have. The University of
members are always friendly

Madras Library has an excellent collection
sympathetic to the Baha'i Teachand the Librarian, Mr. S. R. Ranganathan, is

ings. The Madras Brahmo-Samaj has since
keenly interested to build up the department

Telugu language, 'What is
of Baha'i books. He is in correspondence

Movement?' and one thousand
with American Baha'is, and the N. S. A., but

distributed. This is the first

chanted

Brahmo-Samaj

ment of India, a

of the West, its

and very

translated into

the Baha'i

copies are being

up to this time he had never met a Baha'i. booklet, I think,
 that has ever been published
 His face is full of light. He said the Baha'i in Telugu, and it
 is a fruit of the visit to
 books are drawn out and much read. (We Madras.
 later found many who have been reading the "Also, two
 thousand booklets, 'The Dawn
 books.) of the New Day'
 translated into Tamil lan-
 "Adyar Theosophical Library, at Adyar, guage, are being
 published (were to be fin-
 Madras, also has a good collection of Baha'i ished by February
 15). Mr. Ishaq Pahlavan,
 books, and we found that many university a devoted
 faithful Baha'i in Madras, helped
 students living in that section have been with this. The
 Tamil newspaper that pubreading these books. We
 visited editors of lished the booklet used the history and
 prinall the leading newspapers of Madras and all ciples in a
 nearly three column article that
 used interviews followed by other articles has a
 circulation of twenty thousand.
 about the Faith and resumes of our lectures We felt very
 happy about these booklets
 later. Over two hundred articles about the because
 Tamil is much used in South-
 Baha'i have appeared in the news-
 Faith ern India,
 Ceylon, Straits Settlements
 papers of Ceylon and India from September and a
 large colony in Durban, South
 13 to February 13, 1938, (I urge all Baha'i Africa.
 teachers when possible, to carry a typewriter "Mr.
 Bakhtiari, Mr. Pahlavan and I went
 and make out good resumes of all lectures out to Adyar to
 three sessions of the Interand give out to all newspapers. When
 one national Theosophical Convention held Despeaks, one speak to
 hundreds, but
 may cember 26 to January 3, 1938; we met
 many
 through the press one can reach tens of thou- friends.
 The Vice-President of the Intersands and
 sometimes hundreds of thou- national Theosophical Society, Mr.
 Datta,
 sands) . said to me that
 the Baha'i Teachings are the
 "A large public lecture was given in highest essence of

Hinduism. Mr. Bakhtiari, who did such
 Ranade Hall, a cultural center whose direc- Karachi the
 great work, returned to
 tors are connected with the university and evening of January 3.
 some newspapers. Dewan Bahadur K. S. "As Madras is
 such an important spiritual
 Ramaswami Sastri, retired District Sessions and cultural
 center in Southern India, Mrs.
 Judge and one of the brilliant scholars of Shirin Fozdar and
 I came to Madras when we
 Madras, presided; the lecture was under the were returning
 from Colombo and stayed for
 auspices of the South Indian Cultural Asso- six days, January
 18 to 23, met the press,
 ciation. In introducing us he spoke con- lectured in
 Pachaippa College of Madras
 cisely about the Cause, quoted 'The Dawn- University, also
 gave a public lecture in the
 Breakers' and Words
 of 'Abdu'l-Baha, has P. S. High School, Mylapore Section, to
 sevsince presided again and has written for me eral hundred
 students; lectured at an annual
 to use in the West, two short articles, which meeting of the
 Brahmo-Samaj ladies, and
 98 THE BAHAF WORLD
 Shirin spoke at an evening meeting of the articles about the
 Baha'i Faith, the editors
 Brahmo-Samaj, and broadcast. and J9urnalists were
 our true friends. A
 "Some of the young men who had been in- newspaper in Tamil
 language also published
 terested in the Causewhen Shirin went to the history and
 principles translated into
 Madras in March of last year, arranged a Tamil. I spoke before
 the Rotary Club of
 meeting in their school where we spoke and Colombo and the
 speech was broadcast from
 they said they would form a study class. the luncheon table.
 Shirin spoke over the
 Mr. Pahlavan has a meeting sometimes for radio about
 Qurratu'l-Ayn and sang one of
 a little group of fine young men who before the latter's poems.
 A gramophone record
 had been Muslims. A group had been was made of this
 song. Both broadcast

formed last year. May an Assembly soon speeches were printed
 in full in the Colombo papers. One public
 be started! lecture was given in
 "I was so touched: a Baha'i had gone from Colombo University under
 the auspices of the University
 Calcutta nearly two years ago to spread the
 College Economics Society, and another public
 Faith. He was very poor and lived on seven
 lecture took place at the
 rupees (less than three dollars a month). Ramakrishna Mission
 School. We spoke be- fore the teachers of
 Baha'i friends, I think the N.S.A. of India
 a Buddhist school for girls, and Dr. and
 and Burma, had given him a present of
 Mrs. Fozdar spoke at the Parsi Club. Some
 money to buy a bullock and a cart to help
 very fine Muslim people invited us to their
 him in earning a livelihood. The bullock
 homes, so also did some
 and cart were stolen from him and for sev- Christians, Hindus
 and Buddhists. We ineral days he had no food, then Mr. Pahlavan
 vited a number of friends to our hotel. The
 found him, but later this most devoted self- Mayor of Colombo
 called. Shirin spoke besacrificingBaha'i whom everyone praised
 fore the Women's International Club. It
 took dysentery and passed on in Madras, a was all a most
 worthwhile visit to Colombo.
 month before we arrived. Mr. Bakhtiari has Dr. Fozdar after
 helping us much, returned
 had a tombstone erected over the grave and from Colombo to his
 hospital work at Ajmer.
 Mr. Pahlavan has had the lot made beautiful "BANGALORE. Mrs.
 Fozdar and I came
 with flowers. To me that Baha'i was as via Madras to
 Bangalore and Mysore where
 great as the widow with her mite (in the she had been ten
 months before. Three
 New Testament) for he too gave his all! Baha'i lectures were
 scheduled for the three
 Because of his self-sacrifice, Baha'u'llah will days of our stay,
 January 24, 25, 26, at the
 open the doors at Madras to the Baha'i Faith! Mythic Society, a
 high Cultural Society in
 "Jamal Effendi, a Baha'i teacher from Bangalore, in Daly
 Memorial Hall, a buildfran, in 1877, gave the Baha'i Message to one

ing given by the Maharaja of Mysore. The young Madras, Siyyid Mustafa Roumie, and Mythic Society, a lawyer, Siyyid Roumie has been efficiently and faithfully presided at the three fully promoting the Baha'i Faith in Burma reported in the 'Bangalore for sixty years! 'Where the acorns fall, the were asked and answered oak trees grow': Baha'u'llah is doing all. audience increased. Teach- "Baha'i teachers are needed for Madras School present in and all Southern India cities. vited us to come over to their school and spread very well in Southern India, is it not hundred boys. The Dewan a portent that the Baha'i Faith too, will be ranian, a Muslim, is so fine in accepted there rapidly in this day? Much Baha'is could well say he more has been done to promote the Baha'i spirit, in the sense that he seems

Teachings in Northern India than in the human perfections in ac-South. Who will hear the Call to the South? received us and did everything

"COLOMBO, CEYLON. Dr. and Mrs. Foz- the Muslims, the Hindar and I went to Colombo, Ceylon, for ten dus, the Jews, the Christians. He invited us days, January 5 to 16, 1938. It was my to a great garden party where he was the second trip to Colombo since September 13. introduced us to some

The press used many favorable and long The Vice-Chancellor of

CURRENT BAHAI ACTIVITIES

99

Mysore University and his wife were in was a book on the Bangalore and invited us to their home; he 'Abdu'l-Baha which he cared was most kind and helpful both times Mrs. fully studied. The Mysore University Library Fozdar came. One of the Magazines in pictures of 'Abdu'l-Baha and Bangalore promises to publish three articles Baha'i Temple at Wilmette

Secretary of the

Mr. S. Srikantaya,

lectures; all were

Post.* Questions

and each day the

ers from the Fort High Christianity

speak to seven

of Mysore, an f

his character that

is 'Bahai' in

to have 'all the

tivity/ He

to help us he helps

guest of honor and

friends as Baha'is.

Mysore in 1933, there

table, the life of

Mrs.

brary will have

a picture of the

about the Cause. One man in Bangalore said to hang on the Library wall.

in fun: 'The people swarm like locusts to eat "Mrs. Fozdar, as I said, had been to Bangathe Baha'i Teachings! It was not quite like lore and Mysore ten months earlier and made

that, but certainly people were interested many friends and this helped us very much.

and you can see from this account that we May she go again and many times to Southfound friends everywhere who helped us to ern India! She is not only a very fluent spread the Fragrances of the Teachings. speaker but they called her the Baha'i night-

"MYSORE CITY. The next days, January ingale of India when she sang the Qurratu'l-

27, 28, 29, were spent in Mysore City. Mrs. 'Ayn songs! Fozdar and I each gave two lectures in the "HYDERABAD, DECCAN.

Then we came

University and she spoke to an Educational to Hyderabad, Deccan, where we were the guests of the State Association. One Professor who presided at my lecture said that he had read seven or Guest House. We arrived at 5 p.m., and at eight Baha'i books carefully, and that when 6:30 o'clock I broadcast. This radio talk was published in full a distinguished Ramakrishna Swami spoke in "I broadcast again in their newspapers.

that same University Hall on 'Modern Re- and Mrs. Fozdar gave a radio speech about ligions' and did not mention about the Qurratu'l-'Ayn and sang.

Baha'i Faith, this Professor who was acting A gramophone record was made of her speech and song and the talk as Chairman said that one of the most im- gave a public lecture portant modern religions had been left out under the auspices of the second evening

and he gave the history of the Baha'i Move- the Writers' Associament. I told the audience it was like that in tion of Hyderabad. We spoke before the our country; at the World's Parliament of Hyderabad Ladies' Association to two hun-

Religions, in the Chicago Exposition, i893, a dred and fifty members and the wife of the Professor, founder of Beirut University, second son of the Nizam presided. This

spoke about the Baha'i Faith and now we beautiful young Princess is a grand-niece of have thousands of Baha'is in America. the late Sultan 'Abdu'l-Hamid of Turkey.

"One Professor said: 'What we professors Lady Akbar Hydari, wife of the Prime Minister and students need is a great quickening of ister, is President of this Association. I spoke religion in our inner life. If the Baha'i Faith in Osmania University and at the same hour

brings that, we will study it.' Shirin spoke at the Nizam's College. Excel-

"We met one Professor who is a relative of lent articles appeared in the newspapers. The Qurratu'l-'Ayn and he has made a deep study Secretary of the Prime Minister, a Cornell of the Baha'i Teachings. man, had attended a Baha'i Conference in

"The Mysore University Library in the Geneva, N. Y., where he had been the guest past year has gathered quite a good selection of Mr. and Mrs. Willard McKay. There he of Baha'i books and these are being read by had met Miss Mary Maxwell; he said he felt the students. The librarian and the former even then she had a very high destiny and librarian are most friendly to our Cause. I that she was the most radiant girl he had believe that great scholars from Mysore will ever met. We were invited to the home of write about the Teachings. the Prime Minister and to the home of Sir

"One Professor in the University is the Amin Jung; the latter had received Mrs. Director of Broadcasting and Mrs. Fozdar Schopflocher, later myself, then Keith and and I both gave radio talks which were sent then Mr. Schopflocher. He loves the Teachout to six newspapers and magazines in ings and says they do not take away from India. A young private secretary from a any other Faiths. He says if he would be neighboring state told us that when he able, he would go to the Baha'i Convention visited the Hill Palace of the Maharaja of in Karachi in April, but he is quite ill. The

100 THE BAHAF WORLD

Baha'is of Hyderabad met us at the train, Baha'u'llah has been

published in thirteen

helped us, and came with us to the station different languages,
and work on its translation when we left. They came to the public lec-
tion into eight other languages undertaken;
tures and brought booklets for distribution. the "Hidden Words" of
Baha'u'llah has been
Mrs. Fozdar spoke to a large group in a pri- published in fifteen
languages, with translation at home the last evening and I broadcast.
tions in four additional languages proceed-
We were in Hyderabad only three days, eve- ing; and "Some
Answered Questions" by
ning of January 31 to early morning of 'Abdu'l-Baha has
appeared in six languages
February 4." and work is going
forward on its translation
into ten additional tongues.

THE COLLECTION OF TABLETS

the Baha'i HISTORY OF THE BAHAI FAITH
Throughout world, special
committees have been engaged in collecting For many years an
authentic and detailed
and transcribing original Tablets of the Bab, History of the Faith
has been in process of
Baha'u'llah and 'Abdu'l-Baha, an essential creation by the
scholarly and devoted Jinab-

prerequisite to the formation of the Inter- i-Fadil in Tihiran.
The material for this international House of Justice.
important work, so eagerly awaited by all
In America, original Tablets revealed by Baha'is, has been
assembled by committees
'Abdu'l-Baha to individuals and to com- throughout the land.
munities and deposited in the National The project is to
consist of nine volumes,
Archives, have been prepared for the publi- each containing some
400 pages, and at the
completion of a fourth volume, and the available present time three
volumes have been completed. commaterial is by no means exhausted. The
pleted.
three volumes of Tablets already in publication contain no Tablets later than
about

THE SHRINE OF THE BAB

1912. Volume four, consequently, will sur- The area
rounding", and dedicated to,
ply to Baha'is and students of the Faith those the Shrine of the Bab
on Mount Carmel has
Tablets of vital import revealed during the been enlarged by the

acquisition of further
Master's later years. holdings.
In Iran, the richest depository of Baha'i The new plots have
been registered in the
Tablets, no less than forty volumes of this name of the American
National Spiritual
source of the Revelation have been collected, Assembly, Palestine
Branch. The total area
each authenticated, and are preserved in the now held by that
Assembly in 'Akka and
International Baha'i Archives on Mount Haifa amounts to more
than 60,000 square
Carmel. pics, equivalent to

33,750 square meters.
Since the legislative function of the House A plot situated in
Beersheba, southern Palof Justice is limited to matters not expressly
estine, consisting of approximately 15,000
revealed in the Baha'i Sacred Writings, its square pics, donated
by Mr. Ratib Halabyi,
trusteeship requires intimate knowledge of was in course of
transfer in April, 1938.

the Revelation as a whole, for that body will
have responsibility for the fulfillment of all DIFFICULTIES
IN TURKISTAN AND

revealed laws and ordinances throughout the
CAUCASUS

Baha'i community, as well as authority to The Baha'i
communities in Turkistan and
enact such laws as may be necessary for Caucasus have
encountered tragic difficulties
affairs which Baha'u'llah left to its dis- through the pressure
exerted upon Baha'is to
cretion. migrate to Iran on
account of their Iranian
nationality, these Baha'i communities having
TRANSLATIONS OF BAHAI LITERATURE been founded by
believers from Iran who

Up to the year 1938, the Baha'i work en- settled in cities of
southern Russia many
titled "Bahd'u'llah and the New Era," by years ago. The cause
of this attitude on the
Dr. J. E. Esslemont, has been translated into part of the civil
authorities arises from the
forty different languages and published in fact that all
foreigners are viewed with susthirty-three languages; the Kitab-i-fqan of
picion.

Some Baha'is, including women, have been Hall where they have a chance to assoimprisoned. In his recent communications ciatewith one another and where the Holy to these Baha'i communities, Shoghi Effendi Writings and Baha'i songs are chanted, sanctioned their change of nationality if by music played, tea and sweets served, rethis means the authorities can be induced to freshing the Friends both spiritually and relax their restrictions. Moreover, the Am- materially. bassador of Iran at Moscow and the authori- Each month a memorial meeting is held

3.

ties in Tihran have been approached with the at which time the life of one of the great request to act on behalf of the persecuted servants of the Cause who has passed on is Persian friends. recounted and his services and sacrifices for From 'Ishqabad has come the following the establishment of the Cause are mendetails of Baha'i activities: tioned, thus bettering our knowledge of the history of the Cause and reminding ourselves Babd'j Establishments of our duty.

1. Mashriqu'l-Adhkar. This temple be- 4. Sometimes special meetings of the came part of the city properties in the middle Friends are called by the Spiritual Assembly of 1928 by a law affecting all religious build- for consultation with the Friends, in addi-

ings. At first we refused to accept this tion to the regular meetings.

ruling and made a great many efforts to ex- 4. Two special meetings of commemoraclude the temple from this law. But all the tion have been held; one for Keith Ransomefforts of the friends were of no avail. At Kehler, and one for Dr. Moody. last with the permission of the Guardian, we For the care of the Mashriqu'l-Adhkar signed a five year lease with special provisions and the Baha'i Hall as well as the court for the necessary care and repairs. In 1933 around them, we have employed two garwe renewed the lease for another five years. deners and two care-takers who discharge But in 1935 in accordance with a new law their duties

with constancy, utter joy, and
which gave all temples back to their original zeal.

owners for an indefinite period, we signed a
new lease which insisted on a great many re- The Cemetery
(The Eternal Garden)

pairs to be made within six months. The 1. The
Eternal Garden in which have
Spiritual Assembly and the friends of this been buried
many of the early ardent Servcity and other parts made every effort and
ants, has in this year, 1935, again been resacrifice to
have all the work done within the paired and now has a
refreshing appearance.

specified period. Now the Mashriqu'l- 2. The
Tomb of Fadil of Ghaeem, who

Adhkar and its garden are of great beauty had been
buried in Bokhara and later reand are again in the hands of the
Baha'is. moved to 'Ishqabad by verbal instructions
At the two sides of the gates to the of
'Abdu'l-Baha, was beautifully and happily

Temple are hung two boards with the Baha'i built in
1934.

principles written on them in four languages. 3. Haji
Muhammad Rida, the Martyr,

At sunrise and on public holidays, the Be- had been
buried eight miles away from the
loved of God and the Maidservants of the city.

Because of some construction work in
Merciful gather in this temple, chanting that vicinity
undertaken by the local govprayers and reading the Tablet of Visitation

ernment, it was felt advisable to remove the
of Baha'u'llah. On anniversaries, especially, remains.
With the permission of the Beso many people gather that the sight is truly
loved Guardian, the remains were transferred
praiseworthy. to the

cemetery, in May, 1935, and in 1936
it was almost completed.

The Bahd'i Hall (Haziratu'l-Quds) 4. We
are planning to build the tombs of

1. Twice a week under the supervision Shaykh
Muhammad-'Ali Ghaeem and
of

and with specifications of the Spiritual As- Siyyid Mihdi
of Gulpaygan, two teachers

sembly, on Saturday and Tuesday nights, who have done

great teaching work in this

Baha'i public meetings are held in the Hall. territory and
who passed on in the years 1923

2. On holidays the Baha'is gather in the and 1928
respectively.

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The major work of the Spiritual Assembly minates all the
seekers. Even if our progress
in addition to what is mentioned above is: is slow, with
steadfastness and deeds our pur-

1. Help of the weak and the poor among pose will be
achieved.

the Baha'is who receive care and a regular The Baha'i
Centers in Turkistan are:

payment every month to enable them to 'Ishqabad, Marv,
Samarqand, Bayram-'Ali,

live somewhat comfortably. Qahqahih,
T*?hkand, Yeltan, Chahar Jub,

2. Nineteen Day Feast. It is held regu- and Tajen.
Correspondence with these cenlarly by the Friends twice a week.
Each ters is more easily handled through 'Ishqa-

person wishing to give a feast is given the bad, the central
point.

names of nine people to invite and the host

ACTIVITIES IN PARIS

also invites some of his relatives, the number
of those present generally averaging from From Matilde
Kennedy has been received

the following account, in French, of the
nine to nineteen. During such gatherings,
which often last from five to six hours, re- activities of the
Baha'i community in

Paris:

ligion is the topic of discussion.

3. Tabulation of Tablets. This year the Deux faits
sortant de l'ordinaire sont a

mentionner pour commencer ce rapport. Ce
Spiritual Assembly has decided to collect all
the Tablets that are accessible in this region, sont deux
manifestations artistiques, chacune

both those already printed and others in dans un ordre
different.

hands of individuals. The Spiritual Assem- Voici un recit
abrege de la manifestation

bly will form a clear and comprehensive grandiose qui cut

lieu les 12 et 13 juillet

table covering all the subjects contained in 1936 a Verdun a
l'occasion du rassemblement international des anciens combattants

been invited to participate in this work and de la Grande
Guerre pour prêter en commun

we are already making progress. le serment
solennel de maintenir la Paix.

4. From the early days we have been II nous faut
dire tout d'abord que cette
manifestation fut imprégnée de l'esprit

carrying on a correspondence with the Assemblies of this district. But
recently, since Baha'i en l'essence même du

serment unité the Guardian has indicated the importance versel
puis en ce que le côté artistique y fut

of such a correspondence, we now corre- représente par
deux membres proéminents du
spond regularly once a Baha'i month with groupe de Paris:
Madame Marie- Antoinette
every assembly in the district in the vicinity Aussenac de
Broglie et Monsieur Nicolas
of 'Ishqabad. Oboukof.

Cette partie de la cérémonie fut

5. We also send out every three months, admirable. A
minuit, en plein cimetière
a circular giving news of the Baha'i activi-
surprenant instrument la Croix
militaire, le

ties in the city together with the more im- Sonore, concu et
mis à exécution par ces

portant news culled from circulars received
deux grands artistes, fit entendre des sons
from other countries. We send this circular jamais entendus,
un chant sublime s'éleva

to all parts of this district. inspire par

la parole de Baha'u'llah: "Vous
êtes tous les feuilles du même arbre, les
Deaths facettes d'un

seul diamant. Venez! le Seig-
Shaykh Haydar Mollem. He spent his en- neur benit la Paix.
. . ."

lifetime, more than seventy years, in the L'émotion
fut indescriptible parmi les

search and dissemination of knowledge. He assistants qui

pourtant n'entendaient que la
 taught the Baha'i children and youth, and surprenante
 musique. Quant a nous, qui
 his work and advice will never be forgotten. etions a l'ecoute
 et qui y juxtaposions les
 They will live with us forever. sublimes paroles,
 notre emotion etait intense.
 Even though the present conditions are Dans notre lettre
 circulaire de 1936 nous
 such that gives the appearance of inacit
 avons dit quelques mots de l'execution du
 tivity of the Cause, the unity and love and buste
 d"Abdu'l-Bah⁴ par le sculpteur Nicolas,
 cooperation of the Friends is such, and their de Sokolnitsky.
 Il nous parait interessant de
 attachment to and love for the Cause is so donner plus de
 details sur cette surprenante
 great, that it can truly be said that it illu- manifestation et
 nous resumons ici le recit

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que Mrs. Stannard ecrivit en anglais a ce
 c'etait le Maitre persan, c'etait son turban,
 sujet. sa
 barbe blanche; il etendit son bras vers moi
 Ce fut pendant le cours de Phiver 1936- et me
 dit en russe: Leve toi et parle de moi!
 1937 que le groupe Baha'i de Paris se trouva
 L'effet fut si grand que je me levai de suite,
 en contact avec quelques personnes appar- pris
 un bloc de glaise et travaillai sans arret
 tenant a un groupement international de
 pendant 4 a 5 heures, tant que je ne fus pas
 religion catholique. Ces quelques personnes
 satisfait du resultat obtenu, que je n'avais
 assisterent a une de nos reunions parmi elles pas
 materialise parfaitement ma vision.
 se trouva la soeur de Nicolas de Sokolnitsky
 Mrs. May Maxwell se trouvant a Paris a
 qui nous invita a visiter Patelier de son f rre. cette
 epoque je la conduisis a Patelier, elle
 Je m'y rendis, dit Mrs. Stannard, ainsi que aussi
 admira fort Poevre accomplie et ex-
 quelques-uns des etudiants persans. L'artiste prima
 le de*sir que. sa fille (maintenant

parut immédiatement intéressé à Penoncia-
 Pepouse de Shoghi Effendi) la vit à son
 tion que nous lui fîmes des principes de
 retour d'Allemagne, ce qui eut lieu.
 notre Cause dont il comprit la grandeur et
 Maintenant beaucoup d'amis Baha'is Pont
 Pimmense part*e. vue
 et admirée, et certains petits détails
 En admirant ses belles créations sculptu-
 d'arrangement de la barbe, du turban, des
 rales, bustes ou groupes, j'émis la remarque
 cheveux furent modifiés. À mon avis, ce
 qu'il était bien regrettable que le grand buste
 exprime bien la personnalité profondesculpteur Rodin n'eut pas vu en 1912 lors
 de ment réfléchi du Maître, le fait
 paraître
 son séjour à Paris notre Maître 'Abdu'l- plus
 jeune que lors de son séjour à Paris, la
 Baha car la majesté de sa face de prophète barbe
 est plus lourde, mais ces petits change-
 Peut tellement frapper, qu'il Paurait repro- ments
 sont peu importants.
 duite dans toute Pinspiration de son génie. Le
 sculpteur Nicolas de Sokolnitsky est de
 Soudain Nicolas de Sokolnitsky s'écria: Eh nationalité
 russe, ne en Ukraine à KievT, il
 bien! je vais Pexécuter. Procurez-moi toutes est
 élève de Pficole des Beaux-Arts de Paris
 les photos possibles du Maître." et
 s'est fait naturaliser français.
 Rentree chez moi je rassemblai toutes les Nos
 réunions bi-mensuelles se sont pourphotos, gravures, dessins
 en ma possession suivies très régulièrement pendant tout
 et les lui portai. Il les examina longtemps
 Pexercice 1936-1937 et ont été suivies nonet retint celles qui lui parurent les
 plus aptes seulement par les membres de notre groupe
 à accomplir son dessein. Le lendemain a mais
 par des visiteurs intéressés à la Cause.
 midi je reçus un coup de téléphone de
 Chaque réunion commence par un the fra-
 Sokolnitsky me disant: Venez de suite . . .
 ternel, petite recreation avant la lecture
 sa voix était très-agitée et des qu'il me fut d'une
 de nos prières, puis lecture soit d'une
 possible je me rendis à son atelier croyant
 tablette ou d'un enseignement. Ensuite une

qu'il pouvait avoir besoin de quelques ex-
 conference ou causerie faite soit par un des
 plications supplementaires avant d'ouvrager.
 Baha'i s presents soit par une personne invitee
 Des que j'entrai, il m'entraîna vers un a
 prendre la parole sur un sujet hautement
 piedouche supportant une masse recouverte
 spiritualiste se rattachant a nos doctrines.
 de linges mouille's, il les enleva et a mon La
 reunion se termine dans le recueillement
 émerveillement je vis le buste, c'est a dire d'une
 pri^re chantee par un jeune persan.
 la tete majestueuse du Maitre pose'e sur les
 Nous avons institue et poursuivons reguepaules recouvertes d'un
 abba. C'etait lierement les reunions de 19 jours
 reservees
 presque encore une ebauche mais de'ja si aux
 seuls Baha'is. Elles se tiennent tantot a
 ressemblante! Je restais confondue d'eton-
 Patelier de Mrs. Scott, lieu de nos reunions,
 nement. L'artiste se mit a rire et dit: Oui,
 tantot chez Pun ou Pautre des amis, nous
 des sculpteurs eux-memes pourraient dire
 aimons ces reunions dont le tour d'esprit est
 que c'est miraculeux. Et il me fit le

. . .
 toujours eleve et la tenue sincerement recit suivant: Cette nuit peu avant le
 jour, ligieuse. L'ame de toutes nos reunions est
 j'aieu un reve visionnaire, je vis distincte-
 toujours Miss Sanderson si d^vouee et si
 ment une figure drapée en blanc qui se tenait bonne
 organisatrice.
 devant moi et immediatement jc sus que La
 septieme conference de l'Union des
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 titudiants Baha'is a eu lieu les 2 et 3 Janvier chaque mois
 dans le home si hospitalier de
 1937 dans Patelier de Mrs. Scott. Une quar- notre grande
 amie Laura Dreyfus-Barney.
 antaine de personnes y assistait. Quelques- Laissez-moi
 vous dire quelques mots au sujet
 unes arrivaient de Petranger, cinq etaient de ce home.
 Il est entoure par de grands
 venues de Londres, une d'Allemagne, trois balcons
 desquels on domine Pimmense cite
 arrivaient de Lyon. En plus nous avons le parisienne;

le soir lorsque la ville est brillamment illuminée c'est un enchantement, un
 Madame Schopflocher. Notre Gardien panorama
 incomparable qui resplendit à perte
 Shoghi Effendi avait adressé au docteur de vue, avec
 toutes ses lumières et de place

 Hakim, le président de cette réunion, une en place ses
 ombres, et vous trouvez avec
 belle lettre dont il nous a donné lecture et moi que c'est
 pour nous un vivant symbole;
 qui a écouté avec grande attention; puis cette maison
 de notre assemblée spirituelle
 il lut la traduction du rapport des activités élevée
 g'essus de Pimmense cite, lui en de la jeunesse d'Amerique qui agissent avec
 voyant elle-même le puissant rayonnement
 les amis européens en intime coopération. que notre
 Cause apporte au monde. Phare
 Ensuite Mademoiselle Irady, jeune fiancée de Paix, de Foi
 en l'avenir de nos doctrines du docteur Mesbah fit
 une trinité qui ne laissera plus ombre sur le

 charmante causerie sur le rôle de la femme Monde quand
 tous les êtres rayonneront
 dans la Cause Baha'i, Madame Orlova reprit d'Amour.
 . . .

 cet important sujet avec son éloquence si Devant nous
 s'étend la Grande Exposition.
 situation réunion de tant de peuples,
 expression
 Mademoiselle Migette de Lyon exprime sa de tant de pays
 divers qui tous s'efforcent
 joie d'être parmi nous et nous dit son d'apporter de
 la beauté. Cette grande manifestation a Lyon pour répandre la Cause.
 festation n'a pas qu'une beauté matérielle, on
 Madame Schopflocher parle du
 séjour sait qu'elle a été placée par l'illustre phi-

 qu'elle fit à Haifa et nous dit tout l'intérêt de l'illustre philosophe Henri
 Bergson, "Président d'honneur
 que prend Shoghi Effendi à la jeunesse. du Congrès
 International de Philosophie sous
 Après la prière chantée en persan, on le signe de
 Descartes dont la France célèbre
 quitte l'atelier pour se rendre à un dîner le
 troisième centenaire. L'illustre savant du
 amical auquel prirent part quarante per- dix-septième
 siècle fut le grand penseur des

sonnes. temps
modernes; le premier il pensa et ecrivit
Le deuxieme jour on salue la presence de hors de la
tradition scholastique et du dogme
Mr. Bakeroff qui arrivait de Londres et le theologique.
Ses travaux furent fondees sur
group anglais exprime sa vive satisfaction de son axiome
fameux: Cogito ergo sum je
participer a cette conference. pense done
je suis, et son premier grand
Le docteur Miihlschlegel venu speciale- ouvrage: Le
Discours sur la Methode, scrt
ment de Stuttgart nous parle de son recent encore de
guide dans le monde cntier, c'est
voyage a Haifa. vous dire la
haute tcneur des Congres Inter-
Mademoiselle Zamenhof nous dit sa joie de nationaux qui
ont lieu a PExposition: phise trouver a nouveau parmi
nous.
sciences
losophic, philologie, economiques,
M. Zabih nous parla des membres de sa pacifisme,
sociologie, litterature, medecine,
f amille qui ont subi le martyre pour la Cause, droit,
etc., s'y succedent, en presence des
son recit fut tres emouvant. elites
interessees qui par Pechange des idees
M. Bakchayech developpe avec beaue
les plus hautes travaillent a Paccroissement
coup de talent et dans un frangais choisi le du patrimoine
humain.
sujet: Comment faire prepaloir le plan Baha'i Nous
continuons a nous occuper activcdans le chaos actuel.
ment des nos publications et de reimpres-
Enfin le docteur Hakim parla de la lettre sions. Nous
avons fait paraître une nouvelle
collective qui allait etre adreesee a Shoghi brochure de
propagande qui va etre mise a
Effendi comme d'habitude et cette interes- la
Bibliotheque Nationale a la disposition du
sante reunion prit fin par la belle priere public.
chantee. Le 21 Avril
1937, chez Laura Dreyfus-
Notre Assemblée Spirituelle se riunit Barney nous
avons cel^bre la fete de Ridvan
CURRENT BAHAF ACTIVITIES

et precede aux nouvelles elections de l'Assemblée Spirituelle dont tous les membres
 wife. After an absence of thirty-five
 years Mr. Kanno was visiting his native
 land. In 1912 he had met 'Abdu'l-Baha in
 ceremonie du manage du docteur Mesbah et California and he recounted
 de Mademoiselle Jeanne Irady d'apres notre to the friends his
 experiences with 'Abdu'lrituel Baha'i; ce fut tres-simple mais tres-
 Baha and the great love which He showered
 touchant, une charmante fete de famille. on him. On another
 occasion Mr. Ouskouli,
 Le docteur Aminoullah Mesbah a fait ses the Iranian brother from
 Shanghai, who was
 etudes medicales a Paris et va repartir avec visiting Japan, met
 with the Japanese
 sa jeune femme s'installer a Tihran en passant friends. Two Baha'is
 from the Honolulu
 par Haifa. Assembly en route to
 Haifa, as well as two
 A l'occasion de l'exposition parmi nous se returning to Honolulu,
 visited the home.
 trouve un jeune Baha'i tunisien qui nous a Here Japanese young
 women born in the
 entretenus de l'etat de la Cause a Tunis. United States and Hawaii
 found happiness in
 Mr. Khemiri nous dit qu'il fait parti d'un the study of the Baha'i
 Faith. One of these
 groupe bien constitue par de fervents Baha'is young women came to
 Japan from Hawaii
 qui se reunissent presque chaque soir chez un for the purpose of
 studying Japanese that
 des membres qui a mis sa maison a leur dis- she might be better able
 to spread the Faith
 position. among the Japanese in
 Hawaii. She said she
 Cette annee nous a apporte la joie d'avoir felt so happy to know that
 she had some-
 parmi nous une grande zelatrice de notre thing to work for which
 was the greatest
 Cause May Maxwell. Agnes Alexander nous thing in the world.
 Two of these young
 a fait egalment la faveur de son interessante women met on Youth Day,
 March 22, 1936,
 visite; elle fut comme May Maxwell un des and formed a link in the

chain of meetings
 premiers pionniers Baha'is a Paris et nous which extended around
 the world.
 connaissons tous la belle oeuvre qu'elle a The most outstanding
 Baha'i work of the
 accomplie au Japon. year 1936 was the
 transcribing into Braille
 Nous avons eu le profond regret l'ap- of the Japanese edition of
 Esslemont's book,
 prendre la mort a Lyon de Madame Borel qui "Baha'u'llah and the New
 Era." This was
 fut une ardente spiritualiste; elle connaissait undertaken as a memorial
 to Akira, the son
 et admirait notre Cause et comprenait la of the blind brother,
 Mr. Tokujiro Torii,
 haute portee de nos enseignements. Peu de who died in his
 seventeenth year in March,
 temps avant sa mort elle se declara Baha'i et 1935. Mr. Torii
 introduced this edition
 ecrivit a Shoghi Effendi. with an appeal to the
 blind of Japan to investigate the Baha'i Faith and quoted from
 MISS ALEXANDER IN JAPAN the Esperanto correspondence he had
 had
 A little Japanese Baha'i home was estab- with Dr. Esslemont.
 Thirty copies, each
 lished in the heart of Tokyo in the fall of comprising three Braille
 volumes, were dis-
 1935 by Miss Agnes B. Alexander who had tributed to the
 libraries of the principal
 returned there after an absence of two years. schools for the blind in
 Japan and to promi-
 Although conditions had changed, and the nent blind workers of
 the country. Premembers of the Spiritual Assembly, which
 vious to this publication an English Braille
 was formed in 1932, had scattered, yet the edition of Esslemont's
 book had been passed
 hopes for the fuller establishment of the among the blind who were
 students of the
 Cause were bright. This simple home made English language.
 Other Braille Japanese
 a where residents and visitors to
 center publications, which had been
 made in Japan
 Japan were invited; and thus it was a means were, "A Letter to the
 Blind Women in

of spreading the Faith of Baha'u'llah. Japan," which was written at the request of some blind Japanese friends On the Bab's birthday, October 20, 1935, in 1916 by Miss Agnes Alexander and was a feast was held in this home. Portions from the first Baha'i publication in Japanese. the writings in "The Dawn-Breakers" re- It was followed by garding the life of the Bab were read. a Braille book entitled, "Seek and It Shall be

Among the friends present was Mr. Takeshi Tokujiro Torii in Given Unto You," by

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1917, which contained translations from the instructions from Shoghi Effendi regarding the work Baha'i Writings. Several Baha'i pamphlets in Japan were all-satisfying. were also published in Braille and distributed Shoghi Effendi said that we were now beginamong the blind. Besides these publications, ning to witness the effect of 'Abdu'l-Baha's Mr. Torii has himself put into Braille some Tablets to the blind in Japan. There were of the English Baha'i books, such as "Iqan," five Tablets addressed to three Japanese blind "Hidden Words," "Seven Valleys," and young men.

He said that he hoped to have others. These publications are bringing Japanese Baha'i pilgrims from Japan, that Spiritual Light and real comfort to many he wanted them to take an active share in Japanese blind. the

international affairs in Haifa in the In response to a cablegram from Shoghi future when the International House of Jus- Effendi in December, 1936, Miss Alexander tice would be formed. He said Japan has a traveled to the western province of far very great future, that the vitality in Japan

Yamaguchi to visit the mother of our faith- would in the future be devoted to the Cause.

ful Japanese brother, Mr. Fujita, who serves A Japanese scroll, "kakimono," depicting in Pilgrim House in Haifa. the Western the sun, the national

symbol of Japan, rising
Mother Fujita had been ill for two months, over the ocean,
which Miss Alexander prebut had recovered and a happy Christmas
sented to Shoghi Effendi, was hung by him

Day was spent with the family and a photo- in the hall of
Bahji, the Mansion where

graph of all was taken. On the return Baha'u'llah
passed away.

journey to Tokyo, Miss Alexander met with In the
summer of 1937, Miss Martha Root
the Baha'is in Kobe and Kyoto, where many visited Japan.

During a stay of three weeks
blind friends gathered in the home of Mr. she was
able to meet with the Japanese
Torii. Baha'is in Tokyo,
Kyoto and Kobe, refresh-

Through a
sympathetic friend who ing them by her spirit of deep
love. Besides
worked for the "Japan Times," a Japanese- meeting with the
Baha'is she was interviewed
owned daily published in English in Tokyo, by newspaper
reporters and a number of
many articles about the Baha'i Faith were articles were
published on the Cause. She
published. Especially noteworthy were re- also interviewed
the well-known Japanese
prints from the Baha'i magazine, "World Christian social
worker, Toyohiko Kagawa.
Order."

In March, 1937, at the invitation of Shoghi
BAHA'I PIONEER IN ALBANIA

Effendi, Miss Alexander left Tokyo to make The
coming of the Faith to the ancient
the pilgrimage to the Holy Land. It was the land of Albania
is one of the miracles of this
first time for a pilgrim to go from Japan to present Baha'i
era.

visit the Guardian and the Baha'i Shrines on In the year
1928, Miss Martha L. Root
Mt. Carmel and Bahji. En route to take the visited Albania,
and in an interview with
steamer for Egypt, stop was made in
a King, made presentation of Baha'i literature

Kyoto. Here blind friends gathered again on behalf of Shoghi Effendi. In 1931, the Guardian commissioned Mr. Refo Chapary, a native Albanian, to establish the Faith in Nippo," which had always shown friendliness in publishing articles on the Cause, not for some years previously had been engaged in translating only published an article about Miss Alexander's intended pilgrimage, but the editor while residing in New York. The sent through Miss Alexander gifts to Shoghi newspapers, Besa and Ora presented extensive Effendi and Mr. Fujita, who is the first one reviews, one written by Prof. Beqir Spahi. This to meet and greet all Western pilgrims to publicity led to the meeting of interested Haifa. Other gifts were also sent by Japanese friends of Tokyo, Kyoto and Kobe. discussion were held in homes, both Sunni and Shi'ih Muslims On April 20, Haifa was reached. For Deralla expressed being present. A Mr. and Prof. Qamil more than thirty-six years Miss Alexander had waited to make the pilgrimage and the Bala stated that he had had

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the honor of being 'Abdu'l-Baha's friend in exhibited more interest, the Muslim clergy 'Akka, and that in Him he had sought the The govand discussed the Faith with him. goal of divine reality. A learned Sunni, ernor of the province secured from Mr. Chapary copies of presented with a copy of the Kitab-i-fqan in including books all the literature he had, Mr. Chapary that the Iranian language, remarked that while he but the Albanians in French. He informed required to win admitted its super-human power he under stood that it contained many elements of Bolshevism, a statement which brought the

their livelihood.

reply that the book was the Word of God
1938, Mr. Chapary was
while social philosophy is a human invention.
the city of Korce, the most
Mr. Agop Markarian likewise accepted the
center in the country. Here he
Faith about that time.

In February,

transferred to

progressive

received letters

for two persons of promi-

nence informing him

In June, 1933, Miss Root again returned
that they accepted the
to Albania at the Guardian's request, to dis-
has Mr. Chapary made the
cuss teaching plans with Mr. Chapary. In
many people in Korce, but
addition to the Prime Minister, the Minister
brought out the first issue of a
of the Interior and the Minister of Publica-
magazine, "The Supreme Pen,"
tions, Miss Root called on leading educators
Albanian language.
and merchants of Tirana.

Faith. Not only

Cause known to

he also soon

new Baha'i

printed in the

The booklets translated and
ASSEMBLY IN TUNIS

SPIRITUAL

30,000

printed by Mr. Chapary in the United States,
the city of Tunis have
together with the 4,000 copies of "Hidden
Spiritual Assembly for the first
Words" in Albanian, were ordered from
after the local constitution of
America. "BahaVllah and the New Era"
New York, and the Declarawas then translated and printed in Tirana.
tion of Trust and By-Laws will be submitted

The Baha'is of

formed a

time, modeled

the Baha'is of

Knowledge of the Faith, Mr. Chapary
authorities as soon as conditions

to the civil

writes, was promulgated throughout the in the city have
been quieted.

city, among Muslims and Christians. Later
advice was extended to the
in 1933 Dr. Howard and Mrs. Mardiyih
by the National Spiritual

Assistance and

Baha'is of Tunis

Nabil Carpenter joined Mr. Chapary.
Baha'is of Egypt, who sent

These Assembly of the

Baha'i teachers also made many important

Dr. M. Saleh,

then Chairman of the Spiritual
contacts. Assembly of
Alexandria, to study Baha'i
The Mufti, director of the Muslim re- administration with
the Baha'is of Tunis.

ligious school, sent a member of the faculty Thus are the
spiritual boundaries of the
to interview Mr. Chapary. A copy of the Faith of
Baha'u'llah extended from people
fqan was given him, with the result that the to people, from
nation to nation, throughout
Mufti soon declared that it was a book writ- the world.
In these devoted and cherished
ten more for Christians than for Muslims. communities where
the creative Word sup-
Mr. Chapary was transferred from Tirana plies a truly
superhuman aim and strength,
to Valona the coming winter, where he soon new candles are
lighted by the Divine hand,
converted a member of the bench. After to replace those
lights of the former civilizafive months at Valona, he was transferred to
tion which one by one are extinguished for-

Gjinokaster, in a distant province. There ever.

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GENEVA SCANS THE EUROPEAN COMMUNITY
BY HELEN BISHOP

tf 9
7 declare it's marked out just like a large chess-board! Alice said at last.
'There ought
to be some men moving about somewhere and so there are! she added in
a tone of
as she went on.
delight, and her heart began to beat quick with excitement
'It's a great
the world at all,
huge game of chess that's being played all over the world
// this is

you know. Oh, what fun it is! How I wish I was one of them! I wouldn't mind
being "
a Pawn, if only I might join though of course I should like to be a Queen,
best'
(Through the Looking Glass)

B AHA'f moves on the Geneva front have
been unspectacular since the Ridvan (April

new methods in business, an exchange between the Bureau and the proper Committee in England and Germany was arranged

21st) of 1936.

the former transaction was successful, but the quiet stage after nine years of unstinted activity the latter has been interrupted by historic activity aimed at unqualified acceptance by "the powers and principalities of the world" circumstances. of the divine plan for international government. The lending Library is free and open to ment. Finally, the Guardian adopted a policy the public. Visitors are received by the

policy of "following" leaving the public field resident Baha'i; and hospitality is shown uncultivated by a general propaganda unit to all who seek information on the Cause or til that approaching future when, within association with its friends in Geneva. Correlation of victory, "time" proves to be an- responsiveness in several languages including other spelling for "opportunity." This re- Esperanto widens the orbit of contacts and pose is for the sake of a greater activity to provides a regular channel for the flow of come. Now "the time is out of joint" in the Teachings. Obviously, such communi- Geneva: through disobedience to the law of cation enlivens the interest of the awakened nations the center of political gravity is and binds the purely conscious members of shifted; and our Baha'i knowledge, as in- the Baha'i Community in Europe. deed all knowledge, is of little avail until it Under the advices of the Guardian, Mrs. Charles Bishop serves in conjunction with the appointed accepted the invitation of the time. National Spiritual Assembly of the British The International Baha'i Bureau moved Isle to give some lectures, and left Geneva in February of 1936. Later in the year, November and part into its present quarters, the attractive top of December, both Mr. and Mrs. Bishop story of a villa, formerly the headquarters

worked in the Bureau, and
of the Delegation from France. After the re- then returned to
England for renewed teaching of that diplomatic corps to the Swiss
ing activities. Meanwhile, Miss Margaret
capital at Berne, the Bureau's modest suite Lentz and Mrs.
Anna Lynch carried the Bureau let by the landlord. This is Number 19
Bureau's routine of work, as in their preceding
A on Avenue de Champel, where the en- years of
devotion. In June of 1937, Miss
transcription leads through parallel lines of handwriting. Lentz was
summoned to America by the exsistent trees.
piration of her term abroad as a naturalized
The sale of Baha'i books continues as citizen; and, at the
end of October, Mrs.
before except that, by special arrangement Bishop's return
to America terminated her
with the National Spiritual Assembly of connection with
the Bureau. Since then,
America, the Publishing Committee entrusts Mrs. Lynch has
been acting secretary, and
the Bureau with a complete lot of books on is now
carrying out the Guardian's instructions, which doubles the Bureau's
tions for the maintenance of this
internal mechanism of service by enabling traveling tional
auxiliary. At this writing, Mrs.
teachers and other purchasers to possess their Lynch has the
help of her gifted daughter,
copies within a few days. In emulation of Miss Valerie,
In parenthesis, thanks are re-

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corded for the kindness of the Swiss gentleman the New York
Public Library by our woman, Mme. Grazier, who volunteered to
quest) . M. Privat honoured the Bureau with
keep the Bureau open for its minimum of a copy of his book
La Sagesse de l'Orlent,
hours during the absence of Mrs. Lynch in which has a chapter
on Baha'i reprinted in
August, 1937. this volume by
his consent. Mrs. Samuel
To date (18 months period) statistics, as Rodman of Batavia,
New York, made a
compiled by Mrs. Lynch, show that 466 Braille transcript
of the Hidden Words and
books (pamphlets not included) have been Prayers for an
Englishman; while Mr. Vuk

placed by the Bureau in libraries and with Braille transcript of some students. By request of the New York Public Library, a representative choice of Library in Esperanto. Also, Baha'i literature in foreign languages was a contribution thereto. donated; and by courtesy of Shoghi Effendi, copies of his poem "The texts in the original Arabic or Iranian were Albanian Baha'i, Mr. presented. Forty-two volumes of literature presented the Bureau with six in various languages were donated to the pamphlets in his native Baha'i Study Group Library in Belgrade, Recipients have been found for Yugoslavia. Blind readers of Braille, two in Austria in England, have been and one the fifteen copies in Swedish of Bahd'u'llah

Echtner made a Verses of slender lending Miss Zamenhof made Mr. E. T. Hall sent Poet." A staunch Refo Chapari, volumes and fifteen tongue. some other

taught by the lending Library's edition of and the New Era, sent by Mrs. Rudd-Palm-Bahd'rflldh and the New Era. gren; the twenty-five copies of the Norwegian translation sent This apparent generosity on the part of by Miss Johanna the Bureau is actually a stewardship inas- Schubarth; and the twenty-five copies of the Spanish from much as our donations are but transmissions Miss Holsapple at her post in Bahia, of the gifts we receive from all parts of the Brazil. If other donations have not been Baha'i world Community. One copy of listed, we beg of their donors an acceptance of the each published work in all Oriental and Occidental languages is acceptable to the Bureau because it fails a precise record. all not less reau for its International Library; besides, In January of 1937, by request of Mme. when Kamensky, President the additional gifts which are placed of the International Theosophical discrimination finds the recipient.

Society, Geneva, a Precis on
 Within period under consideration,
 this the Baha'i Faith was written and
 presented
 we gratefully acknowledge to Shoghi Ef- to her
 another index of the consideration
 fendi a habitual remembrance of the Bureau which this friendly
 movement has shown to
 as shown by the number of books and book- Baha'i Principles
 and teachers throughout
 lets from his hands. The Publishing Com- the world.
 Also by request, Professor
 mittee of America has sent its quota full Probst-Biraben of
 Cannes, France, Oriental and overflowing. Three hundred copies of
 ist and writer for several journals on social the new French leaflet were
 sent by Mme. ogy and culture, received Baha'i literature to
 Dreyfus-Barney, which, with an ample sup- include in his
 survey given at the congress
 ply of the precious translation of The Un- "de l' Academic
 Mediterraneenne" held at
 foldment of World Civilization, The Goal of Monaco from July
 24, 1937. Professor Ernst
 a New World Order, and The World Econ- Jaekh, Director of
 the New Commonwealth
 omy of Bahd'u'ldh increases our indebted- Society, and other
 members of that Institute
 ness to the friends in Paris. The arrival of for research into
 the problems of internathe French translations was timely; and they
 tional justice and security from the political
 were placed with contacts made among aspect, accepted
 copies of The Unfoldment
 journalists, and diplomat internationalists,
 of World Civilization. Other noteworthy
 ists, who could not be so easily reached with contacts are
 remembered under one hearty
 the English texts. The National Spiritual appreciation of the
 friends to the Faith in
 Assembly of 'Iraq gave a handsomely bound Europe.
 copy of the Kurdish translation of Babd'u'- Recognition is
 given to the traveler who
 lldh and the New Era (and sent another to included Geneva in
 his itinerary during this
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 period. 'Abdu'l-Baha's daughter, Ruha The National
 Spiritual Assembly of Ger-
 Khanum, Mirza Jalal, the Master's son-in- many and Austria was
 dissolved by order of

law, came with their son, Dr. Munib Shahid. 1937; and all	the government on June 9,
The occasional visits of Mirza Ezzatollah proscribed. From that	Baha'i activities were
Zabih kept the Bureau in touch with the in affairs, but	time nothing has been done
group he helped to found in Lyons while he significant events	prior to that date, these
worked there as consultant on Persian silks in community: the	suggest the mode of life
and designs in the textile industry. The late translation of Babd'n'lldb	revision of the first
Mme. Borel, who held these meetings in her second, annotated	and the New Era for a
home, also came. Their collaborator, Miss the preparation of several	edition, besides
Lidja Zamenhof, visited two days in August, The National Convention	other volumes.
1936, to the delight of the friends as well as during the Ridvan,	was held in Stuttgart
of the Esperantists invited to meet her at season, the northern	1936; and later in the
the Bureau. The charming Misses Kunz of conference on teaching.	centers held their
Urbana, Illinois, came for two months that Esslingen reached	That summer the School in
summer. Mme. Vautier, our faithful ally American, Scandina-	its apogeeas English,
in Zurich, paid a visit and brought news of attested in a flood	vian, and Persian visitors
the wee circle reading the Teachings there. contagion of long-	of letters that spread the
In the autumn Miss Jack spent weeks of Baha'i Summer School	ing towards the first.
earned rest making copy of study materials for the flock in Sofia. At the end of Feb-	in Europe.
Mrs. Maxwell visited ruary, 1937, the visit of Mrs. Schopflocher	After that episode,
northern centers, giving,	in the southern and
gave zest towards action. In May, 1937, inimitable recital of the days	as always, an
Frau Marie Ott of Wurttemberg brought accompanied the first	in 1898, when
she	
news of the friends in Germany; and in late	party which went out to

seek the Master in
 summer, Miss Ethel Dawe came as an emis- imprisonment. Previously,
 in fact, until desary from the friends in Australia. parture
 with her mother from Berlin on
 As the totalitarian states in Europe do December 25th for Haifa,
 Miss Mary Maxnot allow the circulation of spiritual con- well(now
 Ruhiyyih Khanum) made brave
 cepts towards World Commonwealth, Baha'i tour of all the centers,
 giving her prepared
 activity is wanting in many countries lecture in German on the
 Administrative
 thereby the scope of this article is enor- Order of Baha'i Faith.
 Her memory will
 mously reduced. It is an inalienable principle ever be thus associated
 and with that of
 of Baha'i Faith to have no part in anarch- her cousin Jeanne Bolles
 with the revival
 ism; therefore, Baha'is obey the civil regula- of the Youth Groups in
 Esslingen and Hamtions of any government under which they burg, and
 with the formation of the study
 reside. group in Munich in
 collaboration with Mrs.
 In Spain, during April and May of 1936, Bolles and Miss Matthiesen.
 or just before war made traveling scarcely Another of the
 travelers in Germany after
 feasible, Mrs. India Haggerty and Miss Daisy that School session was
 Mme. Barry Orlova,
 Marshall found unlimited opportunities to who visited all the
 centers and won their
 share the Teachings fervor has it that all hearts by her dramatic
 appeal. She has the
 whom one meets are possible recipients of the gift of penetrating the
 German psyche as
 Faith. was confessed with joy by
 folk who found
 In France, the Cause has made strides dur- themselves thus understood.
 In Berlin, Mme.
 ing this period, as definitely shown by the Orlova discovered a
 scientist, whom she had
 first met in Russia: this is Mr. Paul PerofT,
 proper report prepared by the Spiritual Assembly of Paris for this volume. Nor
 will whose contribution towards the Baha'i
 the growth of the Cause in England be World Order lies in
 writings wherein the
 traced herein, for the chronicle of events basis for the
 reconciliation of science and

recorded by the National Spiritual Assembly religion is demonstrated
as higher matheis accumulative evidence of a higher integra- matics. In
December of 1936 came further
tion attained. opportunity for Mme.

Orlova's work in Ber-

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lin, including an appearance before the All
Congress and gave an excellent

the Esperanto

People's Association in collaboration with
Mrs. Schopflocher.

lecture.

From July to

November of 1936, no pub-

The Feast of BahaVllah was observed in
by order of the

lic meetings were held

Stuttgart on November 12, 1936, as cus-
the Nineteen Day

government, although

tomary, a solemn and impressive celebration
to the Baha'is with the

Feast was permitted

with appropriate music, poems composed
official observer. Again at

presence of an

for that day of praise, and readings from the
ban was declared for

Christmas time, the

Revelation of God in this Day.

some weeks. On

July 1, 1937, another de-

At the Ridvan in 1937, the Annual Con-
meetings was issued

cree forbidding general

vention met in Heidelberg. A special fea-
further details are

by the government no

ture lay in the reports of Dr. Grossmann,
writing.

available at this

his wife and sister, concerning their pil-
glimpse into the culture of our

A

grimage to Haifa. Mr. Mark Tobey, mem-
disclosed by the questions

Viennese friends is

ber of the National Spiritual Assembly,
researches of at least two

which occupy the

came from England, warmly welcomed by
brilliant members. One is a

of theirmore

the friends. In May, Miss Agnes Alexander
come up through atheism

scientist, who has

visited Stuttgart and other centers for a few
modern science and is

into the challenge of

days. She had made the pilgrimage to Haifa
its reconciliation with

now writing a book on

from her teaching base in Japan; but
has been led to the Cause

religion; the other

her journey through Europe was not delayed because she had pledged to arrive now trying to resolve the proposition: is it for the season of two summer schools in untenable to admit God as the principle of America, and beyond that, Honolulu is her causality and yet to affirm the freedom of destination. the human will? If

so, is not religious truth

The Baha'i Community in Vienna was a question of esthetic judgment (i.e., intuifavored by visitors throughout this period.

tion, Revelation, Manifestation are a problem

A summer traveler was Mrs. Langdon-Davies of awareness rather than of pure knowlfrom Dartington Hall's group in England. edge) ?

A new Baha'i came from Munich at Christ- In Budapest, the fascinating city that fills mas, and, somewhat later, a new Baha'i came in the gap between the West and the Near from Budapest. Miss Matthiesen taught in East, there has been a renaissance. In 1911, Innsbruck and Gmunden and paid visits to 'Abdu'l-Baha was invited by a coterie of Vienna: on one occasion she addressed a savants to present the Faith there. Besides

large gathering of women. Several lectures the invitation extended by the Turanian Sowere given by Mrs. Schopflocher to the ciety, of which Professor Vambery was a

Baha'i s and their friends, and two were de- member, the Theosophical Society arranged livered at a club (in March of 1937). Mrs. a gathering for Him.

His portrait was Gregory met with the friends as she traveled painted by an artist; and other events bear towards Stockholm. The talks with Mrs. witness to the life which He stirred in Buda- Bolles and Miss Jeanne were deeply appre- pest. The interest waned for want of a ciated by the friends. Addresses were also moving spirit to live amidst and steadfastly given before the Baha'i Community by a encourage others until the unity of an Assympathizer of the Cause, a professor of sembly triumphs. philosophy at the University; and by the After a teaching tour which has for mile-

President of the Austrian Peace Society
 list of the capitals of
 founded by the Baroness Suttner. In the
 and Miss Jeanne Bolles
 summer of 1936, after an interview with a
 base. They rallied the
 Baha'i, a journalist prepared a long article
 discovered new seekers until
 entitled "Viennese spread Persian Religion,"
 formed composed of the

which appeared in the Wiener Journal, a newly-declared and
 the not-yet-declared
 much read paper. About that time, Miss Baha'is. Miss Renie
 Selbermann, who first
 Zamenhof arranged the section for Baha'i at
 in London, is now active

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as secretary. A
 singer, Mme. Josey Micahels, Through Mme. Orlova's contacts
 in the
 thrilled the London friends during a visit in
 personalities became sympathiz-
 October of 1937 by her expectations for the
 Principles; and it is hoped
 advancement of the Cause in her country.
 will prove the depth of their

Another visitor, Mme. Stark, gave an account
 of the Master's stay in Budapest, and was
 Stockholm, Mme. Orlova did notable
 grateful to the American teachers who had
 Schopflocher, who had made
 revived the love of these Principles in her
 from London, across con-

native land. The Hidden Words is now be-
 Balkans and then the north-

ing translated into Hungarian; and there is
 She also visited Helsingfors.
 every sign of this being a live-wire group.
 forth splendid efforts and were
 In Sofia, Bulgaria, Miss Marion Jack's con-
 friends in the press, by an opera
 secrated endeavor has given direction to-
 Mme. Orlova had known in
 wards the formation of the first Spiritual Russia and who
 offered her home for several

stone a formidable
 Europe, Mrs. Bolles
 made Budapest their
 interestedand
 a study group was
 heard the Teachings
 theatre, new
 ers of the Baha'i
 that time
 admiration.
 In
 work with Mrs.
 a pioneer's way
 tinent into the
 ern countries.
 This team put
 assisted by
 singer whom

Assembly in the Balkans. And now this meetings in
 Stockholm, and by Countess
 unit is reaching out to other cities in Bul- Marie Levenhaubt
 and Count Claes-Eric,
 garia. Besides the regular meetings, these from whom Mrs.
 Schopflocher obtained tribfriends have received the inspiration
 of utes written forThe Bahd'i World. The
 traveling teachers. More frequently, Miss generous
 publicity totals thirteen articles

Jack translates the Baha'i writings into published in
 Norway, eleven in Sweden, and
 French, which is then translated into Bul- one in Denmark.
 Mrs. Schopflocher visited
 garian and presented to the members of the the old
 University at Upsala and talked with
 Community and their friends. German is some of its
 faculty. She pressed on until
 also used as a medium by the group; never- she had covered
 sixteen towns in Sweden
 theless, the language problem has been suffi- and Norway.
 ciently great to prove that Baha'is in Sofia In Oslo, Miss
 Johanna ^Schubarth and Mr.
 are animated by the spirit which overcomes. Ludwig Anjer are
 striving to win the inter-
 In Belgrade a group was formed through est of their
 compatriots. At present, Miss
 the activity of Mrs. Louise Gregory, and is Schubarth holds a
 little meeting for reading
 now directed by Mme. Draga Ilic, an invalid the Teachings;
 while Mr. Anjer makes favorlady, who knows how to carry on through
 able contacts, more particularly, through the
 the power of the Spirit. Some Russian stu- channel of
 correspondence with Esperantists.
 dents were investigating the Teachings in Miss Schubarth
 arranged for friends to meet
 this group. Mrs. Louise
 Gregory during her fortnight in
 In Praha, Mr. Vuk Echtner's exemplary Oslo in May, 1936;
 and Miss Root during
 activities both direct and by correspondence, her three days
 visit in July; then Mrs. Bolles,
 Baha'i and Esperantist, have discovered rich who spent three
 days of August there. In
 possibilities for the acceptance of the Cause July, the
 newspaper interview given by Mr.
 in Czechoslovakia. Mme. Pa via Moudra, a and Mrs. French

stimulated interest; and the
veteran peace worker, has translated the same paper used
an interview with Mr. and
fqdn into Czech and made numerous open- Mrs. Charles
Bishop, who remained for five
ings for the Cause. Much is expected of a weeks in the
autumn of that year. The first
new Baha'i, Mme. Benesova of Castelovice. public lectures
on Baha'i were given: one
From several points of view, it would arranged by the
American Women's Club at
seem that Scandinavia is an immediate pos- their clubrooms
after luncheon; one before
sibility for the establishment of the Cause in the Theosophical
Society, and another Baha'i
Europe. All of the teachers who have done lecture on
"Religion and Peace" presented
pioneer work in those parts are highly en- under the
auspices of the Theosophical Socouraged by the response. In Copenhagen,
ciety at Nobel Institute Hall; and one ar-
Miss Sorenson has arranged the publication ranged by Mr.
Anjer at a hall for students of
of a number of books into Danish. Mme. the University.
Books were placed in Li-
Orlova came to her aid with the teaching braries,
including that of the Nansen Founwork during September and October of 1936.
dation and the Nobel Peace Foundation.

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Finland was visited by Miss Martha Root, which
discovers the souls who are making up
the archetype of traveling teachers. Her the
Unity created by the Ancient of Days;
exploits around the world are narrated first to teach
is to speak the Great and Holy Name
hand and published in this volume. which
commands the Resurrection of the
This view of "men moving about some- living dead
("if the Name be correctly prowhere" is not the sole index of Baha'i ac-
nounced" that is, in Truth and righteoustivity in Europe;
nor is "running to and fro" ness) and to teach is to
be "the pure leaven
;
the sole activity. From our point of view, that
leaveneth the world of being, and furthe activating principle lies in the rays

of nisheth the power through which the arts
the Sun of Truth, and is the germ of a new and
wonders of the world are made mani-

*

life stirring in the soul. Geography presents fest."
There is room in creation for emerno barriers to this. When
this activat- alds and orchids and peacocks, but the people
ing principle finds instruments it can use, of Faith
are as leaven. Meal does not rise if
then teaching the Faith is not so much a silver
and gems be substituted for the homely

system of instruction as it is a propaga- leaven;
neither will society reach its promtion the bringing forth
of a spiritual ised maturity without the activity of the
generation.

dependent upon God. And what if the true
Thus, to teachis not to spill over with Baha'i
activity be Baha'i consciousness itwords and pamphlets, unheeding of the lis-
self? In this sense, let it be understood what
tener, without mutual recognition on the Baha'i
activity means to Europe. God alone
spiritual plane. To teach, or so we are per- is
the Arbiter of its ultimate destinies. Of
suaded, is to move from the humblest estate His
divine strategy it has been said, "There
up into the presence of the great ones of earth are many
schemers, but God is the best of
and back again bearing the Touchstone the
schemers." 2

ANNUAL REPORT NATIONAL SPIRITUAL ASSEMBLY OF THE BAHAS OF THE UNITED STATES AND CANADA

1936-1937 fringes most perilous stage its
existence. Opportunities (of) present hour unimagably
D,'EAR Baha'i friends:
precious. Would to God every State within
Like the clear ringing of a bell, Shoghi American
Republic and every Republic in
Effendi's cablegram addressed to the last American
continent might ere termination
Convention, a call to the deepest spirit of (of)
this glorious century embrace (the)
faith, summoned the American Baha'i com- light
(of the) Faith of Baha'u'llah and esmunity to fulfill that noble mission estab-
tablish structural basis of His World Order."

lished for us by the Master in the darkest
Accompanying this message, both in time
days of the European War in Tablets which and in
intention, came the text of the Guardwere charged with His vitalizing purpose,
ian's general letter dated March 11, 1936,

the unification of the world of man. printed
shortly after the Convention as the
"Convey (to) American believers abiding booklet
entitled "The Unfoldment of World
gratitude efforts unitedly exerted (in) teach-
Civilization." Reverently and gratefully
ing field. Inaugurated campaign should be can we
draw nearer the universal vision of human
vigorously pursued, systematically extended.
destiny as that vision today expresses
Appeal (to) assembled delegates ponder his- itself
through the Guardianship, realizing
toric appeal voiced by 'Abdu'l-Baha (in) more
fully how the summons to the believers
Tablets (of the) Divine Plan. Urge earnest is
an essential aspect of the current world
deliberation with incoming National As-
movement, and the current world movesembly (to) insure its completest fulfill-

1

Gleanings from the Writings of Baha'u'llah,
ment. First century (of) Baha'i era drawp. 161.
ing to a close. Humanity entering outer 2
The
Qur'in.

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THE BAHAI WORLD

ment itself reflects, in all its phases and de- during these days of
the annual meeting, not
grees, the Will manifested through Baha'u- to produce vain regret
or personal discontent,
'llah. With the mighty task, therefore, are but to clear the path
for greater courage,
given us the tools of understanding and the more magnanimity and a
purer faith.
irresistible force of faith by which alone the The world power and
spiritual authority
task can be performed. of the Cause cannot be
publicly demon-
Where else, in this day of bewilderment, strated until we
ourselves have attained the
can the people find such a vivid and com- right inner attitudes
corresponding to the

pelling picture of true civilization as that of the Revelation, real nature and purpose

passage on pages 43 and 44 of "The Unfold-conviction that we are Let us attain the full

ment," which begins: "The unity of the citizens of the

only world commonwealth in existence, even

human race, as envisaged by Baha'u'llah, im-though in the world of

plies the establishment of a world common-material affairs our

affairs seem weak, our wealth in which all nations, races, creeds and activities relatively

insignificant, our aims classes are closely and permanently united impossible of

realization. It is that right

. . ."? Where else is the statesman to turn inner attitude, humble

as to self but chalfor policy, the religionist for light to reveal

lenging as to truth, in which the creative

the victory of religion amid the collapse of and upbuilding process

described by the

human creed? Here, as in all the Guardian's Guardian as the

antithesis to the forces of

letters since the one entitled "The World disintegration can move

steadily forward to

Order of Baha'u'llah," we have given us the itseventual triumph.

larger implications of

membership in the This past year has for the first time ex-

Baha'i Faith, those implications which con-tended directly the

collective responsibility

stitute a teaching that applies to the great-of the American

Baha'is into regions outest ones of earth as to the most humble and

and Canada. Mexico,

side the United States

lowly. Before we can be teachers qualified Central America, the

Caribbean area and

to assist in establishing the "structural basis" South America have

become provinces to

of World Order in all the

Baha'u'llah's incorporate as soon as possible

into the inter-

American Republics, we must be devoted national Baha'i

community a teaching field

students, ever in immediate and intimate to be developed with

all available energy.

touch with Shoghi EfTendi's evolving mind The detailed review of

the remarkable work

and aim. undertaken in that
tremendous new territory
At a time like this, when the American pertains to the
function of the Inter-
Baha'i community gathers together through America Committee.

These activities are
its representatives for consultation on the emphasized here because
they mark a beginmost important matters of the Cause, it is ning
of our response to the whole mission
good for us to compare not only how far we laid upon America
in the Divine Plan.
all as individuals fall short of our God-given Surely, the hour for a
deeper and riper mapossibilities, but also to what degree our
turity on the part of American believers
local Baha'i community reflects the spirit of has come!
the new World Commonwealth and conveys
that spirit to the general public in our city.

Important Events

Do those who learn about the Cause from us The first action
of the National Spiritual
become conscious that the Baha'is, even Assembly elected last
year was to hold conthough perhaps few in number and weak in
sultation with those members of the Naresources, stand wholly apart from the
forces tional and Regional Teaching Committees
of disintegration that confuse and confound present at the
Convention, and some experi-
Empires, creeds and social systems? Have enced teachers. That
consultation was most
we become evidences that the "nucleus and helpful in
crystallizing the thoughts and
pattern" of a new cycle has been created in views and achieving a
comprehensive Teachthe hearts and minds of Baha'is? Humble ing
Plan. As reported later, the Plan inconsideration of such crucial questions
may cluded: the publication of the Tablets of the
well lie at the heart of our consultation Divine Plan in booklet
form under the title

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of "America's Spiritual Mission*"; the ap- co-workers in this
country. In her career
pointment of a larger number of Regional we may witness one
believer's whole-souled
Teaching Committees, with added power and response to the
Master's Divine Plan, a pioresponsibility for action; the addition of a
neer in whose footsteps the collective comspecial Teaching Fund in the
amount of munity must now endeavor to follow.

\$30,000 to the annual Budget; the appoint- This Baha'i
 year has been blessed with a
 ment of a new Inter-America Teaching number of most
 substantial gifts to the
 Committee; the adoption of a schedule of Cause: the Baha'i
 Hall at Geyserville, commetings of the National Spiritual Assembly
 pleted before the opening of the 1936 Sumwhich provided for more regional
 consul- mer School, now being followed by the contation and
 also for public meetings; and struction of a
 beautiful dormitory; the
 the preparation of a Baha'i map of North Baha'i Hall
 now under construction at
 America. Green Acre; the
 entire cost of publishing
 Four new Spiritual Assemblies were estab- "The Baha'i World,"
 Volume VI; and most
 lished on April 21, 1936: Rockford, Illinois; helpful special cash
 donations to the Na- tional Fund. The
 Springfield, Massachusetts; Dayton, Ohio,
 gift of a large house and
 and Glendale, California, bringing the num- considerable land to
 Green Acre, property
 ber of organized communities to seventy- adjoining Green
 Acre, was made during the
 two. During the year, the Assembly of present year,
 although the legal transfer will
 Topeka, Kansas, found it advisable to dis- be effected after
 this Convention.
 solve in order to give the declared believers A matter of
 distinct interest was the deopportunity for more thorough study and
 rogatory reference made to the Cause in the
 preparation. Atlantic Monthly
 last summer, in an article
 A file of 529 Tablets of 'Abdu'l-Baha, written by the editor
 of that magazine which
 alphabetically arranged and ready for pub- has for
 severalgenerations been regarded
 lication, has been turned over by the Com- highly as
 an instrument of American culmittee on Editing Tablets after several years
 ture. Correspondence was immediately unof arduous and devoted labor.
 The profound dertaken by a representative of the National
 hope is expressed that these Tablets may soon Spiritual Assembly,
 and literature was made
 be made available as Volume Four of Tablets available in order
 to remove this unfortunate

revealed by Abdu'l-Baha.
part of so responsible a man.

As has been reported through BAHAI
no public retraction, we
NEWS, a beautifully engrossed copy of
that the episode is not likely
Baha'u'llah's Tablet to the American Repub-

We believers, of course, long
and of two Prayers revealed by 'Abdu'llics,
for that day when, as 'Abdu'l-Bahd declared

Baha, were conveyed to President Roosevelt.
Cause of Baha'u'llah will be
under most unusual circumstances.
by numerous enemies, for,
Miss Martha L. Root's visit to America
all such attacks re-

was announced by a cablegram received from advantage of the Faith.

Shoghi Effendi on July 27. Although Miss the New Era," by the

Root has been physically unable to carry out Esslemont, has long served as

the extensive plans by which many com- introductory work to place

munities would have received her during her interested inquirers.

the A
journey across the country, nevertheless this
corrections were brought to

very lamentable physical disability has attracted attention this year, and the book has touched the hearts more deeply with realization that the book be revised and a new edition of those heroic qualities by which she won her republication, and an Index prepared. Miss Root was enabled to traverse the continents and incorporate the point of view of the East to meet and confirm so many influential leaders by the Guardian's for many years. At present Miss Root in her letters, substitutes new material, and tends to depart for China and Japan in a new author's excerpts from

few weeks. She will go with the loving
Writings whenever possible,
prayers and grateful admiration of

corrections of fact. This

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important work is now more useful than medium, an indication of the greater things ever as a summary of Baha'i history and that will be accomplished in future years.

teachings for the public and the Baha'i student himself. that Baha'i teaching is a universal function,

not limited to a pro-

A number of local Assemblies have either professional clergy or to church services that

completed their legal incorporation or have Baha'i teaching includes all the functions of

sent the necessary documents to the National education as well as of religion in the former

Spiritual Assembly for approval, These As- meaning of that word it is impossible for

semblies are: San Francisco, Milwaukee, De- us to overestimate the potential resources that will be employed as that will be employed as the American Baha'i

This is an important action, and a necessary community consolidates its powers and gathone for each Baha'i community after attain- ers new strength and capacity. All the arts,

ing a certain growth and stability. all the sciences, all the institutions of human

The Guardian has approved the publica- association are alike doors of opportunity and

tion of his successive "World Order" letters mediums of expression for the spirit of

in book form, under the title of "The World Baha'u'llah. The Cause in America has al-

Order of BahaVllah." The manuscript has ready laid so firm a foundation that the conbeen turned over to the Publishing Com-

firmation of only a relatively few persons of outstanding capacity can mittee, and the volume will be available in double our existing public influence. A

received from Shoghi Effendi are, therefore, newspaper editor or two, a scientist, a

to be available hereafter in two forms: the dramatist, a novelist, some great executives,

book "Baha'i Administration," containing some souls with humanitarian vision, a few

the letters establishing the local and National resources such as Assemblies and the Convention, and dealing with the internal relationships of the Baha'i community; and "The World Order of Baha'u'llah," presenting the international institutions and explaining the relations of the Faith to the non-Baha'i world. Public meetings have been held by the National Spiritual Assembly this year in Temple Foundation Hail, San Francisco, Nashville and New York. The accompanying consultation and contact with believers in various sections of the country has been an invaluable experience, and the effort to assist in teaching has symbolized the vital importance of teaching more vigorously States Steel Cortis time.

The use of radio in teaching has greatly increased. It is surely impressive to note that the Spiritual Assembly of Lima was recently requested to carry out a five-day program of devotional character for the inauguration of a new station in that city. The result of the six daily talks arranged by the five Assemblies of the New York metropolitan district, as a preparation for the

persons with financial group, not large in talent and influence, could teaching with tremendous sacrifice and devotion of two generations have which such souls could life. No doubt, that blessing us when we have done our to the Faith. Meanwhile, the spirit is achievements outside the use of the House of Worship illustration by the Bell at of Illinois and the United

Over a long period of a book of Baha'i Prayers of Lima was reful believers have task, but short of a selected and translated by self, no compilation could Despite the many other tions

discharged by Shoghi Effendi, he has
lic meeting of the National
Assembly, was this year signified that he has made translavery
encouraging. Latent spiritual capacity tions of prayers, and part of
the manuscript
not accessible through meetings for printed has already been received.

The title is to be
literature was aroused by this larger public "Prayers and Meditations by
Baha'u'llah,"

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as we were informed in a letter dated March son, will appear
in a few months. Mr. Ives
2, 1937. The part already received consists has drawn vivid
pictures of 'Abdu'l-Baha in
of 182 typewritten pages; the complete vol- His association
with the author and others
ume will therefore represent a considerable during 1912,
while Miss Thompson has inbody of text. Indeed, the work may parallel
fused the dramatic movement of the early
the "Gleanings From the Writings of days of
Christianity with the spirit of the
Baha'u'llah" with which we were so blessed Master's
references to those days.

in 1935. If we would
follow the important episodes
The Guardian has likewise sent his own of this year in
adequate detail, we must turn
translation of the three obligatory daily to the
reports successively published in

prayers, and these are now being printed in BAHAI NEWS from
the Teaching, Publicity
a booklet of convenient size. Shoghi and other
Committees, and to the annual
Effendi's explanation concerning the daily Committee
reports issued in April, with
prayers will appear in the next issue of others ready
for similar publication after
BAHAI NEWS. the

Convention. In all the seventy-one
These translations carry us into the heart Baha'i
communities, in the smaller groups,
of the Baha'i offering us individually
life, and in the valiant work of traveling
teachers
the supreme privilege of drinking from the and pioneer

souls, the work of the Faith is
well-spring of all healing, all purity and all being performed
with a new measure of inenergy of inner renewal. The full
rhythm tensity, power and effectiveness. With inof Baha'i
becoming manifest, in the
life is credible swiftness we are all
being drawn into
Nineteen Day Feasts, the Anniversaries, the contact with the
fundamental problems of
month of Fasting, and the daily prayers. It a disordered
world. Here the Baha'i s are
is a rhythm not supported by our social en- upholding the
light of inter-racial amity,
vironment but in conflict with it, revealing there they
withstand attack from religionists
a harmony of mind, soul and spirit, and a who still think
that the liberal attitude is
new type of community relationship, which merely a kind of
permission for spiritual
requires the constant effort of faith and zeal separateness to
continue, without guidance,
to be maintained. The effort is the source without control
by the Father of all manof power and blessing in the Cause.
kind. As we encounter any universal issue,
For some years, local Assemblies have ar- even if in the
form of what might appear
ranged public displays of a Temple model, to be a trivial
local or personal matter, let
sometimes with a collection of Baha'i books us not disregard
the fact that these small
and pictures. Recently the National As- matters come to
prepare us to deal correctly
sembly has taken steps to provide nine Tem- with the same
issue on the largest possible
ple models, to be made from
carefully a scale later on. Indeed, the personal contacts
scaled and hand-carved original, and after of believers in
any local community actually
sending one of these models to Haifa, and involve most of
the fundamental problems
retaining one or two more for special dis- of the Cause in
its relation to the world.
play in national teaching activities, the re- Until these
contacts are truly universal, we
mainder can be purchased or rented by local are not prepared
to carry out the real mis-

Assemblies for their own use. The Temple sion of the Faith.

Trustees will approve any other model which The activities of Baha'i youth have conseems accurate and acceptable, and thus it tinued their rapid development. The orshould soon be possible to obtain the use of ganization of a public Symposium held in models in different size and of varying cost. such a large number of cities both here and

Two of the American believers have made abroad, and the publication of the youth arrangements for the publication of books quarterly, are notable achievements. They through non-Baha'i firms which have dis- moreover provide instruments for attracting tinct interest and importance for the Cause. and confirming non-Baha'i youth, and thus

"Portals of Freedom," by Howard Colby Ives constitute a unique aspect of our teaching has already been issued, and "The Gospel of Mary Magdalene," a novel by Juliet Thomp- work. fact, from an officer of the Na- It was, in

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tional Youth Committee that the National of Baha'u'llah to the Presidents of the

Assembly received the suggestion concern- American Republics may be transmitted to

ing the observance of the Twenty-Fifth An- them directly by believers already residing in

niversary of 'Abdu'l-Baha's American visit, their respective countries." "The Guardian

a suggestion which, as reported to local As- does not advise your Assembly to sell the

semblies in the form of definite plans in- Maiden property, as the Master has definitely

volving public meetings and special pub- stated in the Tablet which you have quoted,

licity, has aroused a most beautiful enthusi- to 'take care of that house, because the light

asm in all parts of America. of the love of God was lighted in it.' By

renting the house, the N. S. A. can for the Communications from the Guardian

present avoid the expenses entailed by its

Since the cablegram sent by the Guardian repairs and upkeep."

"The set of administo the last Convention, already mentioned,

trative principles Baha'i communities already

the following communications have been possess, together with
the text of By-Laws, are sufficiently
received during the current Baha'i year. elaborate, at the present stage
On April 10, 1936, the Guardian wrote of the evolution of the
Cause, and should not be over-developed
that he was sending a silk cloth embroidered by a mass of specific
with the Greatest Name, executed by Baha'i statements related to
secondary and excep-
Zoroastrian ladies of Bombay. It is to be tional cases."
"Regarding persons whose conshown to the friends at this Convention.
dition (i.e., mental condition) has not been
On May 7, this cablegram was received: defined by the civil
authorities after medical
"Deeply appreciate Assembly's determina- diagnosis, the Assembly
on the spot must
tion. High responsibility rests upon its investigate every case
that arises and, after
members. Tremendous effort required. consultation with
experts, deliver its verdict.
Praying unprecedented success." Such a verdict,
however, should, in impor-
On April 19, the Guardian conveyed the tant cases, be preceded
by consultation with
request of the National Spiritual Assembly the N. S. A. No doubt,
the power of prayer
of the Baha'is of Australia and New Zealand is
very great, yet consultation with experts is
that American believers contribute articles to enjoined by BahdVllah.
Should these ex-
The Herald of the South. perts believe that an
abnormal case exists, the
Replying to a cablegram asking for advice withholding of voting
rights is justified."
on whether the reprint of the Tablets of the And this
postscript, in the Guardian's
Divine Plan should contain any supplemen- hand:
tary material, such as oral statements which "I fervently hope
and pray that the year
were published in the original edition, the into which we have
just entered may be
Guardian on May 19 cabled: "Heartily ap- signalizedby fresh
conquests and unpreprove publication pamphlet. Advise publish
cedented triumphs in the teaching field
as preamble appropriate passages from within the United
States and beyond its

Gleanings and 'Abdu'l-Baha's Will regarding confines. A systematic, carefully conceived, importance teaching. Pamphlet's title left and well-established plan should be devised, (to) Assembly's discretion. Convention vigorously pursued and continuously explea addressed to American believers cannot tended. Initiated by the national represenachieve its purpose unless dauntless pioneers tatives of the American believers, the vanarise and, forsaking homeland, permanently guard and standard-bearers of the valiant reside (in) countries where light of Faith army of BahaVllah, this plan should receive (has) not yet penetrated. Cabling three the whole-hearted, the sustained and everhundred pounds as nucleus (of) special fund increasing support, both moral and financial, to be established (for) furtherance (of) this of the entire body of His followers in that exalted, highly meritorious purpose." continent. Its supreme immediate objective From a letter dated May 30, 1936, the should be the permanent establishment of at following passages are quoted: "The Guard- least one center in every State of the Ameriian hopes that as new centers are established can Republic and in every Republic of the in Central and South America, the Message American continent not yet enlisted under

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the banner of His Faith. Its ramifications within framework (of) administrative should gradually be extended to the European Order (so) laboriously erected, inspired (by continent, and its scope should be made to the) vision (of the) Temple edifice (so) include those countries, such as the Baltic nobly reared, galvanized into action (by the) and Portugal, States, Poland, Greece, Spain realization (of the) rapidly-deteriorating where no avowed believer has established world situation, (the) American Baha'i comdefinite residence. The field is immense, the munity should rise as never before (to the) task gigantic, the privilege immeasurably height (of the) opportunity now confrontprecious. Time is short, and the obligation ing it. Audacity, resolution (and) selfsacred, paramount and urgent. The Ameri- abnegation imperatively demanded. Impacan community must muster all its force, tientlyand prayerfully waiting."

concentrate its resources, summon to its aid Such a message
is an emphatic and final
all the faith, the determination and energies reminder that in
this teaching effort we may
of which it is
capable, and set out, single- not delay so long and proceed so slowly
as
minded and undaunted, to attain still greater during the years of
the Plan of Unified Acheights in its mighty exertions for the
tion for completing the structure of the
Cause of Baha'u'llah." House of Worship.
Here, in these words, lie the essence of all Concerning the teaching
plan reported to
plans and policies for the American believers the friends in the
June issue of BAHAI NEWS,
for years to come! Secondary matters must on July 28 the
Guardian, through his secresurely be considered only in the light of
tary, wrote: "The Guardian has read with
their contribution to the supreme goal, and keenest interest
the new statement adopted
not permitted to supersede the primary mo- by the N. A.
concerning teaching, and
S.

tive and the primary task. wishes me to assure
you ... of his most
In a letter dated July
5, Shoghi Effendi genuine appreciation of the steps that your
gave approval to a recommendation received Assembly is taking
for the expansion of the
from a local Assembly and reported to the teaching work
throughout America. He is
Guardian by the National Assembly con- praying for your
success from the bottom of
cerning the preparation of an exhibit of his heart."
Baha'i books, pictures and other material That same letter
explained the principle
which, once assembled, can be traveled from to be observed in
the preservation of Baha'i
city to city and used by the various local relics:
"Regarding the preservation of relics
Assemblies. associated with
'Abdu'l-Baha, the general
On July 27, this cablegram announced the principle should be that
any object used by
coming of Miss Root: "Beloved, indefatig- Him in person
should be preserved for posable Martha sailing New York (on

board terity, whether in the local or the national
the) Ber gens fiord. Feel certain (the) be- Archives. It
is the duty and responsibility
lievers will accord befitting welcome (to of the Baha'i
Assemblies to ascertain carethis) well beloved star servant of Baha'u-
fully whether such objects are genuine or
'llah." not, and to
exercise the utmost care and dis-
Three days later the following cablegram cretion in the
matter."
gave additional emphasis to the teaching It also conveyed
this advice in connection
work: with the holding of
public meetings at Nash-
"Entreat American believers ponder afresh ville:"The holding of
public meetings in
urgency rededicate themselves task complete that city should be
avoided only in case it
fulfillment Divine Plan. National Assem- would lead to grave
and very serious results.
bly's energetic leadership, careful planning Slight local
criticisms and unpopularity
ineffectual unless supplemented by vigorous should not act as a
deterrent. The issue (i. e.,
action by every believer, however humble, of race prejudice)
should be met squarely
however inexperienced. Time is short. Sands and courageously,
and an effort should be
(of) chaotic, despairing civilization steadily made to attract at
first the most cultured elerunning out. Founded on unity, under-
ment among the colored, and through them
standing so splendidly achieved, functioning establish contact
with the whites and the

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masses. Such individuals and groups, munity.
Shadows encircling sore-tried huwhether white or colored, who are relatively
man society noticeably deepening. World
free from racial prejudice, should be ap- crisis (is)
inexorably moving towards cli-
proached, separately if necessary, and an max, challenging
(the) torchbearers (of)
endeavor should be made to bring them to- Baha'i civilization
(to) scale loftier heights
gether eventually, not only on formal occa- (of) individual
heroism, (to) scatter more
sions and for specific purposes, but in inti- widely throughout

(the) length (and)
 mate social gatherings, in private homes as breadth (of the)
 American continents, (to)
 well as in formally recognized Baha'i centers. participate more
 strenuously (in) concerted
 "The summer schools provide a splendid effort
 organized by National, Regional
 setting and environment to which the best (and)
 local agencies dedicated (to the)
 element among the colored race should be prosecution (of)
 noble enterprise, (to) pour
 specially attracted. Through such association forth more
 abundantly (their) resources in
 prejudice can be gradually eradicated, and support (of the)
 Fund created for its fur-
 'Abdu'l-Baha's ardent wish fully realized." therance,
 (and) more determinedly
 resolve
 Then this statement in the Guardian's (to) conquer whatever
 obstacles might rehand: "I am eagerly awaiting the news of the
 tard its ultimate fruition. (The) Dawnprogress of the
 activities initiated to promote Breakers (in) previous age have on
 Iranian
 the teaching work within, and beyond the soil signalized
 by their acts (the) birth (of)
 confines of the American continent. The the) Faith
 (of) BahaVllah. Might not
 American believers, if they wish to carry out, American believers,
 their spiritual descendin the spirit and the letter, the parting
 wishes ants,prove themselves in turn capable (of)
 of their beloved Master, must intensify their ushering in on
 world scale the civilization of
 teaching work a thousandfold and extend its which that Faith is
 (the) direct source and
 ramifications beyond the confines of their sole begetter."
 native land and as far as the most distant The power which
 pours forth through the
 outposts of their far-flung Faith. The Tab- Guardian's
 successive messages seems overlets of the Divine Plan invest your Assembly
 whelming. Within the space of a few
 with unique and grave and
 responsibilities, months, his messages have traversed an area
 confer upon it privileges which your sister of significance
 which in the past would have
 Assemblies might well envy and admire. The reached through
 thousands of years. The inpresent opportunity is unutterably precious.
 tensity, the swiftness of these passing mo-

It may not recur again. Undaunted by the ments have no parallel in the recorded hisperils and the uncertainties of the present tory of mankind.

hour, the American believers must press on On November 2, the Guardian advised the National Spiritual and prosecute in its entirety the task which Assembly to extend to now confronts them. I pray for their suc- Miss Lidja Zamenhof a hearty welcome in cess from the depths of my heart." connection with her plan to visit America, and to take full The importance of Baha'i Archives was opportunity for advantage of this splendid teaching work. again stressed in a letter dated September 25, On November 5 the extending the scope of the but is essen- 1936: "The importance of the institution of formed that the Kurdish translation of "Batially to be found in the vast amount of his- haVllah and the New Era" had been torical data and information it offers both to confiscated by the authorities in 'Iraq, and requested to exert the present-day administration of the Cause, them returned and influence in order to have their circulation per- and to the Baha'i historians of the future." mitted. On October 29 this cablegram was re- The Guardian's ceived: "Overjoyed, unspeakably grateful letter of November 14 ap- American believers' signal response my proved the extension of the Committee on reiterated appeals. Inaugurated campaign Braille Transcriptions to include members in fraught (with) consequences involving im- other countries. This letter explained the Guardian's mediate destinies (of the) American com- contribution to the Teaching CURRENT BAHAF ACTIVITIES

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Fund as follows: "He feels that this is a mat- you are now conducting runs its full course and attains its final ter to be left entirely to the discretion of the objective, at its ap- pointed time, can its N. S. A. He believes that the continuous ex- world-encompassing benefits be fully penditure of a considerable sum to provide

apprehended or revealed.

for traveling expenses of teachers who are in American believers

need constitutes in these days the chief obligation to ensure the ultimate realization of the National Fund. An effort of these benefits.'*

should be made to facilitate, as much as possible, the extension of the teaching work by November 18, the Assembly, the extension of the teaching work by help was requested to give Shoghi Effendi a helping those who are financially unable, to connection with a house

reach their destination and once there to enter the Palestine Branch

courage them to settle and earn the means of National Assembly by of the American their livelihood." Siyyid Husayn

el-Husayn, a believer of

Answering a question as to the form in Haifa, a property

situated between the Bab's

which the successive "World Order" letters Shrine and the tomb of

the Greatest Holy Leaf. The title deed should appear when published as a book, this

was sent the next day, letter stated: "He prefers that you retain the title deed for two

separate titles of these letters, the full text of pieces of land donated by the wife of the late

which should be published in the order in Abbas-Quli, former

custodian of the Shrines on Mt. Carmel. The

which they have been written. As to the Guardian stated that

sub-captions, he leaves this matter to the discretion of your Assembly." Then followed the total area of the

approximately Palestine Branch was now

details concerning the changes to be made in 58,800 square pica,

every 1,600 square pica, equaling 919 square

the revised edition of the Esslemont book. metres. The letter concluded with these words, in The letter dated March

2, 1937, referred to the Guardian's

the Guardian's hand: "I cannot allow this translation of the three daily obligatory

communication to be sent without additional prayers, which were ening a few words in person and stress afresh

closed, and stated that the first installment of his translation of

the significance of the undertaking in which

prayers and meditations
 the entire Baha'i community has embarked. of BahaVllah would soon
 be sent. The
 The promulgation of the Divine Plan, un- names of a Baha'i
 family who have settled
 veiled by our departed Master in the darkest permanently in Buenos
 Aires, moving there
 days of one of the severest ordeals which hu- from Aleppo, Syria,
 were also given, that the
 manity has ever experienced, is the key which American believers may
 extend cooperation
 Providence has placed in the hands of the in their teaching work.
 American believers whereby to unlock the The Guardian's love
 for the faithful bedoors leading them to fulfill their unimagin-
 lieverswas ardently expressed in two cableably glorious destiny. As the
 proclamation grams received in recent weeks. On March 4
 of the Message reverberates throughout the this message was
 received: "Assure dear Lunt
 land, as its resistless march gathers momen- ardent prayers,
 profound attachment. Extum, as the field of its operation widens, and
 tend every possible assistance." This came in
 the numbers of its upholders and champions reply to the Assembly's
 cablegram reporting
 multiply, its potentialities will correspond- the news of his serious
 illness and the hospital
 ingly unfold, exerting a most beneficent in- treatment that had been
 arranged.On April
 fluence, only on every community
 not 14 came this message: "Distressed
 sudden
 throughout the Baha'i World, but on the im- passing dearly beloved
 Dr. Bagdadi. Loss
 mediate fortunes of a travailing society. The inflicted (upon)
 national interests (of)
 repercussions of this campaign are already Faith irreparable.
 His exemplary faith, auapparent in Europe, India, Egypt, Iraq and
 dacity, unquestioning loyalty (and) indeeven among the sorely-tried
 communities in fatigable exertions (are) unforgettable.
 Ad-
 Iran and Russia. The Faith of God is gain- vise Baha'i communities
 (of) Chicago (and)
 ing in stature, effectiveness and power. Not surrounding regions
 hold befitting gathering
 until, however, the great enterprise which (in) Temple for which
 he so valiantly (and)
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 devotedly labored. Ardently praying for plied to the local

Assemblies through the new
him and bereaved family." monthly bulletin.

7. It has been felt desirable to reprint in
Plans and Policies BAHAI NEWS those passages from Shoghi
The formation of teaching agencies em-
which set forth the
Effendi's general letters

bodying regional, national and inter-Ameri- fundamental
teachings.

can activities, as outlined in BAHAI NEWS 8. After
consultation with the Teaching

for June, 1936, was not a plan but merely a Committee, a number
of steps were taken in
tool or instrument intended to establish fa- order to clarify
certain questions, as folcilities for increased individual action and
lows:

more efficient collective efforts. Aside from A. Teachers

visiting new areas should
its usefulness such projects are but passive have a proper
letter of credentials.

blueprints. What is always needed are the B. Such teachers
should be provided with

builders who can turn the blueprint into an a list of
questions to fill out and return

actual edifice. That this preliminary method to the National
Teaching Committee,

of uniting the American Baha'i community that valuable
information may be sefor its international teaching task has ac-

cured and made available to other
quired dynamic life and vigor seems evident teachers
visiting the same area.

from the Guardian's expression of happiness C. The placing of
books in Public Libraalready mentioned. The detailed facts will

ries by traveling teachers in a new area

be presented to the delegates and friends by is an
expense coming under the Teachrepresentatives of the Teaching
Committee ing budget. The budget of the Liat a later
session.

brary Committee is for
use in placing

To summarize the rulings and statements books through the
local Assemblies.

made by the National Assembly this year, D. Budgets of cash
and also of free literathe following subjects are cited:

ture have been given the National and
The Assembly feels that it is not able to

1. Regional Teaching

Committees. Such funds are not pass upon the merits of charts and similar intended to finance material which contain elements of fact not teaching activities of local Assemblies. E. As reported subject to confirmation in the Baha'i Writ- in BAHAI NEWS, a distinctions. tion has been made between public and non-public 2. A form has been provided for use teaching activities. In areas outside when new Spiritual Assemblies are estab- the jurisdiction of local Assemblies, lished by joint declaration of exactly nine teachers holding public believers. meetings are to have recognition and 3. A form of bequest has been reported in approval from the National or Re- gional BAHAI NEWS for use by believers desiring to Teaching Committee. provide for the Cause in their will. F. Local Assemblies and individual teach- 4. The cooperation to be extended to ers, when announcing the Cause in Baha'i authors was reported in BAHAI NEWS public programs, should make use of the terms last fall. used by 'Abdu'l-Baha or the 5. The Historical Record Cards will not Guardian as the description or title of the Faith. be made a permanent and continuous form of information. The supply of cards has G. Requests for funds to meet traveling and other been exhausted, and those which have been received constitute a most interesting source come to the National Assembly in the form of of information concerning the membership recommendations by the Naof the American Baha'i community at the tional or Regional Teaching Commit- present stage of its existence. tee and not directly from individual teachers. 6. An improved form of monthly Finan- 9. On receiving cial Report, in which the status of the total propriety of using a question concerning the annual budget is carried forward from

parts of a prayer and not
month to month, has been adopted and sup- the complete prayer
in compilations, it was

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recorded that excerpts can be taken from should be arranged
within the Baha'i comprayers provided that the meaning is not
munity, for the basis of the community is
changed, the fact that it is only an excerpt is conscience and not
external law.

made clear, and the reference to the source is

American Teacher* Abroad

given in each case. This applies particularly
to Study Outlines.

From time to time, as

letters and reports

10. The matter of the residential qualifi- are received, the friends
are made acquainted

cation of believers has been interpreted, to with the activities
of our co-workers who

remove the ambiguous situation existing live or travel in

other lands. Indeed, these

where believers reside in one established com- activities have become
so important and far-

munity but hold their voting right in an- reaching that it has
been felt advisable to inother, adjoining city.

clude this subject in the Convention agenda.

11. The publishing of Baha'i compilations During the current Baha'i
year, the Amerithrough non-Baha'i firms has been clarified can

believers abroad have been: Martha L.

ani reported through BAHAI NEWS.

Root, Agnes Alexander,

Clara and Adelaide

12. The Temple Trustees wish to approve Sharp; Marion Jack, Charles
and Helen

all models of the Temple before they are sold Bishop, Mark Tobey,

Lorol Schopflocher,

or publicly displayed, and to have the sale Gita Orlova, Siegfried

Schopflocher, Frances

arranged through the Trustees.

Stewart, Elizabeth

Pilkington, Leonora

As this secondary material on administra- Holsapple, Louis and

Louise Gregory, Nellie

tive matters is not readily available, scattered S. French, Edward and

Loulie Mathews,

as it is through different issues of BAHAI Amelia B. Collins, Lena
Gutbarlet, Mrs.

NEWS, and in the Minutes of the National Jeanne Bolles, Isabel

Dodge, and Beatrice

Spiritual Assembly, a compilation has been Irwin. Of such believers Baha'u'llah has made and published under the title of said: "They that have forsaken their country for the purpose of "Baha'i Procedure," which codifies the state- teaching Our Cause for the purpose of these shall the Faithful Spirit strengthen

adopted over a period of years. With this through its power." We admire and appreciate their services. We long for greater material has been incorporated passages from the Guardian's letters setting forth the fun- capacity to promote their plans. fundamental principles of Baha'i administration and his explanation of the Baha'i attitude on In Memoriam

important current issues. The publication is Year by year the true American Baha'i in the form of loose leaf sheets, perforated to pioneers those who founded the Faith on this continent are place in any ring binder of standard letter- removed from our ranks head size. and raised to the higher station of service in A vast amount of detail would be spared the Kingdom unseen.

The passing of such workers as Paul K. to the meetings of the National Assembly, Dealey, Mary Hanford Ford and Dr. Zia and doubtless also to local Assemblies, if the Bagdadi within the past believers will acquaint themselves with this few months brings us a sense of personal loss and reminds us that secondary administrative material. An en- those who remain bear a greater responsibility lightened public opinion within the Baha'i in attempting to concommunity is our best safeguard against im- firm their like and restore their qualities of proper action or unsound attitude, and no faith to the workers on earth. Our prayers accompany amount of centralized authority can be a who these spirits have fulfilled substitute for a community which has be- their mission in the body and now go to their reward. come thoroughly informed. We may well

bear in mind also the Guardian's view, already reported, that care should be taken not to develop the secondary material at the expense of the primary aim of the Faith. Our ideal should be to arrive at conscious knowledge and right attitude on how matters of deeds by trustees composed of members of

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the National Spiritual Assembly. This year, for the first time, a general survey has been made of the five Baha'i Trusteeships, and this survey is to be presented as a report to the National Spiritual Assembly. The report is a matter of distinct interest and importance, because the work of these Trusteeships has come to sending \$1349, being \$19 substitute a large part of the responsibility of American Assemblies the National Assembly, and a considerable strengthening new tie bindasset not merely as Baha'i property but as institution of instruments of teaching. It is as believers learn this modest contrihow to combine true efficiency in practical will be accepted as token (of) everaffairs with their spiritual activities that we increasing devotion and unity (of) Ameriattain the balance of character, action and devotion distinguishing the religious life of BahaVllah." this new age.

On April 5 was received the Guardian's response: "Accept. Deeply touched (by) The Guardian's Marriage American believers' spontaneous expression

We come now to that event which has devotion to crowning brought such depth of joy to all Baha'is World Order (of) Baha'uthroughout the world and forms the great 'llah. Noblest contribution individual beclimax of this Baha'i year the Guardian's lievers can make at this juncture to conse-

As the believers properties like the Bosch Summer School are binding them to so Faith." On April 3, the American Baha'is: gratitude, we are each from seventy-one for immediately

marriage.	crate newly acquired tie
is to promote with	
On March 27 this cablegram was received:	added fervor unique plan
conceived for them	
"Announce Assemblies celebration marriage	by 'Abdu'l-Baha."
beloved Guardian. Inestimable honor con-	Any comment would
Hbe unbecoming, for	
ferred upon handmaid of BahaVllah Ruhiy-	this historic event
will forever be enshrined	
yih Khanum Miss Mary Maxwell. Union of	for Baha'is in the
Guardian's own words.	
East and West proclaimed by Baha'i Faith	In conclusion, one of
the prayers newly	
cemented." (Signed) Ziaiyyih, Mother of	translated by Shoghi
Effendi is offered up in	
the Guardian.	appeal that the Holy
Spirit may penetrate	
The following acknowledgments were ca-	the soul of every Baha'i and
confirm our	
bled immediately by the National Assembly.	steadfast unity on the
field of action.	
To Ziaiyyih Khanum: "Assemblies will re-	"Glorified art Thou,
O Lord our God! We	
beseech Thee by Him	Who is Thy Most
joice your heart-stirring announcement.	Beseech divine blessings."
Great Name, Who hath been sorely afflicted	
To Shoghi Effendi: "Joyously acclaim his-	by such of Thy creatures as
have repudiated	
toric event so auspiciously uniting in eternal	Thy truth, and Who hath
been hemmed in	
bond the destiny of East and West."	by sorrows which no
tongue can describe, to	
On March 30, this message came from the	grant that we may remember
Thee and, celebrate Thy praise, in these days when all have	
Guardian: "Deeply moved your message. Inturned away from Thy beauty, have	
disputed	
stitution Guardianship, head corner-	
(of)	with Thee, and turned away
disdainfully	
stone (of the) Administrative Order (of	
from Him Who is the Kevealer of Thy	
the) Cause (of) BahaVllah, already en-	Cause. None is
there, O our Lord, to help	
nobled through its organic connection with	
Thee except Thine own Self, and no power	

(the) Twin Founders (of the) Baha'i Faith, to succor Thee save
Thine own power.

is now further reinforced through direct as- tr
We entreat Thee to enable us to cleave
society with West and particularly with
steadfastly to Thy love and Thy remem-
(the) American believers, whose spiritual brance. This
within our power,

is, verily,
destiny is to usher in (the) World Order and Thou art the One
that knoweth all that
(of) Baha'illah. For my part (I) desire is in us. Thou, in
truth, art knowing, ap-
(to) congratulate community (of) Ameri- prised of all.

Deprive us not, O our Lord, of
CURRENT BAHAI'F ACTIVITIES
the splendors of the light of Thy face, whose sive waves of
persecution both ecclesiastical
brightness hath illuminated the whole earth. and secular have
failed to disturb in their su-
No God is there beside Thee, the Most Pow- blime faith. For
ourselves, however, we have

erful, the All-Glorious, the Ever-Forgiving"
assumed that such conditions could never
Yours faithfully, arise, relying upon a greater prevalence of

National Spiritual Assembly public enlightenment or tolerance and upon
HORACE HOLLEY, Secretary. the historical tradition of
the separation of

By:

church and state. When, therefore, word
came that the sacred Faith of Baha'u'llah
1937-1938 had been denounced and its institutions
and

Dear Baha'i friends: meetings forbidden
in the very heart of Eu-

This, the Thirtieth Annual Convention of rope, we could not
but realize the instability

and impermanence of all things dependent
American Baha'is, establishes a considerable
extension of the principle of consultation as upon human will and
aim, and the need for a

great deepening of faith in our own inner
applied to our national Baha'i affairs. By
lives and a reconsecration to the unity of our
the increase in the number of delegates, the
spiritual community. The increase in the

Baha'i community has utmost representation
number of delegates thus may be appreciated
in the annual meeting. The Convention can,
as no mere
arithmetical change, but a
therefore, fully and faithfully reflect the
strengthening of the very foundations of the
spirit and action of the body of the believers
administrative order in America.

and, as the Guardian stated, constitute a firm This reference
to the Guardian's protection for the organic Baha'i institution
tive action during the current year brings us
it is called upon to elect.

to another subject vitally connected with the
It is for lack of this principle of consultation springs of our faith
his translation of

tion, whose roots draw sustenance from Di-
"Prayers and Meditations by Baha'u'llah."

vinely revealed truth, that the civilizations Here, indeed, in the
devotional realm in the

and cultures of the non-Baha'i world have
outpouring of the Holy Spirit exists that
during this past year suffered further disinte-
can alone transmute the

gration. Mass feelings and needs, divorced Divine Elixir which
nature into pure gold. base metal of human

from the spirit of oneness, seek in violence This bounty has been
given us at the crucial

under misguided leadership a solution of hour of need.

Only as we enter into the new heaven of His Spirit
problems which but augments their difficul-

can we live and strive free from the subtle

ties and destroys their basis. There is not one misguided world.

or brutal influences of a
active Baha'i teacher who will not testify to unity of spirit and
Our purity of aim, our
the fact that individual souls are more recep-

activity, must realize this
tive to the Message of Baha'u'llah than ever new heaven upon
earth. Ail else is subsidiary before, driven from their former allegiances

ary to that victory in the realm of heart and
by the realization that whether
societies, spirit.

large or small, which are imbued with suspi- It is,
moreover, no coincidence of material
cion or prejudice, hatred or fear, offer no ref- fact but another

working of the higher Will
 uge to the conscious human being in this age. which during the
 same Baha'i year presents
 Far more than any eloquence, the deeply- us with the
 Guardian's "World Order" letlaid, providentially protected unity of the
 ters in book form. For this work is the ex-
 Baha'i body itself stands as the visible proof pression of the
 Guardianship itself, a degree
 that religion has been renewed by God's will. of consecration and
 inspiration to which
 The most dramatic, the most moving evi- none other can attain,
 and the view of truest
 dence of the degree to which the world has wisdom upon the
 present condition of the
 turned away from the Path of Truth can be world and the future
 of Bahi'u'llah's Faith.
 found in the Baha'i history of this current There is
 consequently a direct tie for us in
 year. We believers of the West have long our present
 development between the book
 admired the heroism and steadfastness of our of prayers and
 meditation and the Guarfellow-Baha'is in the Orient, whom succes-
 dian's letters dealing with the character and
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 evolution of the Cause. For our under- powers of the Holy
 Spirit have been set in
 standing of and our loyalty to the latter motion and a
 foundation laid for the mighty
 must be taken to represent the extent to victory to be
 realized by 1944.
 which the spirit of devotion has truly en- 1. A
 pledge of \$100,000 was made at the
 tered our lives. For the first time in recorded Convention.
 history, revealed religion has combined and 2. We were
 informed that the Guardian
 united the regeneration of the inner life with wished a special
 committee of technical exa social program fulfilling human personality
 perts to make a thorough study of the projin all degrees. No longer
 can piety and de- ect, involving consideration of all available
 votion assert ways of action or attitudes of contractors and the
 costs and contractual
 thought as justification of anti-social forms elements of each
 successive stage in the work.
 of life. The Baha'i knows well that he will 3. The
 incoming National Spiritual Asnot evolve spiritually if he spends his whole
 sembly issued, as an insert to BAHAI NEWS
 time in isolated prayer without association of June, 1937, the

items of the annual Budwith other believers. He knows well that the
get and an explanation of the first portion of
end of worship today is not solitude on the mountain. He knows that he is not free to
committee reported its

the Seven Year plan.
4. The technical

invent his own cosmic or social philosophy to findings at the
meeting of the National Asexpress a personal and subjective
religion. sembly held on August 28, 29 and 30, and
The religious life in this age can be lived un- after consultation
with the committee and
der guidance, and the fears or ambitions se- with Mr. John J.
Earley a contract was
cretly cherished in the soul have their healing placed for the
ornamentation of the gallery
as we forget ourselves in the task of estab- section. Mr. Earley
began the work at once,

lishing the World Order of Baha'u'llah. and the progress
report dated April 6, 1938,
conveyed the following information: "On

The Twofold Task March 25, the first car Was shipped
from the

The plans and achievements of the current Earley Studio and
arrived at Wilmette, Illi-
Baha'i year were born of the Guardian's mes-
month. This car connois, the last of the

sage to the last Convention and the deep and tained contractors'
equipment, reinforcing

abiding response that message evoked. "Dual steeland the wooden
molds for the placing
gift Providentially conferred (upon) Amer- of the ornamentation
that will be poured at

ican Baha'i community invests recipients the building. On
March 28, the second car

with dual responsibility fulfill historic was shipped from
Rosslyn, Virginia. This
mission. First, prosecute uninterruptedly car contained 54,000
pounds of crushed

teaching campaign inaugurated (at) last stone and sand to be
used in the pouring of
Convention in accordance (with) Divine the ornamentation at
the building; 28 (fin-
Plan. Second, resume with inflexible de- ished) columns, 51
imposts, 2 sections of
termination exterior ornamentation (of) en- cornice

ornamentation and 2 sections of wintire structure (of) Temple. Advise ponder
dow band ornament.

message conveyed (to) delegates (through) "The original clay
models were completed
esteemed coworker, Fred Schopflocher. No by the sculptor
during the early part of the
triumph can more befittingly signalize ter- month (March). The
plaster models were
mination (of) first century (of) Baha'i era being completed
during the latter part of the
than accomplishment (of) this twofold month; the carving
of the surfaces of the
task. Advise prolongation (of) Conven- plaster cast of the
pylons will be completed
tion sessions enable delegates consult
(to) during the early part of April.

Similarly the
National Assembly to formulate feasible plaster casts for
the spandrel ornamentation
Seven Year Plan (to) assure success Temple at the corners of
the main arches will be

enterprise. No sacrifice too great for com- completed during
April. . . Work will

munity so abundantly blessed, (so) repeat- continue
uninterruptedly at the Temple, and
edly honored." will be in full

swing by the end of the month
In the clear light of this call to action and and during the
forthcoming Annual Consacrifice let us trace the steps by which the
vention." The engineering supervision of

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Temple construction has been carried out by an inescapable,
well-nigh staggering responsi-
Mr. McDaniel without cost to the Fund. bility rests on
America, its one chief remain-

This is a truly gratifying and inspiring ing citadel. Who
among its stalwart defendrecord of progress, for it means that before
ers will arise, untrammelled (and) unafraid,
the end of 1938 or soon after all units of the to implant its banner
in those States, prov-

gallery section will have been placed upon incies (and) Countries
where its standard is
the Temple, and the unique effect already still unhoisted?

Entreat afresh American
 achieved by the dome and clerestory sections community heed vital
 urgency (of) my imwill be vastly enhanced.
 passionate plea (and) spur efforts bring
 The Guardian's joy on learning of the speedy termination (of)
 first Stage in evolu-

plans reported to the friends in June was ex- tion (of)
 important (a) phase of dual
 so

pressed in the following cablegram: "Im- task they have so
 enthusiastically shoul-

measurably gratified National Assembly's in- dered."
 itial step presentation Seven Year Plan . . . The progress of
 the teaching work carried
 redirect with added force nationwide appeal on during the year
 cannot be reported as defito entire community insure uninterrupted
 nitely as the developments in Temple concompletion first unit and
 accumulation suffi- struction. The activities of every commitcient
 funds enable placing without delay tee, every Assembly,
 every group and of
 final contract." His approval of the tech- individual believers
 from day to day have
 nical committee's recommendations was re- their direct relation
 to the promotion of the
 ceived on September 2: "Approve commit- Faith. Thus, for
 example, one should not
 tee's decision. Place contract immediately." overlook the work
 of the Committee on

As we consider this development of the Braille Transcriptions
 which brings light to
 Temple work, and recall the fact that the the eye of the soul,
 nor the achievements of
 1937 Convention resolved to rededicate it- the Summer
 Schools, nor the special opporself "to the achievement of the holy task
 tunities resultingfrom the program mainbefore the end of the first
 century of the tained by Miss Zamenhof, Orcella Rexford
 Baha'i era," we should be profoundly grate- and others, many
 details of which come to us
 ful for the conditions of complete unity and in the periodic
 reports of the Teaching Comcontinuous guidance under which the tre-
 mittee and in the annual reports just pubmendous undertaking has begun.
 Nothing lished in BAHAI NEWS.

could testify more strongly to the general That each
 established Baha'i community
 progress of the Baha'i community than the should undergo

continuous growth in numcertitude prevailing now in contrast to the
bers as well as in experience and capacity
hesitation and uncertainty which accompa- must be assumed. The
spiritual reinforcenied the launching of the first "Plan of Uni-
ment augments miraculously from year to
fied Action" in 1926. year, and upon that

rising tide even a small
The arena of social confusion and fear in and fragile craft will
dare to leave its moorwhich this concentration of Baha'i faith and
ings. There are, however, certain fixed
energy has proceeded was once more inter- standards which can
be applied to the progpreted for us by the Guardian in his cable-
ress of teaching each year: first, the formagram dated August 4, 1937:

tion of new Spiritual Assemblies, and second,
"Much heartened (by) compelling evi- the establishment of
groups in new areas. At
dences accelerated speed with which teach- the date of this
writing, nine local groups
ing campaign inaugurated throughout Amer- are authorized to
form an Assembly on April
icas (is) now progressing. ... In a world 21, and one former
Assembly may be re-

perilously near cataclysmic convulsions des- established. This is
truly a notable record.
tined experience, at a time when forces of Such a result cannot
be achieved without
repression are launching their assaults and the most vigorous
action on the part of the
conspiring (to) undermine foundations (of) National and Regional
Teaching Commitmost powerful strongholds (of) Faith (of) tees,
traveling teachers and, in the case of
Baha'u'llah in land of its birth and in heart such centers as
Oklahoma City, a most imof both Asiatic (and) European continents,
pressive response to the Guardian's call for

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pioneers. The essential characteristic of turity is near
or remote in time, the outcome
teaching work at present is its quality of ac- is inevitable,
and consequently the basis for
celeration. A decade passed from 1912 to that further
development must be laid as

1922 when, separated from the Master by soon as
possible.
the War and then bereft by His ascension, American
believers who have served under
the American Baha'i community struggled the

Inter-America Committee in foreign
to maintain its place. Under the Guardian
Beatrice Irwin, Eve Nicklin
there followed a remarkably brief period of
Stewart. Louis Gregory's
readjustment to the Administrative Order,
Haiti belong partly to this and
and the progress of Temple construction has
record of last year. Miss Nicksymbolized that
acceleration lin proved that a believer with professional
which will surely increase each day until the
establish herself financially in
World Order is firmly established. Already
but unfortunately found
our teaching area is the Americas and not the
had established herself in
United States and Canada alone. Already we
residence as a foreigner had
are acquiring experience in dealing with
untenable. As reported in April,
problems of language, nationality and cul-
NEWS, an active group has
tural differences which contains the poten-
Mexico City, and the election
tiality of the universal outlook of world
Assembly in that capital of a
citizenship. The sphere of our collective re-
people was authorized by the
sponsibility has been extended by Shoghi
Here, indeed, is an event of the
Eflfendi to fill that vast social area to which
significance. A Spiritvial Assembly
Baha'u'llah extended His gaze and upon
can only be realized as the
which He laid His blessing when He revealed
a bridge that will eventually
that Tablet addressed to the "Rulers of
the Baha'i Order all the na-
America, and Presidents of the Republics
peoples of the New World.
therein." American
believers residing in other lands
But the forward movement also has its are: Leonora
Holsapple, in Bahia, Mrs. Clara
tests requiring us to examine the character of Sharp and

Adelaide Sharp in Tihran, Marion	
our community life from time to time. The	Jack in Sofia,
Mrs. Isobel Stebbins Dodge	
Assembly Roll this year omitted Santa Bar-	in Peru, Bertha
Matthisen in Europe, and	
bara, Akron, Rockford and Rochester, while	Martha Root, now
in India. During the	
adding the new Assembly of Jersey City.	year, Mr. and
Mrs. Maxwell returned from	
The Guardian's message, sent through Mr.	Haifa, Agnes
Alexander returned from Ja-	
Schopflocher, calling upon local Assemblies	pan, Mrs. Louise
Gregory from Belgrade,	
to incorporate, acquire capacity for handling	Mrs. Rouhanghiz
Bolles and Miss Bolles	
practical affairs, and place themselves in a	from Europe, Mr.
and Mrs. Charles Bishop,	
position to receive endowments, has resulted	Mrs. Annie Romer
and Mrs. Gita Orlova	
in a great increase of legal incorporation.	from England and
the continent of Europe.	
The necessary papers have been worked out	Miss Margaret
Lent, after serving at the Inby the Assemblies of Cleveland, Kenosha,	
ternational Baha'i Center in Geneva, Switz-	
Racine, Milwaukee, Seattle and Minneapolis,	erland, has
again established herself in the	
and those submitted by Binghamton and	United States.
Let us pay homage to these	
Boston are in process at the present time.	devoted Baha'i
workers for their significant	
Perhaps we have not yet fully realized the	services to the
Faith. Mark Tobey, member	
power and importance of a local Assembly	of the National
Spiritual Assembly of the	
in the maturity of its development. To-	British Isles,
is now in the United States for	
gether they will in future control far more	a visit of some
months.	
property than the National body of Trustees.	Direct or
indirect fruits of their activi-	
Each will have its House of Worship and ac-	ties are: the
institution of Summer Schools	
cessory buildings; each will maintain facili-	in Iran and
England, the formation of a	
ties for education and the humanitarian	Baha'i group in

Budapest, and extensive
functions of the Faith. Whether that ma- publicity as
well as the quickening of the

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spirit of faith in many European countries, invitation extended by
the National Spiritual
South Africa and the Orient. Assembly and
warmly endorsed by the
Mr. and Mrs. E. R. Mathews returned Guardian. Her
distinguished services have
after an extensive journey, during which been shared with
the Esperantists. Miss
Mrs. Mathews established distribution or Zamenhof has held
Esperanto classes so far
reference centers for Baha'i literature in Rio in New York,
Philadelphia and Detroit, under Janeiro, Cape Town, Johannesburg, the
under the auspices of the local Esperanto
Seychelles Islands, the Islands of Java and groups but with the
cordial cooperation of
Bali, Manila and the Island of Zangopango, the Baha'i Assemblies.
She has made a number of the Philippines. ber
of direct Baha'i addresses and in her
Although Siegfried Schopflocher's teach- Esperanto contacts has
turned many to coming work in the Orient was carried on last
consideration of the Baha'i Faith. The plans
year, a picture of the results, in the form of made with her by our
Committee on Uninewspaper and magazine clippings, was not versal
Language call for meetings in Lima,
available when last year's annual report was Ohio and a class in
Esperanto at Green Acre
prepared. These clippings and programs re- in July. These
Esperanto classes are not only
veal a most impressive public presentation for beginners but also
they are to prepare
of the teachings before many audiences. It Esperanto students to
become proficient
is
hoped that copies will be made available teachers. This honored
guest emphasizes
for the scrapbooks maintained by the Pub- the truth that a
believer who becomes tech-
licity Committee. nically expert in any
branch of knowledge
Between August 18 and October 4, 1937, or activity based on
idealism, thereby opens

Mrs. Nellie S. French served the Cause in a door by which the teachings of Baha'u'llah

Honolulu, New Zealand and Australia, find- may enter the consciousness of some large ing many opportunities for interviews and special group. Perhaps we have not sufficient publicity and responding to the call of the ciently realized the degree to which Baha'is Baha'i communities for public meetings. An are expected to acquire knowledge and an interview was given over the radio at Mel- tain capacity in fields outside as well as

bourne. within the Cause.

The Esperantists, in- The powers of the spirit seem to accom- spired by their founder, Dr. Zamenhof, are pany Martha Root wherever she goes. Sail- idealists who have already asserted their coming from San Francisco, May 20, she visited ceptance of one of the laws revealed by the Honolulu believers and after effective Baha'u'llah. Those present at the Convention teaching work in Japan, she arrived at tion will surely wish to meet and greet this

Shanghai immediately prior to the military honored fellow-believer and co-worker, Lidja invasion and attack upon that city. Sent Zamenhof, translator of Baha'i books into Esperanto and Baha'i to Manila with other American citizens for speaker at a number of International safety, Martha there experienced the great International Esperanto Congresses in recent

earthquake. Undaunted, she proceeded to years. India and Burma, and for many months has The American Baha'i community has realized how much carried out a most extensive program ar- of the Seven Year Plan ranged by the Baha'i Assemblies. We un- has come into the realm of possibility derstand that the Guardian wishes her to through the donation of \$100,000 to the continue serving in India until the fall of Fund. The Fund has also this year received 1938. another munificent

gift of \$25,000. Our Baha'i properties have Another teaching work achieved by an Baha'i properties have likewise been consid- erably extended American believer in the foreign field re- through the generous gifts

sulted from Mrs. Joel Stebbins* visit to Peru of a number of American believers.

during the summer of 1937, where, with Roy Wilhelm's original gift of property at West Englewood, her daughter, important contacts were made. blessed by the Unity Feast

Miss Lidja Zamenhof, daughter of the held by the Master in 1912, has been exfounder of Esperanto, has been in the United States since September, 1937, arriving on him toward the end of the last Baha'i year,

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and by two lots transferred to the Trustees ment (of) Faith (of) Baha'u'llah (in the)

by Mr. and Mrs. Walter Goodfellow. The American continent."

Bahd'i Summer School at Geyserville, the Gratitude for distinctive and important monument to the ardent love of Mr. and services to the Cause impels special mention

Mrs. John Bosch, has been greatly enriched of the passing of Mr. Thomas Collins, whose

by the new and beautiful dormitory pre- name will ever be associated with the Amersented by Mr. and Mrs. Thomas Collins. The ican Pilgrim House at Haifa and with the

Green Acre property has been extended and Hall and dormitory at the Geyserville Sumconsolidated by the acquisition of the so- mer School, though he was not enrolled officalled Ball cottage and land given by Mr. cially as a Baha'i.

and Mrs. Siegfried Schopflocher. Its facilities have furthermore been considerably de-

Communications from the Gttard/an

veloped by Mrs. Florence Morton's donation Our knowledge of the Bah'i teachings,

of the new Baha'i Hall and the accommo- and our capacity to act under guidance, have

dations added to the Inn and two of the ad- been enriched and stimulated by a number

joining cottages. The publication cost of of letters and cablegrams from Shoghi Efthe Guardian's translation of "Prayers and fendi, some of which have already been cited

Meditations by Baha'u'llah" was also met by in this report.

Reviewing now their puba generous and loving gift offered by an lication in BAHAI NEWS, Nos. 108 to 115,

American Baha'i. we have:

In the model produced by John J. Barley Shoghi Effendi's cablegram to the 1937 Convention. we have our first glimpse of the Baha'i House of Worship as it will appear with His interpretation of Baha'ullah's law on completed external decoration, and scaled to daily obligatory prayer. the proportions of the present structure His explanation of the command concern which represents an alteration made by Mr. ing daily work.

Bourgeois, at the direction of 'Abdu'l-Baha, An observation and direction with referin his original design. Twenty reproduc- ence to teaching in the Southern States. tions of the model have been obtained. Of Plea for complete rededication to the these, one was presented to the Guardian, ideals of the teaching campaign during the one is for exhibit in Temple Foundation observance of the Twenty-fifth Anniversary Hall, several have been transferred to the of 'Abdu'l-Baha's visit to America.

Teaching Committee for temporary travel- The cablegram received April 5, 1937, acing exhibit by local Assemblies and groups, cepting the donation made by the National Assembly for all and models have been purchased for perma- Assembly for all local Assemblies "for imnent exhibit by the Spiritual Assemblies of mediate strengthening new tie binding American Baha'i New York, Chicago, San Francisco, Los An- s to institution of the geles, Montreal and Buffalo. The model sent Guardianship." Shoghi Effendi in his accepto Montreal was a gift from Ruhiyyih Kha- tance declared: "Noblest contribution indinum to the local Baha'i community. Other vidual believers can make at this juncture

Assemblies are urged to consider the desira- ... is to promote with added fervor (the) Temple model, which bility of possessing a unique plan conceived for them by 'Abdu'lform and appearance so clearly depicts the Baha." of the House of Worship and thus creates Published after the 1937 Convention also visible evidence of the universal significance were the Guardian's words concerning Dr. of the Faith. Zia M. Bagdadi: "His exemplary faith, au- On August 30, 1937, the members of the dacity, unquestioning

loyalty, indefatigable

National Assembly gathered at the grave of
unforgettable."

Alfred E. Lunt in Beverly, Massachusetts, by
message to the incoming

request of the Guardian, whose cabled mes-
sage received August 16 declared: "Future
June 4, 1937, containing

generations will appraise his manifold out-
"the twofold task they have

standing contributions to rise and establish-
will, if carried out in time,

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release the potentialities with which the disobedience to
the Manifestation of God,

community of the Greatest Name has been especially the

violation enacted by Muhamso generously and mysteriously endowed by
mad- Ali, son of Baha'u'llah.

Abdu'l-Baha."

Whenever the

Guardian's letters to the

An explanation of the Baha'i attitude National Assembly
contain passages of gentoward Esperanto.

eral instruction and interest, they are re-

The cablegram of July 4: "Immeasurably ported to the entire
community, and such

gratified National Assembly's initial step references are
found in BAHAI NEWS of Jan-

presentation Seven- Year Plan" and setting uary, February and
April, 1938. The exforth five successive steps upon which its

planation of the Baha'i attitude on pacifism,

successful operation depends. on the matter of

reproductions of the Mas-

The cablegram of August 4 pointing out ter's likeness, on
Baha'i music and on his

the "inescapable, well-nigh staggering re-
progress of the Plan may be

view of the

sponsibility" resting upon America and ap-
pealing for individuals to arise, "untram-

found therein.

Shoghi

Effendi's letter of November 25,

melled and unafraid, to implant its banners 1937, which

developed the theme of the inin those States, Provinces and Countries

creased number of delegates, was published

where its standard is still unhoisted," con-

in February, 1938.

The challenging issues

cluding with a moving appeal that we heed with which the American believers as a body are now being afresh the vital urgency of his impassioned confronted were outplea. lined in his own words as postscript to that letter, and no doubt On September 2 was received the cable- the believers have given gram approving the recommendations of the these words their most careful attention. We were Technical Committee and directing that the informed in the body of that same letter that Temple contract be placed immediately. the details of the adminis- trative order have The October, 1937, issue of BAHAI NEWS been sufficiently devel- reported the Guardian's statement that oped, and that both individual believers and the National Baha'i meetings should not coincide with the Assembly must "henceforth dithe time of church services; and the mes- rect their attention to the greater and vital sage which the Guardian sent through Sieg- issues which an already established Adminisfried Schopflocher for local Assemblies on tration is now called upon to face and the subject of incorporation and endow- handle." ments. Finally, up to the date of the preparation of this report, we have The cablegram directing that hereafter of this report, we have the Guardian's words 171 delegates be elected to the Convention, of January 30 on "certain vital requirereceived November was published in 21, ments," of the Plan, with the prayer, "May BAHAI NEWS of January. In the same issue the all-conquering Spirit of BahdVllah be so infused into was made known to the friends the Guard- each component part of this harmoniously ian's cablegram of December 20: "Hand able it to functioning System as to en- Omnipotence removed archbreaker Baha'u- contribute its proper share to the consummation of 'llah's Covenant. His hopes shattered, his In conclusion, the National Spiritual Asspirators extinguished. God's triumphant sembly feels it incumbent to ask for con- Faith forges on, its

unity unimpaired, its consideration of the fundamental
fact that the
purity unsullied, its stability unshaken. Faith of
Baha'u'llah is not a static creed but
Such death calls for neither exultation nor a dynamic and
world-renewing Power. At
recrimination but evokes overwhelming pity each stage of
its higher and
evolution a
so tragic downfall unparalleled in religious more conscious
inner understanding, consequence."

creation and sacrifice is required of every be-
That event turned the hearts of the believer. Attitudes,
feelings and methods that
believers to those texts in the Will and Testament might have seemed
proper and sufficient in
ment of 'Abdu'l-Baha which recounted the an earlier stage
may be harmful and reactions of His enemies and established their
destructive when that stage has been ended
Site (marked x) showing spot where Badi', bearer of
Baha'u'llah's Tablet to the Shah of Iran, was martyred.

Laborers at work on restoration of the House of Baha'u'llah's father, in
Takur, Mazindaran, Iran.

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and a new phase of the Faith begun to unfold development, it
is our will which must befall. The degree of discipline inevitably in-
come re-directed and re-inspired. Arguably increases from childhood to
maturity as responsibility replaces the care and protection of serious
potency released only as we purify
extended to the helpless child. All around the elements of
intention and will. If we
become entirely a matter will anything less than unity, disunity
must
us, discipline has
of force and external power, frequently brought inevitably
result.
tal and brutalizing in its effects upon human It is by
a deepening realization of the rebirth. In the Faith of Baha'u'llah,
love and responsibility laid upon the American Bahai
community that we can make the transition precede
discipline, making it possible to the new stage of reality indicated by
able for each devoted soul to respond voluntarily and precepts; and
the Guardian this year. The resolution to

tarily to the organic laws
 this capacity for adopt and
 fulfill the Seven-Year Plan, amidst
 self-imposed discipline
 the general darkening of the world's hori transforms the age-old concept
 of social
 zons, must survive every conceivable test
 power from material force to spiritual au- before the
 resolution can become firmly esthority, spiritually accepted and
 willingly
 tablished. The task surpasses the capacity
 obeyed. Moreover, while the springs of acof human emotion and thought, as
 faithfultion within disbelieving persons release the
 ness to the achievement of the task saves us
 urges of nature or reflect prevailing human from the
 limitations of human nature as they
 values, the follower of Baha'u'llah can draw have existed in
 the past. Solely by conupon an illimitable Source of dynamic en-
 centration upon the two aspects of the
 ergy in his will to serve. Both on the side Plan in our
 daily and meetings can
 lives
 of discipline and on the side of self-expres- we hope to
 become worthy of its ultimate
 sion, the believer is expected to rise above success.
 what is called the human condition and
 Faithfully yours,
 show forth the realities of the true man.
 NATIONAL SPIRITUAL ASSEMBLY,
 But these mysteries are not so much attributes of knowledge as
 attributes of will.
 By: HORACE HOLLEY,
 When the Faith enters every new stage of
 Secretary.

ANNUAL REPORT NATIONAL SPIRITUAL ASSEMBLY OF THE BAHAI'S OF IRAN

1936-1937 laws and teachings, purchase of Baha'i
 sacred places, abolition of any lingering race
 JtilGHTY-SIX delegates present. Na- prejudice,
 simplification of methods of retional Assembly elected. Beg
 confirmations. cording the census, chiefly occupied the Con-
 Rawhani." This telegram was sent to the vention.
 It recommended that:

Guardian by Baha'is from all over Iran who Interracial
 marriages are to be urged; spehad dared to hold their annual Convention
 cial consideration for minority groups by the

in Tihiran, convening and residing in the majority is to
be stressed, where Baha'is of
Haziratu'1-Quds. The Guardian's answer, a given
background predominate; titles, such
never delivered, later reached Iran in his let- as Shaykh,
Arbab, etc. and proper names
ter of 'Azamat 15, 93: "Supreme Concourse likewise
indicative of race or of non-Baha'i
voicing praise of resolution and endurance of backgrounds are
to be avoided, as is memthe people of Baha in that land of tribula-
bership in non-Baha'i religious organizations.
tion. This servant is grateful and well sat- Teaching
Committees and classes and charisfied. I implore success for the
delegates, acter training groups are to be established in
the Assembly members and the body of the each center, and
coordinated; two special
friends, from Him who is the true ally and Baha'i teachers
in addition to others which
defender. Shoghi." Wider spread of Baha'i the National
Assembly will send out, are to
Haziratu'1-Quds of the Baha'is of Tihiran, now in course of construction.

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travel and reside in each Baha'i district; the teaching
work. Wherever possible, two lofriends, especially those
of Tihiran, are to cal teachers have been sent out through their
make teaching trips throughout Iran when- respective
districts and their expenses paid.
ever possible; teaching of the Administrative Teaching
tablets have been widely spread
Order, the tablet on child training and es- and measures
inaugurated to collect teachtablishment of the Nineteen Day Feast and
ing funds. Teaching classes have been
other laws, are to be emphasized. The Na- formed and a
National Teaching Committee
tional Assembly is to collect its revenues established.
The following teachers have
proportionately from each Baha'i district, been sent out
to the furthestmost parts of
and all Iran will contribute toward com- fran:
IshraqKhivari and 'Abdu'llah Mutlaq,
pletion of the Tihiran Haziratu'1-Quds and Khurasan;
'Ali Adhari, 'Iraq; Tarazupurchase of lands adjacent to the site of the
'llah Samandari, Gilan, Mazindaran; Ibra-

Tihiran Mashriqu'l-Adhkar. The friends him
 Adhar-Munir, Kurdistan-i-fran; 'Abwill be encouraged to contribute what they
 bas 'Alavi, Khuzistan; Fadil-i-Yazdi, the
 wish both to their Local and National As- Southern
 Ports; Nabil-Zadih, Baluchistan,
 sembly. An Archives Committee and a Sistan; Hasan
 Nushabadi, Fars. The fol-
 Tihiran Haziratu'1-Quds Committee will be lowing,
 appointed by the Central Local Asappointed in all centers, and it is hoped that
 sembly in various Baha'i districts, are likeonce
 established the National Archives may wise continuing to
 teach: Thbit-i-Sharqi,
 be transferred to the Haziratu'1-Quds . . .
 Isfahan; Vahid Kashfi, Ramadan; F4dil-i-
 In the fifth session, following chanting of Tihrani,
 Kashan; Muhammad-Tahir Malthe Master's Visitation Tablet during which
 miri, Yazd; Haj Rahmaniyan, Tihiran and
 all stood in reverence, the following were vicinity;
 Haydar-'Ali Usku'i, Adhirbayjan;
 c
 elected members of Iran's third National adiq-Sham
 bariq, Zahidan; Fa^lu'llah Nu-
 Spiritual Assembly: 'Ali-Akbar Furutan ri, Yazd,
 Isfahan (this last traveling at his
 (Secretary), Valiyu'llah Varqa (Chair- own expense).
 Other teachers include:
 man), Jinab-i-Fadil-i-Mazindarani, Shu'a- Mihdi
 Arjumand and Abu'l-Qasim Mumc
 'u'llah 'Ala'i (Treasurer), Amin-Amin, Dr. tazi, Shiraz;
 As adu'l-Hukamy-i-Qazvini,
 Yunis Afrukhtih (Vice-Chairman), Mah- Gilan;
 Khanum Fadil-i-Shirazi and Nur-imud Badi'i, 'Inayatu'llah Ahmadpur, Ah-
 Din Mumtazi, Tihiran and vicinity; Ustad
 mad Yazdani.
 Isma'il-i-Ubudiyyat and wife, of Tihiran, vol-
 A letter received from the Guardian re- unteers, to Shiraz.
 garding current activities especially empha- For many
 years this National Assembly
 sizes the sending out of teachers throughout has desired
 to send a teacher into Afghanisfran and neighboring countries such as Af-
 tan; the Government finally granted a passghanistan,
 Baluchistan, Arabia and the port but the Afghanistan
 Legation refused
 islands of the franian Gulf; the further es- its visa.
 Reports from teachers within this
 tablishment of Administrative Order,

the country, however, are most encouraging:
 and the purchase of lands sacred to the The Jewish
 population of Shiraz has been
 Faith. Regarding teaching, the Guardian stirred in an
 extraordinary manner by the
 says in part: "The National Assemblies of teaching of
 Mihdi Arjumand. They flocked
 East and West, particularly that of America, to hear him
 in such numbers that two lead have arisen with all their strength to further
 ing mullas came and challenged him to a de this important work in
 neighboring and dis- bate; infuriated by defeat, the two
 preached
 tant lands. The National Assembly of fran against him
 in their mosques, calling him an
 must seek precedence in this great service
 infidel, forbidding association with him, and
 and win great victories." Elsewhere the urging the
 Jews to avoid him; disregarded,
 Guardian has directed Amin-Amin to pay they lodged a
 complaint with the authority to this National Assembly 1,000 tumans as
 ties. At present twenty-one teaching meet the nucleus
 since added to by the friends ings are held weekly
 in Shiraz, and are
 here of a traveling teachers' fund. attended by
 one hundred and fifty non-Ba-
 This year the National Assembly has met hd'is,
 nineteen of whom have already act twice weekly, devoting half its
 sessions to cepted the Faith. New members
 of the

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THE BAHÁ'Í WORLD

Tabriz Youth Group have recently brought Najafabad refused to
 send their children to
 into the Faith thirty people of all classes, non-Baha'i institutions
 and appealed to the
 both Armenians and Muslims, in Mahal- Isfahan and National
 Assemblies for advice,
 Ahar, a district where Armenian and Mus- Abu'l-Qasim Faydi,
 University of Beirut
 lim villages abound. Two new Armenian graduate and formerly
 appointed head of
 believers of Barda'-Qarah-Bagh are spread- the Boys' Tarbiyat
 School, sacrificed his po-
 ing a considerable number of handwritten sition with the
 Anglo-franian Oil Co. in
 Baha'i teachings. Several have accepted the Tihiran to educate the

Baha'i children of	Najafabad. In a
Faith in the village of Mulla-Yusif, famed	
communication to this	
martyr and Letter of the Living. The Cause	National Assembly, the
Guardian praised	
is likewise progressing in other Adhirbayjan	him highly, saying in
part: "I am infinitely	
districts. From Isfahan, Thabit-i-Sharqi	grateful to and pleased
with him. I wish	
traveled to Kuhkalaviyyih, informed three	success for this
energetic and spiritual young	
hundred and eighty-eight outpost believers	man from the depths of
my heart."	
in Kata'Bavir-i-Ahmadi of new develop-	Regarding purchase of
land sacred to the	
ments in the Cause, established a Local As-	Faith, every Naw-Ruz,
2,000 tumans from	
sembly and two primary schools for children.	the Huquq Fund are
added at the Guardian's	
Many young people of capacity are being	direction to the
fund for Baha'i shrines.	
attracted in Isfahan where daily meetings	Qulam-Husayn Kayvan
has undertaken a	
are held for all ages. Over eighty people	nine months' journey at
his own expense to	
have recently been studying the Faith in	aid the Shrine
Committee and increase the	
Yazd where teaching meetings are held	Shrine Fund, and
investigations are being	
nightly. In Mashhad, the highly successful	made to determine
location of the shop of the	
Teaching Committee is made up of both	Bab in Bushihr and the
birthplace of	
men and women. In the Southern Ports dis-	Baha'u'llah in Tihran.
A complete list of	
trict, Khurramshahr and Abadan are re-	Baha'i shrines in Iran,
Based on documents,	
ported most favorable to the Cause, and	pictures and the Nabil
Narrative, is being	
progressive work continues in Bushihr.	made by Jinab-i-Fadil
and two members of	
Twenty-eight teaching meetings are held	the Shrine Committee.
Recent purchases	
weekly in Tihran; each, however, may be	include: a house
belonging to the King of	

attended only by the host, one Baha'i and of Martyrs in one non-Baha'i; despite restrictions, more place of nine martyrs, non-Baha'is are being attracted than for- Muhammad Bulur-	Martyrs and the Beloved Isfahan; the burial also of the martyr Aqa
merly. Jinab-i-Fadil, Ahmad Yazdani and men's quarters and Aqay-i-Furutan direct special classes for half the andarun of the Haji-Mirza Jani men and women believers; many other gath- one-fourth of the Castle erings especially for Baha'is are likewise Dasht-i-Malik, Adhirheld. To offset the non-Baha'i influences to bayjan; one-half of the house where which our children are subjected ever since in Nayriz. All Iran has Government closure of all Baha'i schools, repairing surroundings of to Baha'is of Iran are emphasizing character Shiraz and to a fund	Furush, in Yazd; the house in Kashan; of Chihriq and the Vahid resided contributed the Bab's House in
training work more than ever before. Every lands adjacent to the	for purchasing
Friday thousands of Baha'i children (1,200 under eighty teachers in Tihiran alone) meet Baha'is still continues; to study the Faith. The character training typical episodes: Early in course, using text -books by 'Ali-Akbar orders were sent Furutan, lasts five years and includes Baha'i meetings throughout history, laws and types of behavior. The Secretary had previous to twelfth year of study are devoted ously been grilled and threatened by the to: "Lessons in Religion" by Muhammad- Valiyu'llah Varqa 'Ali Qd'imi; the "Maqalih"; J. E. Essie- Chief of Police on behalf mont; the "fqan"; "Some Answered Ques- Assembly, saying that we tions"; the "Aqdas." When the Baha'is of meetings in the Haziratu'l-	Maqam-i-A'la. Persecution of the the following are Nur, 93, two Government out prohibiting Baha'i Iran. The National municipal authorities; then called on the of this National had forbidden all

CURRENT BAHAI ACTIVITIES

Quds and even the use of its playgrounds, ha'is who have lost their positions because of their declaration of faith include: two rough treatment despite repeated Govern- Shiraz hospital nurses, Nuriyyih Sarvistani ment reassurances of Baha'is by the police and Qudsiyyih Zahiri; Qulam-Husayn Thathroughout Iran; the Chief replied that he bit, reporting for work at the Qa'inat would prevent any further such episodes, Department of Finance; Husayn 'Ala'i, Kaand authorized private Baha'i gatherings of shan, dismissed from the Finance Departnot more than fifty persons. The National ment after twenty years of service. In Assembly then directed all communities to: Shiraz, Aqay-i-Banan was summoned by remove the Assembly office from the Hazi- the Intelligence Bureau and shown a copy of ratu'1-Quds; hold Administrative meetings a report sent by the Local to the National privately, reduce committee membership, Assembly regarding Convention delegates; prohibit public meetings, limit private meet- he was questioned as to Baha'i elections, and ings to forty persons, elect the National told that all Baha'i activities must cease;

Spiritual Assembly for 94 by mail. Mean- asked for a written guarantee of this, he while, despite these measures, unfair treat- said that he had no authority to give one, ment of Baha'is continues. In Mashhad the and that while other gatherings might be soldier Furughiyan of Furugh, Sayfu'llah suspended, the Local Assembly must conwishing to register himself as a Baha'i, was tinue to meet, as otherwise even the authori-

imprisoned, received fifty lashes, was or- ties would have no means of dealing with dered to adopt one of the four recognized the Baha'is; this was finally agreed to. In religions and told that he would be flogged Bandar-i-Pahlavi, Rasht, and Kirmanshah until he should cease to call himself a Baha'i. similar attempts were made by the authori-

By the authorities at Maraghih, the families to destroy the Administrative Order, ilies of Rasul Nasir-Pur and Allah-Quli without success.

In Bandar-i-Shah, the friends are always persecuted on the obligathe village of 'Alaviyan; they sought refuge tory holidays; charged with closing his shop in Maraghih where they are in great straits. on Ridvan 12, Haydar Rahmaniyan was ar-
At the instigation of the mulla Muhammad- rested and taken to Gurgan;
on the Ascen-

Javad Shamsu'l-'Ulama, some six hundred friends had gathered with him at the residence of the Bab, when the

people plundered the fields and cattle of the
'Ali-Ta'i, police arrested
Baha'i villagers in Khurmazard and Ahaq
when 'Ali-
(near Maraghih), causing damages estimated
Police replied:

at 40,000 riyals. In Faran, Shah Khalilu-	"The Government has done
away with Ha-	
'llahwas ordered to destroy the Haziratu'l-	san and Husayn (martyred
Imams, publicly	
Quds and Baha'i cemetery but steps were	venerated for centuries),
and here you are	
taken to cancel this. In Shahabad ('Iraq)	trying to start the same
thing over again."	

police officials entered the Haziratu'1-Quds When a postman, leaving the shop of Zuhurand destroyed the Greatest Name which was u'llah Subhani, vilified the Cause, the latset in the wall, and although the perpetrator summoned a policeman, was himself artrators were later dismissed, the authorities rested and taken under guard on four retained themajor part of the Baha'i different occasions to

Gurgan for question archives. In Yazd, the Chief of Police sealed _____ing, while _____ the postman went free. Until _____ up the Haziratu'1-Quds; on inquiry, the au- _____ recently, the Cause in Sangsar had progressed _____

thorties said this was done in obedience to to such a point that the
 Muslims were showan order from Tihran; one Baha'i was re- ing the
 greatest affection for the Baha'is; a

quired to guarantee that no meetings would be held in the building. In Kirman, the new Governor was then appointed, who ordered the suspension of Baha'i meetings.

"Himmati" Baha'i kindergarten was closed; Rahmaniyan for in Nayriz, non-Baha'is in public school No.	One day he upbraided Haj selling the former Baha'i

school equipment

6 have persecuted the Baha'i children and to 'Ali Maqsudi, teacher of a Baha'i class

despite the school authorities' repeated assurances, continue to do so unchecked. Ba- for adults, and when Rahmaniyan replied

surances, continue to do so unchecked. Ba- that the property was his to dispose of, the

THE BAHAI WORLD

The shop bf

-

in the of the

in

Entrance to the Bath attended by the Bab in the vicinity of His house in Shiraz.

Governor demurred, confiscated the furniture and transferred it to the Government while the people watched, he chanted verses

School. He then proceeded to the Hazi- "What is one body to give when I would

ratu'l-Quds, forced an entry, and shouted to give a hundred souls" and the guards

a believer there, Aqay-i-Subhani, "What is struck him. At the Police Station the Gova Baha'i? You are a Muslim!" When Sub- ernor joined

his men in beating and kicking hdni insisted that he was a Baha'i, the Gov- this Baha'i till blood

spurred from his nose ernor struck him several times in the face; and mouth; then they shut him

in a cell as they led Subhani away in custody, the with no food or light. The

local Assembly Governor said, "I will destroy all of you." immediately dispatched Haj

Rahmaniyan to Subhani answered, "We will gladly die a Tihiran to confer with the

National Assem-

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bly. Meanwhile the Governor, having im- by letter.

A communication^later received prisoned 'Ali-Akbar Rahmaniyan, an eye- from Mirza Hadi, enclosed copy of the folwitness whose report of the above episode

lowing telegram, which the authorities had displeased him, sent in false reports to the withheld:

"Convey to the friends in fran

capital, asked for the expulsion of four local the great
glad-tidings of the Guardian's mar-
Baha'is and then imprisoned Jalal 'Azami, riage. This
crowning honor bestowed on
brought under custody from Simnan. Fi- Amatu'l-Baha,
Ruhiyyih Khnum, daughter
nally, as a result of telegrams sent by rela- of two
self-sacrificing servants of the Holy
tives to His Majesty, the prisoners were Threshold, Mr.
and Mrs. Maxwell. Ziyareleased, but were with Haj Rahmaniyan
'iyyih.*' This telegram, sent in answer to
banished to Tihran, where they are still that of this
National Assembly, likewise was

residing, unable to obtain redress. Mean- never delivered
to us: "Felicitations of the
while, censorship of Baha'i mail and non- friends
well-pleasing. Unity of East and
delivery of Baha'i telegraphic communica- West well
fortified. Bonds between fran
tions are the rule. and America
well-forged. Ziya'iyyih." Fes-
The problem legalizing Baha'i marof
tivities and celebrations were held all over

riages in fran has not yet been solved; for Iran, many
messages of rejoicing were sent
some years, no Baha'i marriage has been offi- to Haifa, and as
a special tribute to this mo-

cially registered. The Baha'is will not use mentous occasion
the Tihran Assembly made
the Muslim, Christian, Zoroastrian or Jewish plans to roof
over the great auditorium of
registries, and none other are authorized. As the
Haziratu'l-Quds.
the Baha'is are considerably more numerous franian
believers who passed away in 93
than some of the recognized groups, the situ- include the
following: Zaynu'l-Abidin
ation is especially trying. In addition to the Ibrari, leading
citizen of Yazd, and eye-
Baha'i marriage ceremony, the friends at witness of its
historic martyrdoms. Once
present mail a properly-filled non-Muslim of the 'ulama,
he was many times banished
certificate to the General Registry Office, to- for teaching the
Cause, following his congether with a statement of the marriage;

version by Haydar-'Ali, Varqa the martyr,
 copies of this statement are likewise sent to and Muhammad
 Riday-i-Yazdi. (Mihir 20,
 the Ministry of Justice, and the Census and 1315, Sari,
 Mazindaran.) Qabil Abadi'i,
 Identification Bureaus. The authorities Baha'i poet and
 teacher, many times impristhreaten prosecution unless the authorized
 oned and persecuted. (Day 16, 1315, Abaregistry offices
 are not used. dih.) Muhammad-Husayn

Ulfat, well-
 The seclusion of women, at last pro- known Baha'i of
 Yazd, formerly a Shaykhi
 hibited, was a great obstacle to the progress and of the
 'ulama; he served throughout
 of the Faith in Iran; today Baha'i women no Iran, and was
 teaching in Tihirdn when the
 longer carry on their work separately, but end came.
 (Urdibihisht, 1315.) Memorial
 serve with the men as in western countries. meetings
 commemorated his passing. Mu-
 This fact, together with the official establish- hammad-Natiq,
 learned, famous Bah'i poet,
 ment of the Nineteen Day Feast all over writer and
 teacher. (Sharaf 8, 93.) The
 Iran, are important new developments. In Guardian wrote
 of him: "... Rest assured
 localities where the Baha'is are too numer- that his
 ceaseless services will be recorded in
 ous to meet at the same Feast, several gath- the annals of
 the Cause and will never be
 erings are held. forgotten .".

Hasan Fu'adi, some of

On Baha 11, 94, rumors of the Guardian's whose writings
 appeared in the Khurshid-imarriage suddenly spread all over Tihiran.

Khvar; a refugee from 'Ishqabdd, he was
 Having wired Baghdad on April 1, 1937, for serving as an
 instructor when he died.
 confirmation of the reports, Iran sent the (Shahrivar 11,
 1315, Tihiran.) Mihdi-Quli
 following telegram to Hadrat-i-Ziya'iiyyih Mirza Mawzvin,
 staunch believer and son of
 Khanum: "Hearts supremely happy. All the well-known
 Baha'i poet, Husayn Quli
 send humble felicitations." We then dis- Mirza Mawzun,
 who served and suffered in

patched this news, which the Baha'is of
(Khurdad, 1315, Hamaddn.) Dr.

frn had longed to hear, all over the country
Piruz-Bakht, Chief of the

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Health Department of the Military Schools,
asserted their faith. A

(Bahman 3, Tihiran). Relatives of the de-
Isma'il Sajiai, was imprisoned
ceased, predominantly Muslims, insisting on
"Baha'i" in answer to the

Muhammadan rites, selected a grave atlmam-

A

second investigator,

Zadih 'Abdu'lUh and drew up a funeral
from Tihiran, and

cortege which was to be directed by a colonel
were finally released, they

from the War Ministry; nevertheless the
from the capital to the

Doctor's daughter, Furughu'z-Zaman, Bei-
they close their shops exrut midwifery graduate, and his sister, Batul

cept on recognized holidays they would not

Shafa'i, remained firm in their decision that
them. Furthermore, the

the deceased be accorded a Baha'i funeral,
Assembly, Aqay-iand Shu'aVllah 'Ala'i of the War Ministry

Furughiyah, was insulted and brutally

urged that their wish be granted. On the
Chief of Police, Sartib

following morning, therefore, a great throng
dismissed from his position

of Baha'is, Muslims and many high ranking
City Hall. One official of

officersfrom the War Ministry, including
Governor Sargard

Military

His Excellency the Minister of War, accom-
dealt justly toward the

panied the bier on foot for some distance;
from discriminating

military escort was given the cortege to the
Baha'i cemetery, many following by

and their followers
Prayers were chanted by Aqay-i-Subhani

meeting at the home of
and others, and Ahmad Yazdani paid tribute

MaUyir.

Sarhang Ibrihim

threatened, boldly

tenth believer,

for using the word

Major's questioning.

Ma'sum Khan, arrived

when the prisoners

were shown an order

effect that should

be allowed to reopen

secretary of the Local

struck by the acting

Qarib, and was

as secretary in the

Sangsar, the

Siminu, has however

Baha'is and refrained

against them.

car. In Tihiran, preachers

entered a teaching

Ibrahim Vahdat and

tried to break up the gathering. Shortly
 to the deceased and spoke on obedience to Mr. Vahdat and he was
 thereafter police arrested
 the divine Manifestations; the body having
 held in prison over two weeks, during
 been prepared in the Baha'i mortuary for
 which time he spread the Faith among his
 burial, Jinab-i-Fadil chanted the commit-
 fellow-prisoners. The officer 'Abdu'l-Husayn fmani,
 ment tablet. Rarely has Tihiran seen such an so ha'i,
 active Tihiran Baimposing ceremony, or one attended by
 was discharged from the police force

many non-Baha'is. for attending Baha'i
 meetings, although later
 he was transferred to the retired list. Several
 1937-1938 Baha'i women of Mashhad, serving in the
 Ranging from confiscation by police of Shah-Riday Hospital, were
 dismissed for prothe ballot-box during the election of Baha'i
 fessing their faith. The Local Assembly sec-
 Convention delegates in Qazvin, to the cruel retary of Rida'iyyih,
 Dr. Hatif, was disbeating of a Baha'i child in the bazars of
 missed from his position in the Red Lion and
 Jahrum, persecutions of all kinds continue to Sun (franian Red
 Cross) for the same reabe the lot of the Baha'is of Iran.
 son, as was Sadiq Bakhtavar, assistant post-
 In Sangsar, nine Baha'is of whom five master of Ardabil;
 'Ali-Akbar fmani, head
 were Assembly members, were imprisoned of the Ardabil Finance
 Department, was
 for two months because they had closed their transferred to Tabriz.
 In Ahvaz, Dhabihu'lshops on the day of the Declaration of the lah
 Nabili, who had been an officer and was
 Bab. When their relatives sent repeated tele- discharged from the
 army on account of his
 grams to the authorities in Tihiran, the Mu- faith, lost his
 position in the Bureau of
 nicipal Administration dispatched Major Standards for the same
 reason; his wife, serv-
 Muhammad-* Ali Imam-Qaysi, who warned ing in the Department
 of Education, was
 them on pain of life-imprisonment or death likewise dismissed.
 to adopt a recognized religion. The prison- Five Local Assembly
 members of Saysan
 ers Shahriyar Vahid, Chiragh-'Ali Tiby- were ordered by the
 State of Adhirbdyjan
 ni, Allahvardi Paymani, 'Ali-Muhammad to leave the town, but

efforts were made

Mithaqi, Baqir-'Ali Rahmaniyan, Husayn- on their behalf
and the order withdrawn.

'Ali Parvin, Ma'sum Laqa'i, 'Abbas Gula- Some of the
Assembly members in Uska,
stani, Ibrahim Husayn-Zdih as well as a Miyanduab, and
Maraghih were required by
number of Baha'i women also questioned and police to pledge in
writing that they would

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attend no meetings or Assembly sessions. though the
Local Assembly continues to
The preacher Siyyid Mir-Habib of Maraghih function.
attacked the Baha'is from the pulpit in an Authorities
of Iraq confiscated all Baha'i
attempt to arouse the populace against them. books and
documents in the house of the
When the Baha'is asked the Chief of Police seven martyrs,
and removed all Baha'i recto put a stop to this he said, "I did not think
ords from the Haziratu'l-Quds. They suma person calling himself a
Baha'i would come moned the sister of Hadrat-i-Shahid,
'Amto me for redress." Police in Ardabil confis- mih-Jan,
and Mihdi alihi, custodian of the
cated the Assembly records, held a Baha'i of- martyrs'
house, and questioned them as to
ficer,'Ali-Akbar fqani, for questioning and meetings,
names of Local Assembly memobliged an Assembly member, Muhammad-
bers, and the like. They are now requiring
'Ali 'Inayati to guarantee that no meetings individual
Baha'is to pledge themselves not
would be held in his home. Municipal au- to hold
meetings.
thorities of Miyanduab arrested the Local When
Hidayatu'llah idaquatpur was ly-
Assembly secretary Muhammad-Hasan Iq- ing sick in
bed at Marvast near Lazd, and
tisad and others, confiscating Baha'i books some friends
had come to visit him, soldiers
and records. When the Ahvaz Assembly and police
burst into the house and threatwas in session, police arrested six of the mem-
ened the inmates with death. They mocked
bers, imprisoning four; later their release was the Cause and
the Baha'is present, kicked
arranged and the Assembly continues to them and beat
them with the butts of their

function. rifles. The corporal Himmat-Quli Bahrami In the village of Cham-Tang there were wrote down the names of those present, and five Baha'i families. The whole village at- took away two Baha'i books; a rug and some tacked them with picks and shovels, striking furniture were also removed. Appeals to the them until they were near death. Of three authorities both locally and in the capital women who were severely injured, one, in an proved unavailing. In the bazars of Jahrum, advanced state of pregnancy, was expected the inhabitants mocked the Baha'is and then to lose her child. Rustam, son of 'Abdu'l- struck down a Baha'i child, and when the Karim Afshar, was not expected to live. Of parent protested they turned on him and beat the five families who removed to Hindi] an him as well. When municipal authorities of and appealed to the authorities, others ferred no assistance the Baha'is referred the badly injured were: 'Abdu'l-Karim Husayn case to the Spiritual Assembly of Shiraz, Afshar, 'Abdu'r-Rasul Husayn Afshar, through whose efforts the disturbances were Khuda Karam Bihmi'i, Sulayman Fayd- checked. Nakhli. The Hindi j an Local Assembly, An officer of Kirmanshah, Dr. 'Abdu'llah in reporting to the National Spiritual Javid, was degraded to the ranks and sen- Assembly, stressed the fact that the tenced to two years service in the conscript persecutions would spread unless quickly army as a private, for registering his faith as checked. Baha'i.

(Officers are required to answer Baha'is of Bandar-i-Shah were held for truthfully as to their religion and yet are questioning because they had closed their not permitted to answer that they belong to shops and attended meetings on Baha'i sacred any other than the four recognized relidays. More recently, local Baha'i bakers gions.) His superiors made every effort to were forbidden to stop work on those days, have him sign as Muslim; they made light of but since they refused to obey the order it is the Cause, and reminded him that the Shh

expected that they will be expelled from the town. Police summoned a Birjand Local Assembly member, Sana'ullah Ridvani, the medical staff, agreed that told him that not even four Baha'is had the Faith would eventually regenerate

had declared
group, not a
and them, chief of
the Baha'i

right to gather in one place. Later they said that "the time had not broke into a session of the Assembly and speak openly of it. Dr. Javid, forced its adjournment. All Baha'i meetings in Kirmanshah have been suppressed, al-

the world but
yet come" to
whose future
was to have

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tary service before entering private practice, obtain justice, it often hapstood firm and accepted the sentence. This pens that a Bahd'i asking police help is himcase is typical of many. self imprisoned and the guilty party freed;

Enemies of the Cause in Kushk-Bdgh near goods are stolen, police Sabzivar fell upon the Bahd'i 'Abdu'- Rahim and were beating him to death when themselves insult and threaten he was saved by a passing motorist. The as-declaring it permissible to sailants, who were not prosecuted, then of life and property, and obplotted against the Baha'is with groups in viously the masses of the people follow suit.

that, if a Bahd'i 's
make no effort to
the officials
the Baha'is, even
deprive them
The impression is
done to Baha'is
the only
several women surrounded him and beat him
ernment are the Muslim, Christian, Jewish
and Zoroastrian.
and they attacked
istries, one for each of these religions, and

neighboring villages, and when Siyyid 'Ali-widespread that injustice Muhammad-i-udkharvi who was walking will go unpunished. Fourth, alone in Kumiz, a band of nine men and marriages recognized by the Govseveral women surrounded him and beat him ernment are the Muslim, Christian, Jewish until he was unconscious. He came to him- fran has four marriage regselfand started for help, and they attacked istries, one for each of these religions, and

him again. Then some villagers saved him, any of these by a Baha'i is and carried him into his house, and later one

since the use of
tantamount to

a recantation of his faith,
of his sons took him to Sabzivar to ask for Baha'i couples
can only send in written nojustice, but it was not known whether any-
tice of their marriage to the necessary Govthing would be
done by the authorities. The ernment bureaus, including the
general reg-
Sabzivar Local Assembly informed the Na- istry and the
Minister of Justice.
tional Spiritual Assembly that unless the at- Official
notice was recently given of a new
tackers were punished, lives and property of marriage
regulation, one section of which,
all Baha'is in the district would be endan- imposing
six months imprisonment on any
gered, and the trouble would spread to other man seeking
marriage or divorce without
areas. The ringleader in this case was Kar- presenting
himself at one of the four regisbild'i-Husayn Rasuli, parliamentary deputy
tries was directed toward the Baha'is. The
of udkharv and Kumiz; others of the guilty National
Spiritual Assembly took this matwere: Mulla 'Abbas, son of 'Ali-Akbar; Haji
ter up with the Minister of Justice, Matin-i-

Sayfu'llah T*rzavi and afiyu'lldh Shafi'i; Daftari, and he
promised to take steps along
it is noted that Shaykh-'Abdu'l-Husayn, the this line but the
situation remains unlocal mulla, secretly stirs up the populace
changed. The Baha'is, obliged to continue
against the Baha'is. as before, marry
according to Bahd'i law and
As the foregoing demonstrates, the Ba- formally notify the
authorities concerned.

hd'is of fran are steadfastly enduring the af- The National
Assembly presented a memofictions which the progress of the Cause has
randum on the problem to the Prime Minisbrought about. Representations
are made to ter, Aqdy-i-Jam, enclosing a statement of
the authorities regarding each episode as it Baha'i marriage
procedure, and pointing out
occurs. Recently a general memorandum the following:
the marriage law of fran is rewas presented by the National Spiritual As-
ligious, not civil; there are more Baha'is in
sembly to the Prime Minister listing the fol- fran than there
are Christians, Jews or Zolowing cases in which the Government offi-
roastrians; the Baha'is are obliged as such to
cially and openly shows discrimination be law-abiding
citizens, but cannot register
against the Baha'is: First, Baha'is are refused themselves as

adherents of another faith,
the good-record certificate necessary in or conceal their
faith from the Government although fulfilling all the require-
ment. So far the authorities have done
ments; as soon as they state their faith, issu- nothing to solve
the Bahd'i marriage probing of the document is postponed on
some item in frdn.
pretext, or they are flatly told that being a Meanwhile
a wave of teaching activity,
Bahd'i in itself constitutes a bad record. Sec- carried forward
by both men and women in
ond, if seeking work in governmental de- spite of every
opposition, marks the Bahd'i
partments, a Bahd'i is
immediately rejected year 94 in frdn. The following letter
rewhen his religion becomes known. Third, ceived from the
Guardian was the signal for
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the Baha'is here to arise and teach as never The
following eight Baha'is serve as district
before:
teachers: Muhammad Thabit-i-Sharqi, Isfa-
". . In view of the importance of the
. han;
Ramadan-'Ali Baqa'i, Mazindardn;
question of teaching in these days and
the Muhammad Majd, Khurasan; Abdu'l-Qasim
need of participation by the dear friends of Mumtazi,
Tihiran; Fadil-i-Tihrani, Kashan;
that region in the recent vital and glorious Haj
Muhammad-Tahir Malmiri, Yazd;
undertakings of the friends in America, who adiq
Sham'Bariq, Zahidan; Ahmad Mustawith all their might have engaged in
consoli- qimi, Hamadan.
dating the Administrative Order and extend- The
following eleven have made voluntary
ing the scope of teaching activity through- teaching
trips as indicated: As'adu'l-Hukaout the continents of North and South
may-i-Qazvini, Isfahan, Shiraz; Ishraqiy-i-
America the National Assembly of the Ba-
Sangsari, Mazindaran (this young man left
ha'is of that land must endeavor more than his
business in Tihiran for four months, and
ever before to increase the number of men despite
the intense heat traveled through

and women believers and to further stimulate the individual Baha'is. It is hoped that and stimulating teaching activities) ; Bahiyin these last remaining years of the first century of the Baha'i era, the followers of the Khanum Fadil-i-Shirazi, Tihiran district, Cause of the Ancient Beauty in that blessed Mazindaran; Tahirih Khanum 'Amidi, country will achieve great victories . . . Shiraz; Isma'il 'Ubudiyyat-i-Najjar, Tihiran Instructions have been sent Amin-Amin to district; Mawhibatu'llah Ha'i Najafabadi, pay at the beginning of each year the sum of Isfahan, Abadih, Pars, Ardistan (this young 2,000 tumans to the members of that As-teacher left his business for a highly successful assembly to be used for the important work of ful teaching trip, three months of which was teaching in that country, so that the sum spent instructing the Baha'i children of shall be spent in selecting and sending out Ardistan; he is now about to undertake anteachers, organizing the teaching work, and other trip to last six months) ; Jinab-i-Fadilc consolidating all matters relative to teaching activities both in the capital and the Hamadan, i-Mazindarani and Rahmatu'llah Ala'i, Kirmanshah, 'Iraq; Faraju'llah 'Abdi provinces of Iran. The passionate exertions and Ja'far Mulki, Hamadan district; of the sorely-tried friends of that sacred 'Ali-Quli Amzajirdi, Gilan; 'Azizu'llah land, in these days when the divine confirmation Mithaqi, Adhirbayjan. tions are manifest in full effulgence in most Siyyid Hasan-i-Hashimi-zadih, except of the countries throughout the world, will tional teacher, has accepted the invitation of attract the blessings of heaven and the un- this National Assembly to leave his professional help of the one Lord . . ." (November 17, 1937) Cause. Dawud-Quli Raf'ani will settle in

The National Spiritual Assembly has dis-
Baluchistan and Sistan for teaching purpatched the following eleven
teachers poses; this young man was formerly an of-
Iran: Usku'i, ficer in the army, and was
throughout Haydar-'Ali
discharged for de-
Adhirbayjan; 'Abbas 'Alavi, Isfahan; Haj claring
his faith. He has spent some time in
Aqa Rahmaniyan, Mazindaran and ahray-
Baluchistan, and is familiar with the leaders
i-Turkaman Ishraq Kha var i Khurasan Abd-
; , ; of the people, the
language and customs, and
u'llah Mutlaq, Khuzistan (this teacher be- anxious
to work among them. Three memcame seriously ill in Abadan, and
was obliged bers of the National Spiritual Assembly
have
to return to Tihran, where he is still confined likewise
made trips to accelerate teaching acto his bed) ; 'Ali-Aqa Adhari, 'Iraq;
Taraz- tivity; they are: Mahmud Badi'i, Isfahan,
u'llah Samandari, Adhirbayjan, Gilan; Shiraz;
Dr. Afrukhtih (vice-chairman),
Hasan Nushabadi Rahmani, Yazd; Ibrahim Isfahan,
Yazd, Kirman; Ahmad Yazdani,
Adharmunir, Kashan, Isfahan, Abidih,
Mazindaran, Gilan. (Other members of the
Shiraz; Munir Nabilzadih, Qayinat; 'All National
Assembly, which this year was
Mumtazi (Fadil-i-Yazdi), Kirman, Khuzi- elected
by mail, are: Valiyu'llah Varqa,
stan.

chairman; 'Ali-Akbar Furutan, secretary;

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Shu'a'u'llah 'Ala !, treasurer; Amin-Amin; conditions, the present
labors of Iran's teach-
Jinab-i-Fadil; 'Inayatu'llah Ahmadpur.) ers represent a
spectacular achievement.

Sixty-four Nineteen Day Feasts are now Recently added to
sacred and historic
held regularly in Tihrdn; new Baha'is are places now owned by the
Baha'is are: twofirst made known to the Census Committee, thirds of
the house of Haji Mirza Abu'lfrom which they receive their identification

Qasim, frequented by the Bab and adjoining
card, and after that are introduced to the the buildings next to His
House in Shiraz.

Nineteen Day Feast Committee. Teaching House of the martyr,
Hadrat-i-Khal (the

meetings are numerous, and in Tihiran ten Bab's maternal uncle) ,
Shiraz. Burial places

leading teachers, of whom four are members of Saraju'sh-Shuhada',
Habibu'llah Mirza,
of the National Spiritual Assembly, are at Aqa Javad, the martyrs,
Malayir. Burial
the disposal of all seekers in the capital. As place of the four martyrs
of 'Iraq, Shahid
a result of this greatly stimulated activity, Mulla-BasJhi; Jalii Mulla
Muhammad-' Ali;
Baha'is as individuals have come to under- Nabil Aqa Rahmatu'llah;
'Aziz Aqa Nawstand the responsibility of teaching, many shad.
Burial place of Hasan-'Ali Khan, the

people have accepted the Faith, and others martyr, Isfahan.
Three-fourths of the house
who were inimical are now favorably dis- of Mahbubu'sh-Shuhada',
the martyr, Isfa-

posed toward the Cause. han. Two houses at the
end of the Street of

Nineteen teaching meetings have been held the Sword-Makers, near the
House of the

each week in Yazd. During the last six Bab, Shiraz. Burial
places of the eight marmonths of 1937, eight hundred people were
tyrs of Ardikan, also of the martyrs Siyyid
taught in two hundred and eighty gather- Yahya, Sirjan; Ustad
Mirza Davarani, Rafings. Thirty Yazd believers, both men and
sanjan; Husayn-'Ali Firuzabadi, Firuzabadwomen, have volunteered to go on
teaching i-Yazd. The National Spiritual Assembly
trips. Here as elsewhere, advanced courses has ordered purchase of
the Bab's place of

are given for new believers. Rasjht has held business in Bushihr and*
of the bath fre-

regular meetings six nights a week. In Babul quented by Him in the
Street of the Sword-

(formerly Barfurush) and environs, the Makers, Shiraz, and
likewise hopes to acquire
friends despite great economic difficulties are the entire house in
Chihar-Burj, Rida'iyyih

very active; Aqay-i-Rahmaniyan, who has (formerly Urumiyyih)
where the Bab
worked extensively with them, teaching, and stayed; repairs on one
section of this house,
establishing Spiritual Assemblies in Ashraf, also on that of the seven
martyrs of 'Iraq,

Chalus and elsewhere, especially praises the twelve Baha'i families of Gunbad-i-Qabus; for various causes the Turkaman inhabitants are friendly with the following towns them, and one of the local 'ulama has accepted the Faith. Kirman reports three Nasrabad-i-Jam, Turbat-i-Jam, teaching meetings a week, Shiraz ten, 'Iraq Durakhsh, Sarchah, Khusf five in addition to nine teaching conferences during the past year. New teaching plans building of the Tihare being furthered in Mashhad, and Aqay-i-Haziratu'l-Quds was continued. The Mutlaq reports a successful campaign, in finished, the doors set in

are going forward. Local Assemblies which had ceased to exist in have now been Bujnurd, (Khurasan) ; (Qayinat). During the past year ran eastern section was

spite of his illness, in Abadan, Khurramshahr and Ahvaz. After teaching many Baluchi-the auditorium, and stan notables in Zahidan and Zabul, Nabil-approached in this zadih traveled to Khash, where, in the in- as 358,000 tumans tense heat, he succumbed to the insidious devoted Baha'i 'Ali-Aqa local fever; later, during a six months stay in 'Abbas-Aqa and Akbar-Birjand, he attracted one hundred and thirty-five new believers, whose children tumans. have likewise been entered in the Baha'i the National Assemcharacter-training classes. been connected with Iranian Baha'is sickness, unfavorable climate, and primitive USSR; Soviet au-

and all debts paid. New collected for roofing when European firms connection asked as much to do the work, the Haddad and his sons Aqa, undertook to building for 40,000

A further activity of In the face of bly has who formerly lived in the

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thorities have recently expelled all Iranian health, and committees for teaching public subjects from Russia, and it is learned that speaking, foreign languages, and advanced Baha'i subjects. Ten meetings, four of

been imprisoned there. The National Assemblies were held in Tihran which were for women, bly has done all in its power to aid those suf- February 25-27 by the youth, with a total attendance of 381 fererswho have returned to fran; it has re- persons; the uniform proquested the Government to allow free entry gram of these meetings included the chantof their belongings into the country, and ing of prayers, deliberations as to teaching sent funds raised in Tihran to the Local As- and the role of Baha'i youth, and refreshsemblies of Mashhad and Rasht to be used on ments. Salim-i-Nunu, just returned from their behalf; these Assemblies and that of Haifa, delivered messages from the Guard- Bandar-i-Pahlavi and Tabriz are doing all ian, and Aqay-i-Panahi presented flowers on

they can to provide for them. behalf of the Baha'i youth of 'Ishqabad, also The Baha'i youth of Iran are showing pledging 500 riyals for teaching work. One themselves fully capable of carrying on the of these meetings was held at the village of work of the Faith. The Central Committee Hasanabad, where a memorable luncheon of Baha'i Youth, recently formed in the cap- was served by the villagers and the youth ital, corresponds with other Baha'i youth donated 175 tumans toward completion groups and coordinates youth activity. of the local Haziratu'1-Quds; similar Other committees include the Athletics gatherings were held by youth throughout Committee, which supervises sports and the country.

ANNUAL REPORT NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA IS OF 5

THE BRITISH ISLES APRIL, 1936 APRIL, 1937 were given an indication of the course of history in the next few years, and were JL HE current year may justly be described forced to realise the crucial necessity of building, firmly and as outstanding in the history of the Faith in steadily, the fabric of this land. We have been conscious of a new the New World Order in Great Britain. In and vital spirit within the community, and this letter the

Guardian called attention to outward signs of its activity have not been two processes at work within society one of disintegration lacking. Looking backward, over even so affecting every phase of hushort a period, we may discern three stages in man life, and one of construction associated the general development. First an awaken- directly with the rise of the Faith of Baha'- u'llah. ing among all the believers, second a realisa- Subsequent world-shattering events tion of community consciousness, fostered to name but two, the abdication of Edby, and coincident with, the establishment ward VIII with the consequent attacks upon the church, and the outbreak of war in Spain beginning of a wider and more effective between the upholders of two social docteaching work. trines to whose alignment of forces the The year began with an event of outstand- Guardian had already referred in a previous letter bear striking ing importance; the receipt of Shoghi Ef- testimony to the Guardian's unerring fendi's general letter entitled "The Unfold- perception, and in assoment of World Civilization," a copy of ciation with a host of other ills strikes and which was sent to every believer. To this, lock-outs, civil disturbances, universal re- more than to any other outward cause, may armament confirm his dictum that humanbe attributed the expansion of consciousness ity is now entering the outer fringe of the darkest period of its which has been apparent in the English Ba- history. "The signs of impending convulsions ha'i community. Our attention was directed and chaos can^now be discerned, inasmuch in a compelling manner to the wide and uni- as the prevailing order appeareth to be versal aspects of Baha'u'llah's Revelation; we lamentably defective."

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This clear analysis of the present world scription to the Fund . and on two other . .

picture, followed in the second half of his occasions in

connection with the Publishing
letter by an intimation of the entrancing
vision of "The Most Great Peace," aroused in
sent throughout the
the hearts of the friends a desire to play their
on two occasions . . .

part in the establishment of that great day.
September containing a brief re-
In this noble aim the National Spiritual As-
activities, and the second in April
sembly provided initiative and
leadership, 1937 in connection with the Publishing
and served as the channel for a flow of en-
couragement and guidance which constantly
considered of holding a
came from the Guardian. The activity, con-
the Guardian signified a
solidation and strengthening of the National
The National Spiritual Assem-
Spiritual Assembly has been one of the sig-
only the value of Sumnificant items of the year. Through the
mer School as an institution but the oppormeasures which it has initiated, the
contact tuneness of a national undertaking which
it has maintained with the community, the
support and effort of all
supervision it has exercised over the local As-
Committee was appointed
semblies and isolated believers, and through
the possibilities and to make
much practise in the Baha'i technique of
the National Spiritual
consultation, it has won the confidence of
its perseverance and unthe friends and acquired a valuable experi-
tiring work and the support of the National
ence to be handed on to subsequent national
British Baha'i Summer
bodies.

Company.
Letters have been
whole Baha'i world
the first in
port of our
The idea had been
Summer School, and
desire for it.
bly recognized, not
Through the
measures which it has initiated, the
undertaking which
would call for the
the believers. A
to investigate all
recommendations to
Assembly. Due to
valuable experi-
Assembly, the first
School was held in
August, 1936, at Mat lock
Early in the year a Teaching Bulletin was
Bath. Its success
was beyond the most sanissued by the National Teaching Committee
guine hopes, and a fresh spirit of fellowship
at approximately regular intervals of a
and dedication was
engendered and diffused
month. It proved a valuable means of draw-
throughout the
country. The classes were
of a high standard.

It would be hard to

them to fresh activity. It also gave instruction and stressed the importance of, Administration in the development of the Faith in England, for Very soon, however, the National Spiritual Assembly demanded and received the

it tional Spiritual Assembly felt the need of enthusiasm and full support of all the believers means of direct and less circumscribed ways, it undoubtedly attracted Divine confirmation with the friends, and the National Spiritual Assembly stands as our first important national Teaching Bulletin was discontinued and the National Spiritual Assembly undertaking.

The Guardian signified Bahá'í Journal brought into being. The Bahá'í his pleasure at its success and sent the following: "The Bahá'í Journal exists as the official organ of the Faith. The institution of the Summer School constitutes a vital and inseparable part of any teaching campaign, and as such one of the greatest assets to the Faith in England. It has been of especial service in assisting the full importance it being the N.S.A. to carry out its desire of realising the teaching plans and activities of

ising, in the whole country, that organic the believers. It should be organized in such

unity which is at the core of Bahá'í society. a way as to attract the attention of the non-believers to the Cause and thus become an effective medium for teaching." Plans are

In addition to the regular publication of the Bahá'í Journal, the National Spiritual School in August, 1937.

Assembly has circularized the friends on In July, 1936, the World Fellowship of Faiths held its three occasions, once in November calling attention to the principle of unity underlying the subject being "World Fellow-

ing all Bahá'í life, and urging the observance of two Bahá'í laws regular attendance ship Through all the leading

Faiths were present and a ses-

at the Nineteen Day Feast, and regular sub- sion was allotted
to each one. The Baha'i

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paper, approved by Shoghi Effendi, was com- ing the Message to a world
tormented and

posed and read by Mr. Townshend. In intro- torn on every side by the
forces of destrucducing the Baha'i session, the chairman, Sir tive
materialism. It is for us to realize the

Herbert Samuel, said in effect that if he were full measure of the
responsibility that has

asked to say which of all the Faiths repre- been laid upon our
shoulders in this matter,

mented was the nearest to the aim of the Con- and having attained full
consciousness of our

gress, he would reply the Baha'i, for World responsibility to unitedly
arise to contribute

fellowship and unity is the raison d'etre of all that we can towards
its discharge." Althe Bahi'i Community. Mrs. Helen Bishop,

though teaching has never ceased and has

Madame Orlova and Mr. St. Barbe Baker been notable in certain
instances such as

spoke for the Faith, and Mr. Hirst, of Leeds, Summer School and the work
in Devonshire,

made a plea for recognition of the Baha'i it is realized that this
year in England has

principles. been a period of internal

consolidation, of

Two important decisions of the National gathering our energies, of
investigating the

Spiritual Assembly made during the year are most opportune fields and
the most effective

as follows: One, reported in Babd'i Journal methods, of gaining
experience and of prenumber one and clarified in the following

paring for efficient teaching work. The number, reads: "Individual believers must N.S.A. believed that one great factor not yet not communicate with persons of eminence integrated into the scheme of national teaching in governmental or political circles, except ing, is the potentiality of every believer, no through the National Spiritual Assembly." matter what his capacities or talents may be,

The second ruling delimited the area of jurisdiction to teach the Cause, and it strongly recommended of the London Spiritual Assembly to recommends that this matter should receive the within a radius of twelve and a half miles of deep and prayerful consideration of every Charing Cross. follower of Baha'u'llah.

In January, 1937, a convention of Baha'is Early in the year Mr. and Mrs. Bishop students was held in Paris. Six people attended came to England and in addition to working tended from England and one of them read in London made a tour of various parts of a paper. the country, speaking to audiences gathered

A cable was sent to the American National Spiritual Assembly by resident Baha'is. They returned to the National Spiritual Assembly during the period between September and October. After examination of the floods in the Mississippi valley, Mrs. Bishop's report the National Spiritual Assembly pressing the sympathy of the British friends The Assembly wrote to Shoghi Effendi requesting with America in this national disaster. her services for another year, a petition

The following Committees of the National Spiritual Assembly which the Guardian granted. Mrs. Bishop

The National Spiritual Assembly have been working was asked to go to Torquay, where in association during the year: Teaching; Reviewing; association with Mr. Tobey and Mrs. McKinley Contacts; Library; Summer School. The Reviewing active work was begun. From December

The Reviewing Committee has approved a book on until April a constant and intense campaign the Faith and some articles. The Contacts campaign was conducted, Mrs. Bishop speaking

The Committee is in close touch with the N.S.A. in churches, intellectual institutions and private and sends literature to many people. The private homes. The result of this work was that

The Library Committee has been appointed only three people declared themselves and were recently but has succeeded in placing books enrolled, while a

large number were greatly
in various public libraries. Mrs. George was attracted to the Faith and
the Teachings
appointed to maintain contact with the isolated believers, a service which is greatly ap- up work will be continued
by the five appreciated by them. lievers
now there, who are preparing themselves for intensive work with a view to en-
TEACHING larging the group into an Assembly.
In April, 1936, the following message was In the work of the Spiritual
Assemblies
received from the Guardian: "There is un- there is apparent at this
end of the year, a
doubtedly no higher call than that of bring- different and more
impressive method than

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could be seen at the beginning. In both Lon- for literature
printed in England, but owing
don and Manchester the old type of teaching to lack of
resources the need remained unmet. Wide generalizations has been succeeded by
filled. Shortly however, circumstances arose
intensive and vital discussion groups. with which all
the friends are acquainted,

In London, the removal of the centre to which led to the
decision to form a Publish-
46 Bloomsbury Street made it necessary to ing Company, for
the purpose of publishing
conduct a more intimate type of meeting, Baha'i books
through an established print similar to a fireside group. This has proved
ing house. In this project the National Spirit highly effective and
large attendances are the itual Assembly was fully supported
and enrole. Fireside meetings have been conducted couraged
by the Guardian, who sent 50
at various homes, and in Crouch End a group towards the Fund
needed. The National Spirit has been formed under the jurisdiction of the
itual Assembly pledged and gave its full sup-
London Spiritual Assembly. This group re- port, both moral
and financial, and sought
cently rented the Hornsea Town Hall and the help of the
friends. The response was
conducted a well attended and successful immediate and
generous, but only from a
public meeting. Plans are being made for a limited number.
The N.S.A. is confident,
series of public lectures in Caxton Hall dur- however, that when

the project itself, and
 ing May. London has enrolled seven new the wide range of
 its probable results, are
 believers during the year. more fully
 understood, every believer will
 In Manchester a new and vigorous spirit is sacrifice for its
 success. With the permission
 at work. The Spiritual Assembly has taken of the Guardian, a
 circular letter was printed
 a hall in the centre of the city and is making and sent throughout
 the Baha'i World, seekfull use of it. The Nineteen Day Feast has
 ing the help of the world-wide Baha'i combecome firmly established in the
 community, munity. It is surely a symptom of the
 aland with an increased understanding of the mighty assistance
 of BahaVllah, that within
 Administrative Order, a new teaching pro- the short space of
 one year, we should have
 gramme is being undertaken. Two new be- successfully
 accomplished a national underlievers have been enrolled.
 taking and embarked on another which bids
 The Baha'i Theatre Group may be men- fair to become
 international in scope. For
 tioned under the heading of Teaching, for Shoghi Effendi has
 likened the establishment
 this group, organized and directed by Ma- of the Publishing
 Company to the building
 dame Orlova, has proved an effective means of the Temple in
 America and indicates that
 of attracting young people to the Faith and its success may
 "mark the inauguration of a
 of giving them first hand experience of Ba- new era of
 expansion of the Cause throughha'i consultation. At Naw-Ruz the group
 out the British Isles and the rest of the farpresented scenes from
 "As You Like It" and flung British Empire." At its last
 meeting
 is now working on a pageant of the "Seven the N.S.A. was
 advised that there was 153
 Valleys." in the Publishing
 Fund, which is sufficient to
 In March, 1937, Mr. Siegfried Schop- establish the Company
 legally with a limited
 flocher brought a message from the Guardian capital liability
 of 100. Proper legal adto the effect that he wishes us to stress two
 vice has been obtained and the N.S.A. has
 things: humanity has come of age, and the recorded its
 decision to register the Company

appearance of Baha'illah. These are the as "The Bahi'i
Publishing Company, Limited two factors to resolve the modern "riddle of
ited." Investigations are being made as to
existence." the most favorable

method of associating the

A small pamphlet was composed by the N.S.A. with the
Company. It may be truly

National Spiritual Assembly and five thousand said that upon the
progress of this plan desired copies printed, available at a
penny depends that expansion of the Teaching work
each. which it is now our

chief duty to promote.

On March 29th the following cable was

"

received from Haifa: Announce Assem-

From the very beginning of the year the blies celebration
marriage beloved Guardian.

National Spiritual Assembly felt the need Imperishable honor
bestowed upon hand-

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maid of Baha'u'llah Ruhiyyih Khanum Miss years, and
remembering the difficulties which

Mary Maxwell, Ziya'iyih, Mother of have been
overcome both within and with-

Guardian." To this joyful news the Na- out the Faith,
and remembering too the

tional Spiritual Assembly, the Spiritual smallness of
our numbers, we can realize

Assemblies of London and Manchester, and with gratitude
the meaning of the Guardian the Bournemouth Group, cabled their ex-
ian's words referring to "this auspicious stage

pressions of delight. The union of East and in the
evolution of the Faith" in England.

West, so dear to the Master's heart, has been The uniting of
all the friends in an organic

cemented in his own Family. unity, the
strengthening of the position and

During the year the National Spiritual As- authority of the
National Spiritual Assembly has met twelve times; ten times in

bly, the firm establishment of the Adminis-

London, once in Manchester and once at trative Order,
as attested by the Guardian,

Summer School. It was found necessary to the publication
of the Bahad'i Journal, the in-

purchase a typewriter for the secretarial ception of

Summer School, the teaching camwork.

paign in Devonshire, the consolidation of the
One of the greatest problems with which Faith in London
and Manchester within the
the N.S.A. has had to contend, has been the Administrative
structure and the subsequent
National Fund. Although this year, re- beginning of
new teaching work in those
ceipts are slightly in excess of expenses, it centres, the
initial success of the plan for the
will be seen from the Treasurer's report how Publishing
Company, the enthusiasm and acvery limited are the funds at the disposal of
tive work of the London Youth Group
the N.S.A. It is felt that the friends do not these are among
the outstanding features of

yet realize the importance of regular contri- the
ninety-third year of the Baha'i era in
bution to the Fund, or that it is a Bahd'i Great Britain.
Law, and not a principle ... a command "All-praise
and glqry be to God Who,
of Baha'u'lUh. through the
power of His might, hath deliv-
This report would not be complete with- ered His creation
from the nakedness of nonout some reference to the encouragement and
existence, and clothed it with the mantle of
guidance which has been received from the life .
O, how blessed the day when, aided
. . .

Guardian during the year. His constant by the grace
and might of the one true God,
message has been to persevere and teach the man will have
freed himself from the bond-
Cause. "Persevere and never feel disheart- age of the
world and all that is therein, and
ened." "Rest assured and persevere." . . . will have
attained unto true and abiding rest
"Now is the beginning of your work. And beneath the
shadow of the Tree of Knowlas in thebeginning of every task, you are
edge."

bound to meet all sorts of difficulties. The
Faithfully, in His Service,
more you strive to overcome these, the
National Spiritual Assembly,
greater will be your reward, and the nearer by DAVID
HOFMAN, Secretary.
you will get to that glorious success which,

APRIL, 1937 APRIL, 1938

promised by Baha'u'llah, must
as repeatedly

needs crown the efforts of all those who,
last annual report we noted an
whole-heartedly and with pure detachment,
of community consciousness
strive to work for the spread and establish-
believers throughout the country.

ment of His Cause." And lately these inspir-
year has been characterised by a

ing words to an individual believer, pub-
this process, with the aclaimed with his permission. "The

goal is companiment of growing pains. The guidclear, the path
safe and certain, and the as- ing hand of Baha'u'llah has
been apparent in

surances of Baha'u'114h as to the eventual creating
conditions which have forced us to
success of our efforts quite emphatic."

problems and to stand on our

In comparison with the greatness and own feet as a
functioning community witheventual destiny of the Faith of Baha'u'lUh,
in the Baha'i World Order.

the year may well seem to be of little signifi-
deprived of the services of

cance. But in comparison with previous the American
teachers by their departure

CURRENT BAHAF ACTIVITIES

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from England, but their work has been con- charge of
this work itself. Miss Baxter

tinued, which in itself is a testimony to the was appointed
Teaching Secretary to keep

ability and determination of the English records of the work
and to supply the N.S.A.

community to develop from its own re- and teachers with
information for follow-up

sources. The National Spiritual Assembly work. This
arrangement has worked out

wishes to express its deep gratitude to all
very well.

those visiting teachers who have done so In Devonshire

the believers have conmuch to help us during the past two years.

tinued the work so

ably started by Mrs.

They not only taught the Faith to enquir-

Bishop. Mrs.

Stevens conducts a regular study group in
 ers, but prepared the believers to do the held meetings in
 Torquay, and Mr. Tobey has Hansford has declared
 same, and keenly as we feel their loss we can Mr. Balyuzi and Mr.
 Dartington Hall. Mr. spoken at Dartington
 only be grateful for the opportunity which has spoken in public
 himself a believer. group in Devonshire
 we now have of nursing the tender plant of who has just left for
 Hofman have both nite stay, but
 the Faith in this land, and with the help of now established there
 Hall, and Mr. Tobey grow through the
 God, sending its roots deep into the soil. and the efforts of
 in Torquay. The Mrs. Romer, who was
 This growing unity of the believers ex- months, made several
 will miss Mr. Tobey, with clubs and
 pressed itself at Summer School and at the in a private home.
 America for an indefi- a public lecture in
 Teaching Conference in December, when been where Mrs. Bishop had
 it is felt that the Faith is voted 10 for
 friends from all over the country assembled iso- that Mrs. Cranmer has
 and will continue to for this work.
 together. As a means to further this process
 assistance of Baha'u'llah
 the Conference recommended to the N.S.A.
 the resident believers.
 that three annual rallying points for all the
 here for a few
 believers be established. The recommenda-
 contacts in Brighton
 tion was confirmed and the three occasions
 societies, and held meetings
 chosen were Convention, Summer School and
 She was able to arrange
 a mid-winter Teaching Conference. Na-
 the Unitarian Church,
 tional community consciousness has
 already spoken. The
 fostered in various other ways such as the N.S.A. delegated the
 follow-up work in this place to the London
 distribution of the Bahd'i Journal, the meet-
 Spiritual Assembly and
 ings of the N.S.A. being held in Manchester
 expenses. London reports
 and London and correspondence with
 been made secretary
 lated believers.

While doing everything possible to con- A group of people in
 Salisbury have besolidate the community, the N.S.A. has re- come
 interested in the Faith. Lady Blommained aware of the
 danger of becoming ex- field,Mrs. Bishop, Miss Wellby, Mr.
 Balclusive which might lie in such a policy. A yuzi and Mr. St.
 Barbe Baker have visited
 statement was made about this in one num- them. Hospitality
 has been extended to
 ber of the Bahd'i Journal. The unity and Baha'i teachers
 by Mrs. Hill, who has also
 close association of the friends is of utmost arranged the
 meetings.
 importance, but we must not lose sight of The Baha'is of
 Bradford have taken part
 "

our relationship to all humanity. Consort in some of the
 Manchester activities. Rewith all people with joy and fragrance."
 cently Miss Joan Wilkinson wrote to the
 Our Nineteen Day Feasts, meetings, and N.S.A. to ask for a
 teacher for a group of
 other activities should not become ingrown, young people whom she
 had interested in
 but should be related to the tremendous the Faith, and Mr.
 Hofman went there in
 drama of current history, to the sense of April and reports a
 good meeting with keen
 crisis, and to the spiritual struggle whose interest.This work
 will be followed up by
 effect is so apparent in the contingent world. sending more teachers
 to help the four resident Baha'is.

TEACHING Two groups have been addressed in
 Bris-

At the beginning of the year the National toland a lively meeting
 was held in Letch-
 Spiritual Assembly decided not to appoint a worth at the
 Theosophical Lodge.
 new Teaching Committee, but to take In Manchester
 regular meetings have been

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held at the Centre. Special meetings were which could be
 entirely occupied by the
 held for the international Baha'i youth day, School, as although
 contacts can be made
 at the Teaching Conference, and at Naw- when we share a
 place with others, it is more
 Ruz. Mrs. Bishop helped the Assembly difficult to
 develop Summer School as a

greatly, and visited many outlying places to Baha'i institution. The N.S.A. has ap-speak of the Faith. proved this recommendation and this year Two series of public lectures were held at it is hoped to occupy the entire premises Caxton Hall, London, but they were not of Cudham Hall in Kent. considered successful. Regular public meet- The lectures were supplemented by evenings have been held in the Centre and the ning talks and entertainment. Mr. St. group at Crouch End and Muswell Hill have Barbe Baker showed pictures of the gardens continued their work. A few fireside meet- round the Shrines on Mount Carmel, among ings have been held. Madame Orlova ad- which was a picture of the Master. dressed the children's group of one of the Co-operative Society's branches and the PUBLISHING TRUST Free Religious Movement at Lindsay Hall. The details of this project have occupied Lady Blomfield spoke to the Society for the the N.S.A. during the whole of the year. study of religions, with Sir Denison Ross in There was great difficulty in associating the the chair. N.S.A. with the Trust because of the fact The Teaching Conference, held in Man- that we are not incorporated and have no chester during December, was vital and in- legal status. Mr. Menasse, the lawyer inspiring. Two methods of teaching were gaged by the N.S.A., has been most helpful discussed, personal and collective. In the and the Trust Deed is now registered, and deposited at the first place it was considered that the indi- bank. The Trustees are, Mrs. Brown, Mr. vidual could only affect others by striving Albert Joseph and Mr. Norton. They hold to attain a higher state of consciousness the funds of the Pubthrough prayer and devotion. By under- lishing Trust under the supervision of the standing the Teachings and their applica- National Spiritual Assembly. tion to daily life and world problems, the The Fund stands at 232, for about 86 believers could become assured and calm in of which we are

indebted to subscriptions from Baha'is in a troubled world, and this would be an attraction to others. In teaching organised The N.S.A. has decided that the Trust shall act as wholesale distributor for Baha'i literature, and will public lectures were not successful. Fire-gradually take over the stock now managed by the side groups and social meetings, informally London library. This cannot be done at conducted, were agreed to be the best ways. once, but application has been made to the London Spiritual Assembly

SUMMER SCHOOL for cupboard space, and as soon as this is available the Trust will start work. Mrs. Brown has been again the immense services which this in-appointed treasurer and Mr. Hofman manager. A stitution can render to the Faith. It was a separate bank account opened by Lady Blomfield, at the Friendship and separate set of books will be kept. The Trust will sell Holidays Association Centre, Matlock Bath. Many non-Baha'is were present, and it is Assemblies or individuals, and act as bookshop, in accordance with the Guardian's sellers for such publications as "The Promise

instruction, to make each Summer School of All Ages," "Paris Talks," and other literature more and more attractive to those who have ture, the copyright of which is held by innot inquired deeply into the Faith. It was dividuals. The first felt that the lectures covered too wide a publication of the Trust itself is field, in spite of the fact that they were now at the printers. This is a revised and re-edited edition of enjoyed by Baha'is and visitors alike. The Dr. Esslemont's booklet "BahaVllah and His Summer School Committee recommended Message." Much care has gone into the that future schools should be held in a place preparation of this pam-

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phlet, and the literary and artistic talents the success of the Teaching Conference was of several of the believers have been utilised. due in no small measure to the warmth of It is hoped to produce an introduction to the hospitality accorded by the Manchester Faith which will be up to date and of uni- friends. versal appeal. Copies will be sent through- A news-letter has been started for circuout the Baha'i world and it is hoped that lation among members of the community. orders will come from abroad.

A Life of Baha'u'llah, by H. M. Balyuzi, In October, Mrs. Slade retired from the N.S.A. and Mrs. is now with the Reviewing Committee, and Langdon-Davies was elected to the vacancy. a prayer book is in process of compilation. Mrs. Weeks, who used to mimeograph the LONDON Journal before it wa-s printed, has presented The London Spiritual Assembly has added the N.S.A. with her duplicating machine, and it has been three believers to its membership, and re- lent to the London Spiritual Assembly. ports that the Nineteen Day Feasts and other An attempt feast days are receiving better attendance was made to secure incorporathan before. Some valuable work has been tion, but was unsuccessful. done on the classification of material left to One of the greatest difficulties with which the Assembly by Dr. Esslemont and Mr. the N.S.A. has to cope, is the National Fund.

Simpson and to quote the Archives Com- It has not yet reached the healthy condition of receiving a mittee, "There is much of great interest and steady flow of contributions from the value, especially amongst the correspond- believers. Until this condition is reached the Faith ence between Dr. Esslemont and Mr. Simp- cannot grow steadily and son. In time to come I am sure they will surely as it should, and all national undershed much light on the early days of the takings will have to be spasmodic, financed Cause." by appeals to the believers. The work of Mr. Grant, the editor of the Rangoon the N.S.A. has now reached a point where

Times, who has done great service to the it should be
carefully planned in advance,
Faith through his paper, has been in London upon a definite
budget. It is therefore

for some months. He has been the guest at recommended for
the attention of the Condinner of the London Assembly and has
vention and the incoming N.S.A., that this
spoken at the Centre. Mrs. Routh of Aus- problem receive
deep and serious attention,
tralia has also been a welcome visitor, and and that every
effort be made to ensure a
has helped greatly with Teaching and social regular income,
however small, to the Nawork at the Centre.
tional Fund.

An exhibition of Baha'i books, photo- The growing
tension in world affairs, and
graphs, and other objects has been kept in the sense of the
imminent breakdown of the
the Centre since Naw-Ruz. existing order,
force us to consider what
A bulletin has been issued regularly for steps we shall take to
preserve our work in
the last few months. the event of war.

Under these conditions
we must also consider what are the most
MANCHESTER effective means of bringing the
message of
The growth and consolidation of the com- Baha'u'llah to the
attention of large num-
munity in Manchester, has been one of the bers of people. It
is recommended that this
most encouraging features of the year. The latter problem
be considered separately
Spiritual Assembly has had many problems from Teaching.
to face, but the growing attendance at their Two years ago
the following message was
public meetings, of non-Baha'is, is an indi- received from the
Guardian: "There is uncation of the vital spirit within the com-
doubtedly no higher call than that of bringmunity. Four new
believers have been ing the Message to a world tormented and
added. torn on every side
by the forces of destrucand teachers have been sent to
Visitors tive materialism.
It is for us to realise the
outlying groups and isolated believers, and full

responsibility that has been laid upon
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our shoulders in this matter, and having at- shall be filled
with the spirit of God, and
tained full consciousness of our responsi- that He will send His
hosts from heaven
bility to unitedly arise to contribute all that to help you if you have
faith. And now I
we can towards its discharge." give you a commandment
which shall be for
The N.S.A. recommends for consideration a Covenant between you and
me; that ye
the suggestion that the Faith in England have faith; that your
faith be steadfast as
should, for one year, regard itself, and at- a rock that no storms can
move, that noth-
tempt to function as, a teaching organism. ing can disturb, and that
it endure through
Let all our efforts and energies be directed all things even to the
end; even should ye
to this supreme aim. The work of individ- hear that your Lord has
been crucified, be
uals, spiritual assemblies, and the national not shaken in your faith;
for I am with you
assembly can be co-ordinated through the always, whether living or
dead; I am with
methods and institutions of the administra- you to the end. As ye
have faith so shall
tion. Our prayers, our thoughts, our ac- your powers and blessings
be. This is the
tions, can be focussed on this end, and we standard this is
the standard this is the
may be sure of the Guardian's support and standard."
of the assistance of the Holy Spirit.
Faithfully, in His Service,
"I say unto you that any one who will National Spiritual
Assembly,
rise up in the Cause of God at this time by DAVID HOFMAN,
Secretary.

THE BAHAI FAITH IN EGYPT

1936-1938 cases, however, may be referred to the courts
involved, although the National Assembly
JCfGYPT today ranks among Eastern na- prefers to have them
considered by our own
tions as a center of modern civilization. Her bodies. Cases

involving Baha'is and noncultured classes, aware of modern trends, are Baha'is may be referred to Baha'i Assemblies furthering her social progress along international lines. She demonstrates a new spirit to accept Baha'i arbitration. As regards of tolerance, greatly needed in a part of the criminal cases, all Baha'is are subject to the laws of the country." Thanks to the valuable gift of an acre of cultivated land, presented Following the historic pronouncement in 1925 of the Muslim courts, which declared Spiritual Assembly by Sharubim Effendi the total independence from Islam of the 'Ubayd of Cairo and legally transferred to that body, the National Baha'i Faith, the Baha'i Cause has spread is entitled to all civil rights authorized by the country, and not only the principles but also the laws of law. In order to give the Declaration of Bahd'u'llah have been firmly established. To Trust permanent legal force, the amendment even matters of personal status, including marriage, divorce, alimony and the like, 1935, as well as a document empowering the above-mentioned donor are subject in Egyptian Baha'i communities to the usufruct to the decision of the Spiritual Assembly, of the land for a period of five years, are functioning on the basis of the laws of the being legalized. However, the final official "Kitab-i-Aqdas." recognition of the Baha'i community by the "Baha'is," declares a recently issued state-Government is still pending, and at this ment of our National Spiritual Assembly writing we await the reply of His Excellency which is illustrative of the highly developed lency the Prime Minister to a renewed state of Baha'i Administration in Egypt, petition, duly approved by the Guardian, re- "according to the instructions of the be-garding this. loved Guardian may under no circumstances Current opposition to us is chiefly to refer cases to Muslim religious courts. Civil cised by Muslims on religious grounds. Not

CURRENT BAHAI ACTIVITIES

long ago, when Malakat Khanum, beloved of the Huquq ("Rights of God" or tithes)

daughter of Mahmud Effendi Nochougati, and to collect all Baha'i sacred writings on passed away in Port Said on September 17, this subject; the resulting compilation will

1937, an event followed which exemplifies enable us to establish still one more of the the current situation. At the request of laws of Baha'illah. Mahmud Effendi, the Local Spiritual Assem- As present conditions are not favorable to

bly resolved for the first time to conduct the an extended teaching campaign, Baha'is are funeral ceremonies entirely according to Ba- being urged by their Assemblies to redouble

ha'i rites. Non-Baha'i relatives of the de- their individual efforts along this line. Meetceased threatened that unless Muslim rites ings, Feasts, studies planned by the Annual were observed, they would cause an uproar Conventions, are a continuous inspiration,

in Port Said and would take away the body and the number of declared believers is alby force. The

Baha'is proving inflexible, ways on the increase. Our teaching activithe relatives then begged that the funeral ties will be greatly confirmed by the conprocession should at least stop at the Mosque struction of the Haziratu'l-Quds in Cairo, a for prayers; again the Baha'is, realizing the projectencouraged by repeated donations

implication of this, refused, and communi- from the Guardian and soon to be carried

cated with the Chief of Police, who pro- out. The visit of our beloved friend, Mr.

vided them with an armed guard. Draped F. Schopflocher of America, during the

with a rose-colored cloth and covered with winter of 1937, also resulted in important

flowers, the coffin was borne through the teaching work; his speech at the Y.M.C.A.

streets of the city; musicians preceded the in Alexandria was published in the "Egypcasket, school girls dressed in white and tian Gazette," and another article appeared

carrying red roses accompanied it, and the in "La Bourse fegyptienne," which also publocal Baha'i community and their friends

lished an article by our friend Mme. Gharfollowed. The streets were thronged with zuzi.

those who had come to watch the Baha'i At the suggestion of

the Guardian, this cortege. Baha'i tablets were chanted at the National Assembly requested 'Abdu'lgrave, and later a great number of Muslims, Hamid Effendi Ibrahim, an Alexandria believer and one of those Christians and Jews came to the Baha'i Cen- three Baha'is who ter to offer condolences and listen to Baha'i served the Cause in Ethiopia, to proceed to prayers. The friends felt that the last link the Sudan and establish a permanent resi- binding them to the old order had now been dence there. He reached Khartum, the capbroken. ital, in May, 1937, and opened a tailor shop. In compliance with the request of the Na- His latest report gives us full details of the tional Assembly of India and Spiritual manners, customs and beliefs of the Sudan, Burma, this National Assembly approached and he assures us that through the confirmathe Muslim religious court with a view to tions of Baha'u'llah he will be able to es- obtaining an exact copy of the text of their tablish the Faith in that land. In October, verdict of 1925; the copy received was that 1936, Dr. M. alih,present chairman of the of the Court of Appeals, and we have now Spiritual Assembly of Alexandria, visited applied for a copy of the pronouncement the Baha'is of Tunis in compliance with the given by the Court of First Instance. We Guardian's request. The friends there made have likewise made English translations of use of the occasion to study the Bahd'i Adour Baha'i Laws on Matters of Personal ministrative Order, and were supplied by Status, and have forwarded these to the this National Assembly with copies of our Guardian, and to the National Spiritual As- Declaration of Trust and By-Laws, also semblies of the United States and Canada, of Baha'i Laws on matters of Personal of India and of Australia. We have further Status. Dr. Silih hopes to visit Tunis again appointed a committee to study the question in 1938.

SPIRITUAL ASSEMBLY OF THE
BAHA'IS OF IRAQ

APRIL, 1936 APRIL, 1938 for four months and was
a hair-dresser by
profession, proved to be of help to Khavari
JLHE National Spiritual Assembly has un- in time of danger, and
was able to attract a
dertaken during the period April, 1936-1938 number of inquirers,
to whom he proved the
to achieve a twofold task, namely, that of Divine origin and
explained the outline of
internal consolidation and of diffusing the the new World Order.
He, too, was, need-
Divine fragrance among the masses. less to say,
boycotted by the ignorant and
following events will perhaps give an idea the prejudiced, and
was finally obliged to
relating to this. return to Baghdad.
Two other young
In compliance with the expressed and re- friends, at their
own expense, paid flying
peated requests of the Beloved Guardian to visits to
Kurdistan, one in the spring and
carry the Divine Message to Sulaymaniyyih, the other in the fall
of 1936.
the center of Iraqi Kurdistan, the N.S.A. Though
the immediate consequences of
requested the N.S.A. of Iran for a teacher, the Baha'i endeavor
to plant the seeds of
who on his arrival was entrusted with this the Faith among the
Kurds may seem to be
urgent and high mission to the Kurds. Dur- though
the Cause of Baha'ui insignificant;
ing his stay of nearly four months (Feb- 'llah was maliciously
opposed and publicly
ruary till June, 1936) in Sulaymaniyyih the denounced by the
fanatic among that peoteacher, 'Abdu'l-Hamid Ishraq Khavari,
ple, yet the reverberations of the Divine
succeeded in sounding the Call within the Call, which was
suddenly sounded in the
very walls of Khalidiyyih Mosque which, it very midst of the
Kurdish center, reached
is said, Baha'u'llah had visited during His the ears of the
authorities in Baghdad who

sad retirement to the uninhabited mountain were informed by the governor of Sulayof Sargalu. He attracted a considerable maniyyih that the Iranian Baha'i teacher number of inquirers of various classes Khavari and his co-worker Naji, by annullas, government officials, shopkeepers, nouncing the Advent of the Promised One, and others, from whose sight he attempted and proclaiming His Message, were only to remove the age-long veils of superstition, carrying out the instructions given them by and to open their eyes to the unprecedented the N.S.A. in the capital. Accordingly a

glory of the King of Days. detective policeman called at the home of

Among the investigators, the enlightened the secretary of the N.S.A. and politely refew were able to perceive, to some extent, the quested him to call at his convenience at

immensity and the indispensability of Ba- the Criminal Investigation Department. That same day (August 2, 1936) the officer ignorant and the uneducated, at the insti- at the C.I.D. kindly received our secretary,

gation of the jealous mullas who feared the and the following conversation ensued: threatening influence of the Faith, caused Officer: "Does your Assembly have an ofsuch an increasing stir and tumult as to ficial permission from the Government to arouse the alarm of the local government, hold its meetings?" who on the ground of maintaining public Secretary: "No, the Baha'i Faith is not a order and security ordered the Baha'i teacher society, but a religion like other religions." to leave that town for Baghdad within Officer: "What are the aims and purposes of this religion?"

twenty-four hours. Sec'y: "To One month before this expulsion, the Sec'y: "To spread love and concord N.S.A. had sent Jamil Naji, a believer of amongst men, and to remove differences and hatred." Baghdad, with his family to take up his resi- Officer: "When dence in Sulaymaniyyih for the purpose of was the Baha'i Faith esassisting and following up the work of Mr. tablished m 'Iraq?" Khavari. This young man, who lived there Sec'y: "Since the

thor Baha'u'llah in 1863, which took place appear
before the C.I.D., where after inin Baghdad."

 quiries regarding their identities were made,

"Do you keep a register of the

Officer: their
finger-prints were taken.

names of all those who have embraced During
the month of June, 1936, when

It?" the

Ministry of Defense was studying the

Sec'y: "No." question of
allowing the various religions

Officer: "How many Baha'is are there in and sects, to
which the men of that Minis-
'Iraq?" try

belonged, to enjoy and observe their

Sec'y: "This cannot be ascertained, not own holy days,
the N.S.A. seized the oponly in Baghdad or in 'Iraq but throughout
 portunity and submitted a petition to exthe world, because this is
a personal matter empt Baha'is from work on their nine
holy
of belief and conscience which many who days.
Besides the copy of the petition to
are Baha'is may not have as yet professed. the
Ministry of Defense, another was sent

This undeclared belief and admiration in to the
Ministry of Justice and a third to
the Faith, however, does not exclude one the Prime
Minister. The secretary of the
from being a Baha'i." N.S.A.,
having been summoned by the Min-

Officer: "How does the Assembly collect
had an interview with the
istry of Justice,
money for its expenditures?" Legal

Draftsman who among other ques-

Sec'y: "Whenever there is need for money tions
inquired regarding the independence of
the believers are requested to contribute, the Faith
and the Assembly's authority,
each according to his own desire." rights and
duties in relation to the personal

Officer: "Are all the Baha'is of 'Iraq of status of

Baha'is. He also asked if the Assembly had obtained formal permission to hold meetings, Sec'y: "No, the Cause is universal." and was told that an application for this purpose had already been submitted. Officer: "Of how many persons is the executive body composed? What are their names, their functions, professions and addresses?" Though the representative of the Assembly called many times on the authorities concerned, yet it is believed that, Sec'y: "It is composed of nine persons. pending the official recognition of the Faith, The required information about each is as the Baha'is employed in the different govfollows. . . . ernment offices and departments cannot Officer: "Are all these mentioned 'Iraqis?' stop work during the Baha'i holy days. Sec'y: "Yes." As to the registration the Guardian, having read the National Spiritual Assembly's secretary of the N.S.A. and more particu- detailed report about its activities concern- larly Mr. Khavari were kept under the close ing the aforementioned developments, sent in watch of detectives. December, 1936, a letter in which he instructed the Assembly immediately to stop directions that the Assembly be registered communication with the government on although it be as a commercial society, the count of unsettlement in the political sphere N.S.A. undertook to transfer to its own of 'Iraq following the military coup d'etat name the plot of land which it had pur- on October 29, 1936. chased for building the Haziratu'l-Quds. The Kurdish translation of "Baha'u'llah Such a transference, however, could not be and the New Era" which had for nearly two years been effected without the Assembly being for- confiscated by the Government, while still mally recognized by the Government. This at the book-binder's, was, with

led to submission to the concerned authorities in the Ministry of Interior of an application for registration, together with the Dec-
isolated believer at Karkuk (some 70
laration of Trust and By-Laws in Arabic
of Sulaymaniyyih) the N.S.A.

(reproduced in the Baha'i World, Vol. VI).
the public library of that city one
A few days later the members of the N.S.A.
of "The Baha'i World," Vol. V,
were summoned through the secretary to
(in Arabic), "BahdVllah and
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the New Era" (in Arabic and in Kurdish)
who were delighted to
Also about one hundred copies of Dr. Essle-
talks given by the Baha'i
mont's book in Kurdish were distributed
programme included the folamong leading Kurdish personalities of this
lowing topics:
country. A formal acknowledgment from
Wis-

1. Prayer (Baha'u'llah's Tablet of
the Government Director of Education of
Karkuk District was received, in which he
dom).
2. Introductory Word about the Revelathanked the Assembly for their
"precious
tion of Baha'u'llah.
gift."
3. Religion as the Source of True Civili-
The Nineteen Day Feasts are now being
zation.
regularly observed in Baghdad and are prov-
Faith at the World Coning to be of great importance and joy to
gress of Religions.
the assembled believers. In these meetings,
5. Religion and Science.
which are held every Baha'i month, holy
of Age of Humanity.
Tablets are first chanted; then a translation
7. Prayer.
is given of a summary of whatever letters,
circulars and other glad tidings which may
of the 'Iraqi young men
4. The Baha'i
This participation
6. The Coming

have been received by that time from vari- in the celebration
 of the International Baha'i centers of the Baha'i world. This is
 Baha'i Youth Day is surely stimulating in their
 followed by a discussion of affairs and out- souls an
 increasing consciousness of the unstanding issues regarding which the
 Spir- derlying unity and love which bind them to itual Assembly wishes to
 consult the friends; gether with their spiritual brethren in other
 and the last part of the feast is partaking countries.
 of refreshments which are enjoyed by all Recently an
 important step has been taken
 present. by the local
 assembly of Baghdad, viz., the
 In obedience to the Guardian's instruc- printing and preparation
 of "declaration forms" to be filled
 tions to the American Baha'i Youth Com- forms" to be filled
 in and signed by every
 mittee "to create an international body of believer who
 wishes to be entitled to the
 active young men and women," and in co- voting rights and
 membership in the Baha'i
 operation with said committee, the Baha'i community.
 The N.S.A. has approved of
 Youth Committee of Baghdad held two this action,
 which will be enforced in the
 symposiums. On March 4, 1937, a special near future.
 meeting, for the young Baha'is only, was The construction
 of the New Haziratu'ldevoted to the reading of the Guardian's
 Quds in Baghdad has begun and the buildmessage to the Youth, to the discussion
 of ing has reached a few feet in height above
 ways and means to propagate the Teach- ground level, though
 the work will, for
 ings, and the passing of a resolution to en- financial
 reasons, have to be temporarily
 courage individual believers to settle in Su- stopped.
 laymaniyih and other cities where the The translation
 by a Baghdadi believer of
 Light has not yet penetrated. They also the precious book,
 Nabil's Narrative, "The
 signed the letter of greetings to the Be- Dawn-Breakers,"
 into Arabic has almost
 loved Guardian, which they sent to the Na- been completed.
 This translation, which
 tional Youth Secretary of U.S.A., to be the Guardian
 described as "temporary" unforwarded to Shoghi Effendi.
 til a better and more masterly one is
 On March 7, 1937, the young men held achieved, will be printed

and published by
a public meeting in the Haziratu'l-Quds, to the N.S.A. for use
by Arabic-speaking brethren which they invited a number of broad-
leivers in the Near East countries.

CURRENT BAHAI ACTIVITIES

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THE CAUSE OF BAHU'U'LLAH IN AUSTRALIA AND NEW ZEALAND

1937 In spite of what appears to be very
slow
progress, it is good to look backwards along
i,
In a continent such as Australia, measuring the last few
years, and to be able to see the
ing 12,000 miles across, and with New solid
foundations which have already been
Zealand four days' steaming away from her laid down, and
upon which the various
most eastern shores, the greatest obstacle to ramifications of
the Cause can rest securely
be overcome is that of distance. Contact in the future in
these Southern lands.
with members of the different Assemblies Perhaps the
most important piece of work
and Groups is an affair of extreme difficulty, yet accomplished
has been the placing of the
and especially is this felt with regard to Administration
of the Cause on a legal
National Spiritual Assembly matters and in foundation; this
has already been accomplished the meeting of delegates for the annual con-
plished in Adelaide and in Auckland, and is
ventions. being undertaken
in Sydney at the present
Yet, in spite of this enormous drawback time.
the N.S.A. has, since its formation four Under the
auspices of the National Spiritual Assembly, held an annual series of meetings,
at which members from Auckland, N.Z., published, and
copies are being sent out regularly from Sydney, N.S.W., and from Adelaide,
ularly to all Bahais in the Southern Hem-
S.A., have met for a week at a time. isphere, as well
as to the various National
In passing through Melbourne, Vic., the Assemblies of the
world. This paper gives
members of the National Spiritual Assembly an account of the
work done by the various

have contacted the Group in that city, and committees, and keeps members in touch with the N.S.A. hopes are entertained for a Spiritual Assemblies and its rulings. Its object is to keep the bly there in the near future. believers informed of the affairs of the Cause, and to "cement the ties The Baha'i Group W.A., was last year numerically strong enough to form of friendship between groups and individan Assembly, whereupon the N.S.A. dis- uals and the promotion of a secure bond of patched one of its members to advise and fellowship in the service of the New World Order." instruct them on administrative matters. In accordance with After the annual elections, N.S.A. meet- the Guardian's wish ings have been held for some days, at which that the Baha'i Magazine, "Herald of the the plan of the year's work has been mapped South," should remain in publication, the out; thereafter, for the term of their office, N.S.A. has made every effort to raise the all communication has been by correspond- standard of the Magazine, and to improve the set-up and ence. This entails heavy work for the Sec- cover design. retary, and a great deal of time, but other- Since the formation of the National Spirwise appears to function quite successfully, itual Assembly in 1934, two conventions though nothing of course can take the place have been held, both in Sydney. This city of personal contact. makes the most convenient center, as the That the number of Baha'is in these lands delegates from New Zealand have a four is steadily increasing no one can doubt. And days' trip before them before they are able what is more important is that the members to reach our eastern shore, and much preare gaining a wider knowledge of the Ad- cious time would be wasted if the meeting ministration, a deeper loyalty to the Faith, place were still farther to the west. In 1936, however, it a more correct interpretation of the word being the Centenary Year "Unity," and a fuller realization of the fact of South Australia, the meetings of the

that faith is by deeds and not by words; N.S.A. were held
in Adelaide. Friends were
in consequence of all this they are feel- invited and
hospitality extended to the vising a deeper desire to put their faith to the
itors. Joyous gatherings and festivities
test. were arranged.

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All Assemblies and Groups hold fireside tion Stone has
already been laid by "Father,"

meetings in addition to the usual weekly and it is
hoped that a Summer School may
meeting. In Auckland a special Guest Eve- be held there
in the near future.
ning is held once each month; friends and
Advertised public meetings are held by all
enquirers are invited, supper is served, and Assemblies,
and some valuable contacts have
there is informal asking and answering of been made.
Feasts are, of course, attended
questions regarding the Cause. These by all
Baha'is, bringing love and unity and
friendly talks seem to be greatly appreci- a better
understanding to all; they are a

ated. great
spiritual blessing.

Youth Circles are being formed by the Interesting
and helpful visits have been
various groilps, and show great promise. paid to this
country by Miss Effie Baker and
Those two beloved pioneers, "Father and Mr. Fred
Schopflocher. The former has re-
Mother" (Mr. and Mrs. Hyde Dunn) are turned to her
home near Melbourne after
still working as earnestly as ever for the many years of
service at the Pilgrim House
Cause. They hold fireside meetings reg- at Haifa.

Miss Baker visited Perth, Adeularly in their home, and spread the
Teach- laide, Sydney and Melbourne on her way
ings of Baha'u'llah among an ever-widening home.
We shall always remember this selfcircle of earnest enquirers.

less servant of God, who made the Holy
Baha'i publications have been presented placesseem very
much nearer to us, and
to all the chief libraries of Australia and who showed us
by the example of her own
New Zealand, and inquiries made in Sydney life, the

meaning of self-sacrifice and true
show that these books are in constant de- severance. Mr.
Fred Schopflocher also made
mand. our hearts
burn within us, as he spoke to
In the hills outside Sydney, amidst delight- us on the
affairs of the Beloved Cause. He
ful bush scenery, the country home of
is set up high standard in his radiant
pera

two devoted members of the Sydney Group. sonality, and
left us a memory of one endured

Through their goodness of heart and love with
happiness, peace, and content the goal
for the Cause, they have placed this home towards which
Baha'is must all strive, and
at the disposal of the Sydney Assembly, to which should
be the distinguishing mark of
be used as a Summer School. The Founda- every follower
of Baha'u'llah.

ANNUAL REPORT THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAH A 'IS OF INDIA AND BURMA

1937-1938 conspicuous, sustained endeavors
on the part
of the believers for the consolidation of the
J.O the Baha'is of India and Burma institutions of
the Cause and for the expan-

Through the delegates to the 10th Annual sion of their
activities in the service of the
Convention. beloved Faith.

Beloved friends:

Another year has passed a year which LOCAL SPIRITUAL
ASSEMBLIES:

was a natural consequence of the years we Local
Spiritual Assemblies constitute the
have left behind. It is satisfactory to note bedrock on
which stands the edifice of the
that believers all over India and Burma have Cause of God
and as such the responsibilibecome more and more conscious of their
ties that devolve upon them can be easily

responsibilities and their efforts toward the imagined.

People all around us are accusadvancement of the beloved Faith and have
tomed to exclusiveness and division in

all

been assuming more and more organized affairs.

Our environments are charged
form. with a spirit

of justification of division in

The year under review is
replete with all matters. It is, therefore, one of the first

many important events and is marked with duties of a

Baha'i institution to protect the

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believers under its jurisdiction from this all- leased by
Baha'u'llah shall train the mempervading influence.

The task is not easy bers of our Assemblies and that they will
as the human ego revolts against the su- become more and
more self-sacrificing in

preme sanction of universal love. It is the handling the
affairs of the beloved Faith.

duty of the members of a Baha'i institu- "A Baha'i

Community differs from other

tion to see that the learned associates with voluntary

gatherings in that its foundation

the simple and unlearned, the rich with the is so deeply

laid and broadly extended that

poor, the mystic with the literalist, the it can

include any sincere soul." Whereas

Hindu with the Muslim, the Muslim with in the more

advanced countries of the world

the Parsee, the high caste with the low a broad spirit

is shown in the matter of recaste and on terms removing the advantage

ligious belief, in India and Burma a most inof long established
presumptions and privi- tolerant spirit is prevalent.

Here a sincere

leges. "Bear in mind," says Shoghi Effendi, person is faced
with many social difficulties.

"that the keynote of the Cause of God is not Hence the

Cause, for all its power of growth

dictatorial authority, but humble fellow- and progress,

develops slowly as regards the

ship; not arbitrary power, but the spirit of number of its

active adherents. In spite of

frank and loving consultation." all these

disabilities we are glad to report that

As the years roll by the magnitude of the increase in the number of isowork of a local Spiritual Assembly unfolds besides the
lated believers which approach to a total of 15, the various
Assemblies, with the excepmembers are conscious of their
responsibili- tion of a few, have made appreciable
addities, has to expand and direct its activities tions to
the respective communities. Bomon the lines laid down, in no
uncertain bay has added 16 new members, Delhi 3,
terms, in its constitution. Poona 11,
Calcutta 3, Karachi 2, Rangoon
It is
gratifying to note that all the local 3, total 53. hoped that
the work put
It is

Spiritual Assemblies showed signs of renewed in this year
will produce its result in the
energy and continued activity in propagat- year to come
and we shall be in a position
ing the Divine Faith. They have been hold- to give better
account in this respect.

ing regular meetings including the Nineteen Day Feast and have been organizing

THE STUDY GROUP AT LAHORE

themselves on the lines laid down in the offi- met almost
every Sunday and made an incial Procedure for the conduct of a local
tensive study of "fqan" (Urdu) (Book of
Spiritual Assembly. We admit that in some Certitude)
The average attendance varied

of the Assemblies the spirit of the "Proced- between seven
and ten. The Birthday of Baure" has not yet been properly grasped, but
ha'u'llah as well as the Baha'i New Year
it hoped that gradually these Assemblies
is Day was celebrated
and many who were inwill realize their responsibilities and will
terested responded to the invitation. At the
function in consonance with the spirit and three religious
conferences held in Lahore, a
letter of the Laws laid down for their de- Baha'i
representative read a paper. The Bavelopment.
ha'i Central Library was used by many
Ba-

Every ounce of the energy of a local Spir- ha'is as well as
by non-Baha'i friends. Unitual Assembly ought to be conserved

and under the auspices of the Baha'i Study Circle, directed to the propagation and protection of the Divine Cause. Its members, while attending to their other duties, must so shape their affairs that the outcome of their efforts for solving the manifold questions that likely to develop into a Baha'i Assembly confront them, be cohesion of forces and a We added one member as a becoming together of believers for the one and liever this year.

only object the propagation of the Divine Faith. In the absence of any personal thoughts, mutual consideration must be sacrificed to achieve this publicity to the beloved purpose. We pray that the Great Spirit re-advantage of Miss Martha

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Root's tour, leaflets were sent in advance to the press of the provinces she visited announcing her arrival in their part of the country and giving a history of her world Prof. Pritam Singh and tours. This branch of our activity requires unequivocal terms of the great possibilities that strong National Committee will take it into holds for the Faith, profitshand and conduct regularly vided systematic and continued and vigorously. there.

TEACHING. The object on which the remarkable feature of combined forces of the whole Baha'i Community of India and Burma should be world-famous teacher,

lectures in
Isfandiar K.B.

Punjab Literary
College and

is
very soon.

PUBLICITY.

Committee, the

could in giving
Cause. Taking

hibited some Baha'i
making them the

people whom he

beloved Cause. Both

Mr. Isfandiar K. B.

this great country
its affairs

teaching
work is conducted

Probably the most

this year's

this country of the

centrated is teaching the Divine Faith. In our dear sister
 Martha Root. She arrived amongst us in
 fact, all our energies, all our efforts, all our
 October, 1937, and ever since her arrival she has
 measures are meant to be directed for the
 not rested for a while but has been
 realization of this one object. The National
 continually touring the coun- try. The details
 Spiritual Assembly being fully cognizant of
 of her untiring efforts in the interests of
 it has ever tried to shoulder this grave re-
 the beloved Faith have been published in the
 sponsibility according to the means which
 News Letters and can be referred to
 the Community places at its disposal. Suc-
 therein. Our dear
 cess, however, should not be measured by
 sister, Miss Martha L. Root, visited altogether
 high sounding proposals but by deeds and
 14 towns, viz., Bombay, Surat, Poona,
 results that our endeavors achieve. Calcutta, Rangoon, Mandalay,
 In the beginning of the year the Re- Daidanaw,
 Shantiniketan, Madras, Trivangional Teaching Committees were formed
 dram, Colombo, Ajmer, Indore and Karachi,
 but this being the first year for such Com- and most of these
 places were visited by
 mittees, it is natural that a considerable her twice.
 She has attended since her artime would be consumed in organizing the
 four large gatherings; three of
 rival here,
 personnel, surveying the field, planning a which were big
 religious congresses while
 program of action and collecting and pre- the fourth one was
 a large gathering of oriparing material. In order that they might
 ental scholars. In every place she visited
 have the benefit of the experience and ad- and in every
 congress she spoke she delivvice of the older Baha'is, these committees
 ered the Divine Message in the most stirring
 were placed under different local Spiritual and appropriate
 language. About two hun-
 Assemblies who, it is hoped, will now launch dred articles about
 the Divine Faith have
 these committees on a wide teaching cam- appeared in the
 newspapers of Ceylon and Inpaign in their respective jurisdictions.
 dia from September 13, 1937, to February

In compliance with a resolution of the Cause has been known to N.S.A. Mr. Isfandiar K. B. Bakhtiari under-educated person of the places took a teaching tour to Kashmir a country visited by her. The most outstanding feayet unvisited by any of the Baha'i teachers. ture of her tour, probably, has been her visit He met with great success, found the people to South India which was visited last year of the country most receptive and in such by our dear and able sister, Mrs. Shirin K. a fertile field he did much lecturing work, Fozdar, and which our beloved Guardian thus bringing the beloved Faith to the notice wished to be pioneered by the N.S.A. of Inof the intelligentsia of the place. He was dia and Burma. Our valiant sister, Mrs. so full of hope about the great possibilities Shirin K. Fozdar, in company with our dear sister Miss for the Cause in that country that he proposed to the N.S.A. the despatch of another most efficient and effective tour in these parts and with teacher to that country. Consequently Prof. their eloquent representation of the Holy Cause Pritam Singh was voted to follow up his they impressed the notawork. Prof. Pritam Singh, availing himself bles and highly intellectual persons of this yet unvisited part of the occasion of an exhibition there, ex- of the country.

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Mrs. Shirin Fozdar with Dr. K. M. Fozdar, according to a resolution of the N.S.A., waiting for a considerable time and on new edition. The book was received here after joined Miss Martha Root at Madras for a receipt the altered texts were translated in the two tour in Southern India. They traveled to languages and the work of printing proceeded. Ceylon where they followed up the work The books are now nearing comwhich a few weeks earlier Miss Martha Root pletion and will be out shortly. "Mufahad done. Ceylon had never been visited wadaat-i-'Abdu'l-Baha" in Urdu is also in the press by any Baha'i teacher and our beloved

and will soon be available for distribution. Guardian had repeatedly instructed us to

The small pamphlet, "Dawn of Day," was printed and about 5000 copies were distributed free at the time of lectures. It was gratifying to note that their efforts were crowned with unexpected success and the Cause was known in that island to the point that the BAHAI' MAGAZINE. As has been hapthad, according to the opinion of these pening with this important publication of teachers, a little more effort in teaching the Divine Faith from its very inception, its there would certainly produce a strong publication had to be postponed this year Spiritual Assembly. again for lack of sufficient funds. Its ab-

During the latter half of the year under sence was keenly felt by the community, review, the Local Assembly of Spiritual especially by the Urdu friends, and repeated Bombay requested that Mr. Siyyid Mahfuzul requests were received to re-start it at an

Haq Ilmi's services be lent to them for two early date. At its half-yearly meeting, months. The request was acceded to and therefore, the N.S.A. decided that the Maga-Mr. Ilmi was assisted to render such valu-zine should be re-published. Meanwhile the able services that the Baha'i community of Bombay Spiritual Assembly requested that Bombay strongly requested the N.S.A. to the services of Mr. Ilmi be lent to them for extend the period of Mr. Ilmi's stay. The two months.

This was done, but at the request was again granted and from reports expiration of this time, an application signed itappears that Mr. Ilmi's stay there has been by a number of believers was received through the very fruitful both in teaching and in bring-Bombay Local Assembly re-questing ing the friends together.

that Mr. Ilmi be allowed to pro-
YOUTH ORGANIZATION.

among them. The request
great thing that we have accomplished in
granted and as Mr. Ilmi was the
the year under report is the organization of
the Magazine it had also to be

The one long his sojourn

was again

editor of

youth committees throughout India and
from Bombay.

published

Burma, led, of course, by a National Youth
fail in our duty if we do not ex-

We will

Committee. On a request by the American
our sincere and heartfelt grati-

press here

National Youth Committee,

symposiums tude to Mr. Hormuzdyar Khudabakhsh Sawere

held in the various centres under the

bit who most

selflessly edited the Iranian

supervision of the respective Local Spiritual
the Baha'i Magazine. His illumi-

Section of

Assemblies on the 27th of February.

nating and

ably written articles, we are sure,

The committees have been actively work-
greatly appreciated by the

must have been

ing since then and the Baha'i Youth of In-
dia and Burma are coming closer and closer

readers.

Beloved

friends, this is what we have all

to each other.

accomplished

through our combined en-

PUBLICATIONS. The Hindi and

deavors and we

now place before you what

Sindhi translations of "BahaVllah and the
do in the year to come.

we desire to

New Era" were ready for the press when it
SPIRITUAL ASSEMBLIES. In

LOCAL

came to the notice of the N.S.A. that a new
bring the friends closer so that they

order to

English edition of the book had been pub-

may

coordinate their efforts, the N.S.A. polished containing

many

improved additions. poses that inter-communication between the

It was, therefore, decided that these trans-

various

Assemblies should be started and

lations should be printed according to the

where

possible inter-Assembly meetings be

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undertaken. By inter-communication we We must be grateful to our

beloved Guardian that the secretaries of the different As-ian for sending

among us one of the most famous and most effective
semblies may correspond with one another teachers of the Cause and the one practical
through brief monthly letters which should way of showing this gratitude is to help our
consist of two parts part one containing sister in dif- fusing the fragrances of the
the news of the Cause for the month, and holy Teachings and to vigorously take up the
part two containing proposals and resolu- work that she has done for us. The effort,
tions to be carried out the next month and no doubt, calls for a great sacrifice but we
the methods by which they are proposed to are sure that the faithful servants of
be carried out. This, we hope, will help the BahaVllah will rise up to the occasion and show
friends to better know one another and will such sacrifice and self-immolation as will
help the secretaries to know of the condi- gladden the heart of our beloved Guardian and will
tions prevailing in the sister Assemblies. practically help the Cause in these
PUBLICITY. Although the Cause has regions. The steps to teaching the Cause are sowing
now been known from Kashmir to Cape the seed and then watering in a way that
Comorin and from Mandalay to Bombay, we it may yield abundant fruit. We have up to
should not relax in our efforts towards this the present been engaged in sowing the
most important arm of our service. We seeds. The time, we believe, has come that we
hope that a strong publicity committee com- should water the seeds to bring forth
posed of as few members as possible will be fruit. This can be done in only one way and that
formed and that a campaign, regular and is by friends sojourning in places where
well-organized, will be launched. In order the beloved Cause is not
to make our committees fully organic and its voice has not yet been
sufficiently known and in places where raised. In one of its last sessions the
efficient, either their members should be se- lected from amongst the persons who are

N.S.-4- decided to request well qualified and willing to do the work or the Local Assemblies of Bombay, Poona and

they should be asked, after the selection, to Karachi to encourage friends to sojourn for study the procedure and program of the par- business or some other means of livelihood

ticular sub-committee of the American in such places and establish themselves there

N.S.A. Without this the forming of sub- with the primary intention of providing a committees is fruitless. rendezvous where the friends may gather,

TEACHING. The N.S.A., in its last an- and thus help them to be active in teaching

nual sessions, formed regional teaching com- the Cause and in increasing their numbers

mittees and entrusted them with the work until a Spiritual Assembly is formed; or,

of spreading the Cause in their allotted re- where there are no friends, to take up the

gions. They could not, however, function work of teaching and thus spread the Cause

for causes which we assume were beyond in the locality. We once more repeat this

their power to control. We hope that under request to the three

above-named Local Assemblies the six-year plan which we are going to un- sembles and urge them to give a practical

fold and explain elsewhere, these Regional form to the N.S.A. resolution. We may

Teaching Committees will function vigor- make it clear here that in our opinion the

ously and conscientiously for the promotion Cause cannot prosper unless we send out

of the Divine Cause. teachers not only with the purpose of lectur-

It is a matter for joy and happiness that ing in a place for two or three days but with

our dear sister Miss Martha Root is still the object of staying in that place for such

among us and will stay here till the end of considerable time as will bring about, if not

the present Christian year. Her selfless ef- the establishment of a Local Spiritual Assemblies, at least

forts have aided us a great deal. She has the creation of a study

made known the Divine Faith through the group matured to a point that

its members

length and breadth of the country and has will look after the interests of the Cause and

smoothed our way to a great extent. It is increase their numbers with a view to form now up to us that we should follow up the ing themselves into an Assembly. Here an work that she has so strenuously achieved.

other great necessity and essential responsi-

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bility looms up. It is important that local and place for the Summer School will be

Assemblies and groups should be visited reg- fixed by the Convention every year and we

ularly by visiting teachers who should stay request you to take this matter into consid in these Assemblies for a considerable time eration and fix the time and the place for the

to consolidate themselves and to expand the first Baha'i Summer School in India.

Cause within their confines. We are aware The first Baha'i century is drawing to a

that we have very few teachers for the pur- close. Another six years and we shall have

pose, but whatever be the number of these passed it.

It does not look creditable that a century should teachers we cannot afford to overlook this century should pass and we should remain

important duty. The expenses of these where we are.

We propose that a six-year plan be teachers will, of course, be met by the Local

adopted to do some solid work for the beloved Assemblies to which they are deputed on re-

Cause. It is our suggestion that

quest. These teachers will not only teach each local

Assembly be made responsible to the Cause but also try to stimulate the establish a

new Assembly in the province of friends to energetic Baha'i service making its Regional

Teaching Committee by setting them cognizant of the great responsibilities its heart

for the achievement of this purpose that devolve upon them as the faithful by every

possible means. servants of Baha Vllah. This is our

suggestion. The N.S.A. will

Feeling the lack of teachers among us the discuss its

details if you lend your support to
N.S.A. in one of its last sessions decided to it after
discussing it among yourselves since
hold a summer school in India. The purpose the step is so
important that without your
of the summer school has been explained by sincere and
efficient support it has no chances
our beloved Guardian
in the following of success. It will require the
sojourn, for a

terms: "The purpose of all Baha'i
basic considerable time, of a teacher
in the place
Summer Schools, whether in East or West, is selected for
the realization of our objective.
to give the believers the opportunity to ac- The teacher
will be directly under the Local
quaint themselves, not only by mere study Spiritual
Assembly through its Regional
but through whole-hearted and active col- Teaching
Committee. The financial details
laboration in various Baha'i activities, with and the
procedure of action will be discussed
essentials of the Administration, and in this and formulated
by the N.S.A., after your
way enable them to become efficient and able conscientious
and whole-hearted approval,

promoters of the Cause. The teaching of and
transmitted to you through the National
the Administration is, therefore, an indis- Office.

pensable feature of every Baha'i Summer
PUBLICATION. Through the constant
School and its special significance can be prayers and
effective instructions of the Bebetter understood if we realize
the great loved Guardian the Holy Faith has been deneed of every
believer to-day for a more ade- veloping of late in
surprisingly quick strides.
quate understanding of the social principles The continuous
tours of Mrs. Shirin Fozdar
and laws of the Faith. It is now when the and Prof.
Pritam Singh, the quickening
Cause is passing through some of the most visits of Mr.
Siegfried Schopflocher and Miss
difficult stages of its development, that the Martha Root,
the tours of Messrs. Isfandiar

friends should equip themselves with the necessary knowledge of the Administration." given an unprecedented publicity This, then, being the purpose you can well imagine how important it is to establish at growing with the growing publicleast one school in India and Burma. The ity. It does not require much thought to

Bakhtiari,
Ilmi have
to our Faith and
has been

question of finances is, of course, one of the our equipment in literature hindrances, but we propose that the partici- distribution and for sale should pants in the school shall bear their own ex- as possible to meet the everpenses. The school will last for one month increasing demand. We

conclude that
both for free
be as adequate

propose the formaonly and the expenses will be such as to suit tion of an Indian Publishing Committee on even the most moderate pocket. The deci- American Publishing Committee sion of the N.S.A. lays down that the time advise the N.S.A., after studying

the lines of
who should

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the needs of the Cause, as to which pam- the measures proposed are such as are comphlets should be published for free distribu- mandated to be avoided as much as possible but tion, and the right to direct the free distri- in view of the heavy burden on the National

bution shall also be vested in this Committee. of the friends in this The Committee shall also consider and de- they may be accepted cide upon which books and their translations time as the National in different languages should be undertaken. where such measures

Fund and the training
respect we suggest that
temporarily until such
Fund is in a position

A Reviewing Committee should also be will become unnecessary of themselves.

formed to whom these translations shall be EDUCATION. The

CHILDREN'S

submitted for review and report to the Pub- mindful of this has

N.S.A. always been

lishing Committee who will then recommend important duty; but as the financial considthem to the N.S.A. for final decision. The

erations stand in the way we cannot give
 Publishing Committee shall also control the practical shape to our
 thoughts. When,
 National Book-stall. It shall adopt all mod- therefore, we learned
 last year that our dear
 ern ways and means to effect the sale of the brothers of Poona have
 established a Primary
 literature. It shall be continually writing to School for the education
 of children we felt
 the local Assemblies and individual believers greatly relieved and in
 our heart of hearts
 requesting them to patronize the Book-stall. thanked these noble
 souls for this noble dis-
 It shall write to the American Publishing charge of their duty.
 We take this oppor-
 Committee, provided the N.S.A. permits it tunity to remind the
 believers of the necessity to do so, to supply all orders from India and
 sity of a Koodikstan in India and Burma for
 Burma received direct by them through the the education of Baha'i
 children. This has
 Indian Publishing Committee. All Indian been on the Agenda of
 the N.S.A. for the
 and Burmese Local Assemblies shall also sell last many years and a
 reserve fund for the
 the Baha'i literature which they hold in their purpose is in the bank.
 % It is now high time
 stocks through this Committee which means that we should take this
 matter in hand and
 that the prices of the stocks held by these do something tangible in
 this respect.
 Assemblies shall be fixed and controlled by FINANCES. Beloved
 friends, you have
 this Committee and the Assemblies shall not understood what we
 propose to do in the year
 sell at a higher or lower price than that fixed before us.
 Every one of us understands in
 by this Committee. the words of the beloved
 Guardian that "the
 BAHAI MAGAZINE. This publication progress and extension of
 Spiritual activities
 shall also be placed under the management is
 dependent and conditioned upon material
 and direction of the Indian Publishing Com- means." The Baha'i
 National Fund is the
 mittee who will be responsible for its public- bedrock on which stands
 the edifice of all
 ity and sale. The Magazine, however, will be our proposals and all

our activities. Unless conducted on its literary side by its editors we strengthen the bedrock we cannot hope to have a stable edifice who will be assisted by contributors whom nay, any edifice at you might now choose. We suggest that a all. We have labored all our Baha'i lives to see the beloved Cause contributor for this Magazine may be chosen prosper in our land and our selfless labors and from each local Assembly. Our past experience, we regret to state, has been very bitter have brought it to the threshold of vast posin this respect; we, therefore, request you to sibilities. Aided and assisted by the wonderchoose a contributor who is capable of and is ful administration that our beloved Guardwilling to undertake the work. In order to ian has effectively established among us we improve the financial side of the Magazine have been progressing from one step to anwe propose two ways: either each Local As- other until we have reached the point where sembly shall pay monthly a fixed amount of a little more energetic and effective effort subscription to it from its own funds or that will usher us into a vast field of victory. Is each Local Assembly shall be made responsi- it meet for the lovers of Baha'u'llah, for the ble for a certain number of subscribers, the faithful servants of the Blessed Beauty to reindividual believers shall be approached by lax their endeavors which have brought us the Publishing Committee. We confess that to the door of success and victory? Beloved

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friends, just look back a little at our early the last year's accounts. In view of the pro-Iranian brothers and sisters. They gave their posals that we have ventured to place before all, their lives, to further the Cause of their you the budget will naturally be heavy. You Beloved. With their holy blood they wa- are, therefore, called upon to give generously tered the tree which the Powerful Fingers of and liberally to the National Fund. We suggest that the entire God had planted and while hastening to the body of the believers in India and Burma Court of the Beloved they entrusted this

should know of their re-
 Holy Tree to our care and trust. Should we sponsibility and each
 believer should be asked
 fail these Holy Martyrs? Should we be nay urged to so
 arrange his affairs that
 found wanting in discharging the responsi- he can give his mite
 to the beloved Faith.
 that our Beloved Faith places on our
 bilities The local Spiritual
 Assemblies should take
 shoulders? We are surely faithful and loyal, this responsibility of
 persuading the believas you have proved, to the beloved Cause.
 ers in their respective jurisdictions while
 Now you will cheerfully advance to the the National
 office should approach the
 plain of service and sacrifice and resolve to individual believers
 with the important rebring to fruition the proposals that we have
 quest.
 placed before you. The National Treasurer
 ABBASALLY BUTT,
 will read to you his report and will give you
 Secretary.

BAHA'I ACTIVITIES IN INDIA AND BURMA

1936-1938 A SUMMARY resentative was invited and the
 papers presented were listened to with the deepest
 D,CURING the years under review great interest. During
 the last two years several
 and significant progress has been made in the such Conferences were
 held but the one at
 way of teaching the Cause in India as well as Nasik and the other at
 Calcutta (Parliament
 in Burma. Hitherto South India or the of Religions) held in
 January, 1937, are
 Madras Presidency has not been reached by worthy of mention. At
 both these Mrs.
 the Baha'is and the valley of Kashmir in the Shirin Fozdar lectured
 to thousands of peo-
 North had not been opened up to Baha'i ple assembled there.
 Pamphlets were freely
 teaching. Many teachers like Mirza Mah- distributed and great
 enthusiasm prevailed.
 mood Zarghani, late Mirza Mehram, Syed A special feature of
 the period under re-
 Mustafa Roumie and among the American view has been the
 facility afforded by broadteachers late Mrs. Keith Ransom-Kehler,
 casting authorities to broadcast the message

Mrs. Schopflocher, Miss Martha Root and stations like Bombay, others had visited the Indian State of Hyderabad (Deccan), but this state being the seat of Moslem orthodoxy, the work of the Baha'i teachers had by no means been an easy vast country.

These broadcast lectures were listened to with great eagerness and opened a new avenue for propagating the Baha'i Faith in this ha'i teachers had by no means been an easy vast country.

one. This year (1937) Mrs. Shirin Fozdar The press in India as well as in Burma has been very helpful. on her return from the teaching tour in Articles concerning the Cause have appeared Burma spent some time in the Madras Presidency (South India) and visited Madras, papers such as the "Illustrated Weekly of Bangalore and Her lectures at Mysore. India," Bombay, The "Rangoon Times" of Adyar (Madras), the Headquarters of the Rangoon (Burma), the "Advocate" of Calcutta and the "Daily Theosophical Society, were very much appreciated. She succeeded in organising a Several monthly magazines have published articles from the unity group there. pen of competent Baha'i In Northern India the follow-up work writers. Through this agency the Cause has been spread all over was continued with great earnestness. At Durevery Conference of Religions held in different the period under review almost all the big University centres ent pa/ts of India in the North, a Baha'i rep- in India were visited

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by the Baha'i teachers, some places being visited by two or three Baha'i teachers in succession. The important towns visited were Delhi, Agra, Lucknow, Aligarh, Benares, the Urdu, Bengali, Calcutta, Lahore, Allahabad, Hyderabad translations of Essle- mont's "Baha'u'llah (Deccan), Rangoon, Bombay, Poona, Banga-

and the New Era" were
 lore, Mysore and Bolepur (Ta gore's Univer-
 different libraries throughout
 sity). Mr. Fred Schopfloch of Canada, a
 The Hindi and Sindhi
 distinguished Baha'i, made a rapid tour of
 the press and when pub-
 Burma and India during December of 1936
 placed in the libraries.
 and January of 1937. He delivered many
 Teaching Committees have
 lectures and interviewed prominent people,
 constituted under the supervision
 among whom were many professors and stu-
 Assemblies and have taken
 dents, and created a very favorable impres-
 in hand. India being
 sion in the Moslem University of Aligarh
 many languages and many
 and in the Benares Hindu University great
 the National Spiritual Asseats of learning in India.
 sembly is by no means an easy one. What
 Contacts were formed with the Theo-
 campaign of teaching
 sophical Society as well as with the Brahmo
 the Guardian this is
 Samaj, both liberal and progressive religious
 individual Baha'is wherever
 movements having a large membership
 among the educated Indians. These organ-
 interesting to note that
 izations received the Baha'is with open arms
 education has been set on
 and evinced great interest in the Baha'i
 primary school in Poona
 teachings. In addition to this intensive open to children of
 all classes and creeds.
 teaching, tours were undertaken in the prov-
 run*on Baha'i lines and is
 inces of Sindh, in Burma and in the Indian
 develop into a High School.
 state of Kashmir, the last place having been
 Kudikstan Fund has also
 visitedby Mr. Isfandiar K. B. Bakhtiari of
 establishing a school for Ba-

presented to
 India and Burma.
 translations were in
 lished will be duly
 The Regional
 lately been
 of Local Spiritual
 up the teaching work
 a vast country of
 faiths, the task of
 we need is an effective
 and as recommended by
 to be done by
 they be residing.
 In conclusion it is
 an experiment in
 foot by starting a
 The school is being
 soon expected to
 An ear-marked
 been started for

Karachi in June and by Mr. Pritam Singh in
in brief is the work done
September, 1937. The eighth and ninth All-
India and much more has
India Baha'i Conventions were held in Delhi
The work of teaching is
and Karachi respectively in 1936 and 1937.
it is hoped, the Cause
Public lectures arranged in this connection
strides in the years to
at Karachi (1937) attracted great notice
and were attended by all classes of people

ha'i children. This
by the Baha'is in
yet to be done.
proceeding apace and,
will make more rapid
come.

PRITAM SINGH,
among the intelligentsia. Corresponding
Editor, Indian Section.

Conventions were held in Burma as well.
At special request of the Mysore Univer-

Srinagar (Kashmir)
September 1, 1937.

EXCERPTS FROM BAHAI SACRED
WRITINGS
PRAYERS AND MEDITATIONS
BY BAHAI'U'LLAH

G."LORIFIED art Thou, O Lord my God! Suffer me not,
O

my Lord, to be deprived
Every man of insight confesseth Thy sover- of the knowledge
of Thee in Thy days, and

eignty and Thy dominion, and every discern- divest me not of
the robe of Thy guidance.

ing eye perceiveth the greatness of Thy maj- Give me to drink
of the river that is life inestry and the compelling power of Thy might.

deed, whose waters have streamed forth from
The winds of tests are powerless to hold back the Paradise
(Rid van) in which the throne
them that enjoy near access to Thee from of Thy Name, the
All-Merciful, was estabsetting their faces towards the horizon of
lished, that mine eyes may be opened, and

Thy glory, and the tempests of trials must my face be
illuminated, and my heart be asfail to draw away and hinder such
as are sured, and my soul be enlightened, and my
wholly devoted to Thy will from approach- steps be made
firm.

ing Thy court. Thou art
He Who from everlasting was,
Methinks, the lamp of Thy love is burning through the
potency of His might, supreme

in their hearts, and the light of Thy tender- over all things,
and, through the operation of
ness is lit within their breasts. Adversities His will, was
able to ordain all things. Nothare incapable of estranging them from Thy
ing whatsoever, whether in Thy heaven or on
Cause, and the vicissitudes of fortune can Thy earth, can
frustrate Thy purpose. Have
never cause them to stray from Thy pleasure. mercy, then,
upon me, O my Lord, through
I beseech Thee, O my God, by them and Thy gracious
providence and generosity, and
by the sighs which their hearts utter in their incline mine ear
to the sweet melodies of the
separation from Thee, to keep them safe* birds that
warble their praise of Thee, amidst
from the mischief of Thine adversaries, and the branches of
the tree of Thy oneness.
to nourish their souls with what Thou hast Thou art
the Great Giver, the Ever-Forordained for Thy loved ones on whom shall
giving, the Most Compassionate.
come no fear and who shall not be put to
grief. Glorified
art Thou, O Lord my God! I
beseech Thee by Him Who is Thy Most
Unto Thee be praise, O Lord my God! I Great Name, Who hath
been sorely afflicted
entreat Thee, by Thy signs that have encom- by such of Thy
creatures as have repudiated
passed the entire creation, and by the light Thy truth, and
Who hath been hemmed in
of Thy countenance that hath illuminated by sorrows which
no tongue can describe, to
that are in heaven and on earth, and by
all
grant that I may remember Thee and cele-
Thy mercy that hath surpassed all created brate Thy
praise, in these days when all have
things, and by Thy grace that hath suffused turned away
from Thy beauty, have disthe whole universe, to rend asunder the veils
puted with Thee, and turned away disdainthat shut me out
from Thee, that I may fully from Him Who is the Revealer of
Thy
hasten unto the Fountain-Head of Thy Cause.
None is there, O my Lord, to help
mighty inspiration, and to the Day-Spring Thee except
Thine own Self, and no power

of Thy Revelation and bountiful favors, and to succor Thee
 save Thine own power.
 may be immersed beneath the ocean of Thy I entreat
 Thee to enable me to cleave
 nearness and pleasure. steadfastly to

Thy Love and Thy remem-

Interior of room in Haji Mirza Jani's house where the Bab stayed while
 in Kashan, Iran.

Interior of Vahid's room in the Fortress
 of Khajih in Nayriz, Iran.

EXCERPTS FROM BAHÁ'Í SACRED WRITINGS

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brance. This is, verily, within my power, are burnt up by the
 fire of their yearning
 and Thou art the One that knoweth all that after Thee in Thy days.
 I implore Thee, O
 is in me. Thou, in truth, art knowing, ap- Thou Maker of the heavens
 and Lord of all
 prised of all. Deprive me not, O my Lord, names, by Thy most
 effulgent Self and Thy
 of the splendors of the light of Thy face, most exalted and
 all-glorious Remembrance,
 whose brightness hath illuminated the whole to send down upon Thy
 loved ones that
 world. No God is there beside Thee, the which will draw them
 nearer unto Thee, and
 Most Powerful, the All-Glorious, the Ever- enable them to hearken
 unto Thine utter-
 Forgiving. ances.
 Tear asunder with the hand of Thy tran-
 Magnified be Thy name, O Lord my God! scendent power, O my Lord,
 the veil of vain
 Thou art He Whom all things worship and imaginings, that they
 who are wholly de-
 Who worshipeth no one, Who is Lord of all voted to Thee may
 see Thee seated on the
 things and is the vassal of none, Who know- throne of Thy majesty,
 and the eyes of such
 eth all things and is known of none. Thou as adore Thy unity may
 rejoice as the splendidst wish to make Thyself known unto doors
 of the glory of Thy face. The doors of
 men; therefore, Thou didst, through a word hope have been shut
 against the hearts that
 of Thy mouth, bring creation into being and long for Thee, O my Lord!
 Their keys are

fashion the universe. There is none other in Thy hands; open them
by the power of

God except Thee, the Fashioner, the Creator, Thy might and Thy
sovereignty. Potent art

the Almighty, the Most Powerful. Thou to do as Thou
pleasest. Thou art,

I implore Thee, by this very word that verily, the Almighty,
the Beneficent.

hath shone forth above the horizon of Thy
me to drink deep of the living

will, to enable Praise be to Thee,

O Lord my God! I

waters through which Thou hast vivified the swear by Thy might!

Successive afflictions

hearts of Thy chosen ones and quickened the have withheld the pen of
the Most High

souls of them that love Thee, that I may, at from laying bare that
which is hidden from

all times and under all conditions, turn my the eyes of Thy
creatures, and incessant trials

face wholly towards Thee. have hindered the tongue
of the Divine Or-

Thou art the God of power, of glory and dainer from proclaiming the
wonders of Thy

bounty. No God is there beside Thee, the glorification and
praise. With a stammer-

Supreme Ruler, the All-Glorious, the Om- ing tongue,
therefore, I call upon Thee,

niscient. O my God, and with this

my afflicted pen

[

occupy myself in remembrance of Thy

Lauded be Thy name, O my God! Thou name.

beholdest me in the clutches of my oppres- Is there any man
of insight, O my God,

sors. Every time I turn to my right, I hear that can behold Thee with
Thine own eye,

the voice of the lamentation of them that and where is the thirsty
one who can direct

are dear to Thee, whom the infidels have his face towards the
living waters of Thy

made captives for having believed in Thee love? I am the one,
O my God, who hath

and in Thy signs, and for having set their blotted out from his
heart the remembrance

faces towards the horizon of Thy grace and of all except Thee, and

hath graven upon it
 of Thy loving-kindness. And when I turn the mysteries of Thy
 love. Thine own might
 to my left, I hear the clamor of the wicked beareth me witness!
 But for tribulations,
 doers who have disbelieved in Thee and in how could the assured be
 distinguished from
 Thy signs, and persistently striven to put the doubters among Thy
 servants? They
 out the light of Thy lamp which sheddeth who have been inebriated
 with the wine of
 the radiance of Thine own Self over all that Thy knowledge, these,
 verily, hasten to meet
 are in Thy heaven and all that are on Thy every manner of adversity
 in their longing to
 earth. pass into Thy presence. I
 implore Thee, O
 The hearts of Thy chosen ones, O my Beloved of my heart and the
 Object of my
 Lord, have melted because of their separation soul's adoration, to
 shield them that love me
 from Thee, and the souls of Thy loved ones from the faintest trace
 of evil and corrupt
 The of the
 the lib His In
 Mural on the wall of Manuchihr Khan's
 tomb, Iran.

EXCERPTS FROM BAHÁ'Í SACRED WRITINGS

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desires. Supply them, then, with the good in the Tablets of Thy
 Revelation, and of this world and of the next.
 dained in the books of Thy decree and judg-
 Thou art, verily, He Whose grace hath ment.
 guided them aright, He Who hath declared My blood, at all
 times, addresseth me say-
 Himself to be the All-Merciful. No God is ing: "O Thou Who art the
 Image of the
 there but Thee, the All-Glorious, the Su- Most Merciful! How long
 will it be ere
 preme Helper. Thou riddest me of
 the captivity of this
 world, and deliverest me from the bondage
 Praise be to Thee, O Lord my God! I be- of this life? Didst Thou
 not promise me
 seech Thee by this Revelation whereby dark- that Thou shalt dye the

earth with me, and
 ness hath been turned into light, through sprinkle me on the
 faces of the inmates of
 which the Frequented Fane hath been built, Thy Paradise?" To
 this I make reply: "Be
 and the Written Tablet revealed, and the thou patient and quiet
 thyself. The things
 Outspread Roll uncovered, to send down thou desirest can last
 but an hour. As for
 upon me and upon them who are in my me, however, I quaff
 continually in the
 company that which will enable us to soar path of God the cup of
 His decree, and wish
 into the heavens of Thy transcendent glory, not that the ruling of
 His will should cease
 and will wash us from the stain of such to operate, or that the
 woes I suffer for the
 doubts as have hindered the suspicious from sake of my Lord, the
 Most Exalted, the Allentering into the tabernacle of Thy unity.
 Glorious, should be ended. Seek thou my
 I am the one, O
 my Lord, who hath held wish and forsake thine own. Thy bondage
 fast to the cord of Thy loving-kindness, and is not for
 my protection, but to enable me
 clung to the hem of Thy mercy and favors. to sustain successive
 tribulations, and to pre-
 Do Thou ordain for me and for my loved pare me for the trials
 that must needs reones the good of this world and of the world
 peatedly assail me. Perish that lover who
 to come. Supply them, then, with the Hid- discerneth between
 the pleasant and the
 den Gift Thou didst ordain for the choicest poisonous in his love
 for his beloved! Be
 among Thy creatures. thou satisfied with
 what God hath destined
 These are, O my Lord, the days in which for thee. He, verily,
 ruleth over thee as He
 Thou hast bidden Thy servants to observe willeth and pleaseth.
 No God is there but
 the fast. Blessed is he that observeth the Him, the Inaccessible,
 the Most High."
 fast wholly for Thy sake and with absolute
 detachment from all things except Thee. Magnified be Thy
 name, O Lord my God!
 Assist me and assist them, O my Lord, to I know not what the
 water is with which
 obey Thee and to keep Thy precepts. Thou, Thou hast created me,

or what the fire Thou
 verily, hast power to do what Thou choosest. hast kindled within me,
 or the clay where-
 There is no God but Thee, the All-Know- with Thou hast kneaded me.
 The restlessing, the All-Wise. All praise be to God, the ness of
 every sea hath been stilled, but not
 Lord of all worlds. the restlessness of
 this Ocean which moveth
 at the bidding of the winds of Thy will.
 Glorified be Thy name, O Lord my God! The flame of every
 fire hath been extin-
 Thou beholdest my dwelling-place, and the guished except the
 Flame which the hands
 prison into which I am cast, and the woes I of Thine omnipotence
 have kindled, and
 suffer. By Thy might! No pen can re- whose radiance Thou
 hast, by the power of
 count them, nor can any tongue describe or Thy name, shed abroad
 before all that are
 number them. I know not, O my God, for in Thy heaven and all
 that are on Thy earth.
 what purpose Thou hast abandoned me to As the tribulations
 deepen, it waxeth hotter
 Thine adversaries. Thy glory beareth me and hotter.
 witness! I sorrow not for the vexations I Behold, then, O
 my God, how Thy Light
 endure for love of Thee, nor feel perturbed hath been
 compassed with the onrush by the calamities that overtake me in Thy
 ing winds of Thy decree, how the tempests
 path. My grief is rather because Thou de- that blow and beat upon
 it from every

layest to fulfill what Thou hast determined side have added to
 its brightness and in-

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creased its splendor. For all this let Thee Who from
 everlasting hath succored whoso be praised.
 ever hath sought Thee, and bountifully
 I implore Thee, by Thy Most Great Name, favored him who
 hath asked Thee.
 and Thy most ancient sovereignty, to look No God
 is there beside Thee, the Mighty,
 upon Thy loved ones whose hearts have been the
 Ever-Abiding, the All-Bounteous, the
 sorely shaken by reason of the troubles that Most Generous.
 have touched Him Who is the Manifestation
 of Thine own Self. Powerful art Thou to Lauded be

Thy name, O Lord my God!
 do what pleaseth Thee. Thou art, verily, Darkness hath
 fallen upon every land, and
 the All-Knowing, the All-Wise. the forces of
 mischief have encompassed all

 the nations. Through them, however, I

 Thou Whose face is the object of the perceive the splendors of
 Thy wisdom, and
 adoration of all that yearn after Thee, discern the
 brightness of the light of Thy
 Whose presence is the hope of such as are providence.
 wholly devoted to Thy will, Whose nearness They that
 are shut out as by a veil from
 is the desire of all that have drawn nigh Thee have
 imagined that they have the
 unto Thy court, Whose countenance is the power to put
 out Thy light, and to quench
 companion of those who have recognized Thy fire, and
 to still the winds of Thy
 Thy truth, Whose name is the mover of grace. Nay,
 and to this Thy might beareth the souls that long to behold Thy face,
 eth me witness! Had not every tribulation
 Whose voice is the true life of Thy lovers, been made the
 bearer of Thy wisdom, and
 the words of Whose mouth are as the wa- every ordeal
 the vehicle of Thy providence,
 ters of life unto all who are in heaven and no one would
 have dared oppose us, though
 on earth! the powers of
 earth and heaven were to be
 1 beseech Thee, by the wrong Thou hast leagued against us.
 Were I to unravel the
 suffered and the ills inflicted upon Thee by wondrous
 mysteries of Thy wisdom which
 the hosts of wrongful doers, to send down are laid bare
 before me, the reins of Thine

 upon me from the clouds of Thy mercy enemies would
 be cleft asunder.
 that which will purify me of all that is not Glorified
 be Thou, then, O my God! I beseech Thee, that I may be worthy to praise
 seech Thee by Thy Most Great Name to
 Thee and fit to love Thee. assemble them
 that love Thee around the
 Withhold not from me, O my Lord, the Law that
 streameth from the good-pleasure

things Thou didst ordain for such of Thy	of Thy will,
and to send down upon them	
handmaidens as circle around Thee, and on	what will
assure their hearts.	
whom are poured continually the splendors	Potent art
Thou to do what pleaseth Thee.	
of the sun of Thy beauty and the beams of	Thou art,
verily, the Help in Peril, the Selfthe brightness of	Thy face.
Thou art He Subsisting.	

GLEANINGS FROM THE WRITINGS OF
BAHA' U'LLAH

-LiAUDED and glorified art Thou, O Lord,	been created
by virtue of Thy behest. And	
my God! How can I make mention of Thee,	if I extol
Thee as Him Who is the All-Wise,	
assured as I am that no tongue, however deep	I, likewise,
am forced to recognize that the	
itswisdom, can befittingly magnify Thy	Well Springs
of wisdom have themselves	
name, nor can the bird of the human heart,	been generated
through the operation of	
however great its longing, ever hope to Thy Will. And	
if I proclaim Thee as the	
ascend into the heaven of Thy majesty and	Incomparable
One, I soon discover that they	
knowledge.	Who are the
inmost essence of oneness have	
If I describe Thee, O my God, as Him	been sent
down by Thee and are but the	
Who is the All-Perceiving, I find myself	evidences of
Thine handiwork. And if I	
compelled to admit that They Who are the	acclaim Thee
as the Knower of all things, I	
highest Embodiments of perception have	must confess
that they Who are the Quin-	

EXCERPTS FROM BAHA'f SACRED WRITINGS

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tessence of knowledge are but the creation	strict
observance of whatsoever hath been	
and instruments of Thy Purpose.	sent down
from the empyrean of the Divine	
Exalted, immeasurably exalted, art Thou	Will that
pervadeth all that is in the heavabove the strivings of mortal man to unravel	
ens and all that is on the earth.	
Thy mystery, to describe Thy glory, or even	The

Revelation which, from time immemorial, hint at the nature of Thine Essence.

For immemorial, hath been acclaimed as the Purpose
whatever such strivings may accomplish, and Promise
of all the Prophets of God, and
they never can hope to transcend the limitations, the most
cherished Desire of His Messengers imposed upon Thy creatures, inasmuch
as these efforts are, by virtue of the pervasive
Will of the
Almighty and at His irresistible
and are begotten of Thine invention. The bidding,
been revealed unto men. The adloftiest
sentiments which the holiest of men have vent of such
a Revelation hath been hersaints can express in praise of Thee, and the
aided in all the sacred Scriptures.

Behold
deepest wisdom which the most learned of men have how,
notwithstanding such an announcement can utter in their attempts to comprehend
ment, mankind hath strayed from its path
Thy nature, all revolve around that and shut out
itself from its glory.
Center Which is wholly subjected to Thy Say: O ye
lovers of the One true God!
sovereignty, Which adoreth Thy Beauty, and Strive, that
ye may truly recognize and
is propelled through the movement of Thy know Him,
and observe befittingly His pre-
cepts. This
Pen. is a Revelation, under which,
Nay, forbid it, O my God, that I should if a man shed
for its sake one
drop of blood,
have uttered such words as must of necessity myriads of
oceans will be his recompense.
sity imply the existence of any direct relationship. Take heed,
O friends, that ye forfeit not
relationship between the Pen of Thy Revelation so
inestimable a benefit, or disregard its
and the essence of created things.
all Far, transcendent station.

Consider the multifarious They Who are related to Thee above
tude of lives that have been, and are still
the conception of such relationship! All being,
sacrificed in a world deluded by a
comparisons and likenesses fail to do justice mere phantom
which the vain imaginations

to the Tree of Thy Revelation, and every of its
peoples have conceived. Render
way barred to the comprehension of the
is thanks unto God,
inasmuch ye have attained as

Manifestation of Thy Self and the Day tained unto
your heart's Desire, and been

Spring of Thy Beauty. united to
Him Who is the Promise of all
Far, far from Thy glory be what mortal nations. Guard
ye, with the aid of the one
man can affirm of Thee, or attribute unto true God
exalted be His glory the integ-
Thee, or the praise with which he can rity of the
station which ye have attained,
glorify Thee! Whatever duty Thou hast and cleave
to that which shall promote His
prescribed unto Thy servants of extolling to Cause. He,
verily, enjoineeth on you what
the utmost Thy majesty and glory is but a is
right and conducive to the exaltation of
token of Thy grace unto them, that they man's
station. Glorified be the All-Mercimay be enabled to ascend unto the station
ful, the Revealer of this wondrous Tablet.

conferred upon their own inmost being, the
station of the knowledge of their own selves. This
is the Day in which God's most
No one else besides Thee hath, at any excellent
favours have been poured out upon
time, been able to fathom Thy mastery, or men, the Day
in which His most mighty
befittingly to extol Thy greatness. Un- grace
hath been infused into all created
searchable and high above the praise of men things.

It is incumbent upon all the peoples
wilt Thou remain for ever. There is none of the world
to reconcile their differences,
other God but Thee, the Inaccessible, the and, with
perfect unity and peace, abide be-
Omnipotent, the Omniscient, the Holy of neath the
shadow of the Tree of His care
Holies. and
loving-kindness. It behooveth them to
cleave to whatsoever will, in this Day, be
The beginning of all things is the knowl- conducive to

the exaltation of their stations,
edge of God, and the end of all things is and to the
promotion of their best interests.

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Happy are those whom the all-glorious Pen love to
one another. Should any one among you be
was moved to remember, and blessed are among you be
incapable of grasping a certhose men whose names, by virtue of Our
tain truth, or be striving to comprehend it,
inscrutable decree, We have preferred to show forth,
when conversing with him, a
conceal. spirit of

extreme kindness and good- will.

Beseech ye the one true God to grant that Help him to see
and recognize the truth,
allmen may be graciously assisted to fulfill without
esteeming yourself to be, in the
that which is acceptable in Our sight. Soon
least,superior to him, or to be possessed of
will the present-day order be rolled up, and greater
endowments.

a new one spread out in its stead. Verily, The
whole duty of man in this Day is to
thy Lord speaketh the truth, and is the attain that
share of the flood of grace which
Knower of things unseen. God poureth
forth for him. Let none, therefore, consider the largeness or smallness of
This is the Day whereon the Ocean of the receptacle.

The portion of some might
God's mercy hath been manifested unto lie in the
palm of a man's hand, the portion
men, the Day in which the Day Star of His of others
might fill a cup, and of others
loving-kindness hath shed its radiance upon even a
gallon-measure.

them, the Day in which the clouds of His Every
eye, in this Day, should seek what
bountiful favor have overshadowed the will best
promote the Cause of God. He,
whole of mankind. Now is the time to Who is the
Eternal Truth, beareth Me witcheer and refresh the down-cast through the
ness! Nothing whatever can, in this Day,
invigorating breeze of love and fellowship,
harm upon this Cause than
inflict a greater

and the living waters of friendliness and and strife, contention, estrange-	dissension
charity.	ment and
apathy, among the loved ones of They who are the beloved of God, in through the power of God	God. Flee them,
whatever place they gather and whomso- sovereign aid, and strive ye to knit	and His
ever they may meet, must evince, in their hearts of men, in His Name,	together the
attitude towards God, and in the manner the All-Knowing, the All-Wise.	the Unifier,
of their celebration of His praise and glory, the one true God to grant that	Beseech ye
such humility and submissiveness that every the savor of such deeds as are	ye may taste
atom of the dust beneath their feet may His path, and partake of the	performed in
attest the depth of their devotion. The con- such humility and submissiveness carried by these	sweetness of holy souls should
ness as are shown for His sake. Forget your be informed with such power that these	own selves,
and turn your eyes towards your same atoms of dust will be thrilled by its neighbor.	
Bend your energies to whatever influence. They should conduct themselves	may foster
the education of men. Nothing in such manner that the earth upon which	is, or can
ever be, hidden from God. If ye they tread may never be allowed to address	follow in His
way, His incalculable and into them such words as these: "I am to be perishable blessings will be showered upon	
preferred above you. For witness, how pa- the luminous Tablet, whose	you. This
is	
tient I am in bearing the burden which the streamed from the moving Pen	verses have
husbandman layeth upon me. I am the in- the Lord of all worlds.	of Him Who is
strument that continually imparteth unto your hearts, and be ye of them	Ponder it in
all beings the blessings with which He Who its precepts.	that observe
is the Source of all grace hath entrusted me.	
Notwithstanding the honor conferred upon	Behold, how

the divers peoples and kinme, and the unnumbered evidences of my
 dreds of the earth have been waiting for the
 wealth a wealth that supplieth the needs coming of the
 Promised One. No sooner
 of all creation behold the measure of my had He, Who
 is the Sun of Truth, been
 humility, witness with what absolute sub- made
 manifest, than, lo, all turned away
 missiveness I allow myself to be trodden be- from Him,
 except them whom God was
 neath the feet of men. . . ." pleased to
 guide. We
 dare not, in this Day,
 Show forbearance and benevolence and lift the veil
 that concealeth the exalted sta-
 EXCERPTS FROM BAHÁ'Í SACRED WRITINGS

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tion which every true believer can attain, for whom
 the Almighty was pleased to guide,
 the joy which such a revelation must pro- were
 found dumbfounded and heedless.
 voke might well cause a few to faint away O
 thou that hast remembered Me! The
 and die. most
 grievous veil hath shut out the peo-
 He Who is the Heart and Center of the ples of
 the earth from His glory, and hith-
 Bayan hath written: "The germ that holdeth dered
 them from hearkening to His call.
 within itself the potentialities of the Reve- God
 grant that the light of unity may enliven that is to come
 is endowed with a veil over the whole earth, and that the seal,
 potency superior to the combined forces of "the
 Kingdom is God's," may be stamped
 all those who follow Me." And, again, He upon
 the brow of all its peoples.
 saith: "Of all the tributes I have paid to
 Him Who is to come after Me, the greatest
 By the righteousness of God! These are
 is this, My written confession, that no words the
 days in which God hath proved the
 of Mine can adequately describe Him, nor
 hearts of the entire company of His Messengers any reference to Him in My Book,
 the sengers and Prophets, and beyond them
 those
 Bayan, do justice to His Cause." that

stand guard over His sacred and in-
Whoso hath searched the depths of the violable
Sanctuary, the inmates of the ceoceans that lie hid within
these exalted lestial Pavilion and dwellers of the Taberwords,
and fathomed their import, can be nacle of
Glory. How severe, therefore, the
said to have discovered a glimmer of the un-
which they who join partners with
test to

speokable glory with which this mighty, this God
must needs be subjected!
sublime, and most holy Revelation hath been
endowed. From the excellence of so great O
Husayn! Consider the eagerness with
a Revelation the honor with which its faith- which
certain peoples and nations have anful followers must needs be invested
can be ticipated the return of Imam-Husayn, whose
well imagined. By the righteousness of the
coming, after the appearance of the Qa'im,
one true God! The very breath of these hath
been prophesied, in days past, by the
souls is in itself richer than all the treasures
chosen ones of God, exalted be His glory.
of the earth. Happy is the man that hath These
holy ones have, moreover, announced
attained thereunto, and woe betide the heed- that
when He Who is the Day Spring of the
less.
manifold grace of God manifesteth Himself,
all the Prophets and Messengers, including

Verily I say, this is the Day in which man- the
Qa'im, will gather together beneath the
kind can behold the Face, and hear the
shadow of the sacred Standard which the
Voice, of the Promised One. The Call of
Promised One will raise. That hour is now
God hath been raised, and the light of His come.

The world is illumined with the efcountenance hath been lifted up upon
men. fulgent glory of His countenance. And yet,
It behooveth every man to blot out the trace
behold how far its peoples have strayed from
of every idle word from the tablet of his His
path! None have believed in Him exheart, and to gaze, with an open and un-
cept them who, through the power of the
biased mind, on the signs of His Revelation, Lord
of Names, have shattered the idols of

the proofs of His Mission, and the tokens of their
 vain imaginings and corrupt desires and
 His glory.
 entered the city of certitude. The seal of
 Great indeed in this Day! The allusions the choice
 Wine of His Revelation hath, in
 made to it in all the sacred Scriptures as this
 Day and in His Name, the Self-Sufficing Day of God attest its greatness.
 The sufficing, been broken. Its grace is being poured
 soul of every Prophet of God, of every Disciple out
 upon men. Fill thy cup, and drink it
 vine Messenger, hath thirsted for this won- in
 His Name, the Most Holy, the All-dominant Day. All the diverse kindreds
 of the earth Praised.
 earth have, likewise, yearned to attain it.
 No sooner, however, had the Day Star of The
 time foreordained unto the peoples
 His Revelation manifested itself in the and
 kindreds of the earth is now come. The
 heaven of God's Will, than all, except those
 promises of God, as recorded in the holy
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 Scriptures, have all been fulfilled. Out of Fashioner
 of the heavens, hath been lifted
 Zion hath gone forth the Law of God, and upon thee."
 Jerusalem, and the hills and land thereof, Seized
 with transports of joy, and raising
 are filled with the glory of His Revelation. high her
 voice, she thus exclaimed: "May my
 the man that pondereth in his life be a sacrifice to Thee,
 inasmuch as Thou
 Happy is
 heart that which hath been revealed in the hast fixed
 Thy gaze upon me, hast bestowed
 Books of God, the Help in Peril, the Self- upon me Thy
 bounty, and hast directed
 Subsisting. Meditate upon this, O ye be- towards me
 Thy steps. Separation from
 loved of God, and let your ears be attentive Thee, O
 Thou Source of everlasting life,
 unto His Word, so that ye may, by His grace hath well
 nigh consumed me, and my reward mercy, drink your fill from the crystal
 moteness from Thy presence hath burned
 waters of constancy, and become as stead- away my
 soul. All praise be to Thee for
 fast and immovable as the mountain in His having

enabled me to hearken to Thy call,
 Cause. for having
 honored me with Thy footsteps,
 In the Book of Isaiah it is written: "Enter and for having
 quickened my soul through
 into the rock, and hide thee in the dust, for the
 vitalizing fragrance of Thy Day and
 fear of the Lord, and for the glory of His the
 thrilling voice of Thy Pen, a voice Thou
 majesty." No man that meditateth upon didst
 ordain as Thy trumpet-call amidst
 this verse can fail to recognize the greatness Thy people.
 And when the hour at which
 of this Cause, or doubt the exalted character Thy
 resistless Faith was to be made maniof this Day the Day of God
 Himself. This fest did strike, Thou didst breathe a breath
 same verse is followed by these words: "And of Thy
 spirit into Thy Pen, and lo, the
 the Lord alone shall be exalted in that Day/' entire
 creation shook to its very founda-
 This is the Day which the Pen of the Most tions,
 unveiling to mankind such mysteries
 High hath glorified in all the holy Scrip- as lay
 hidden within the treasures of Him
 tures. There is no verse in them that doth Who is the
 Possessor \>f all created things."
 not declare the glory of His holy Name, No
 sooner had her voice reached that most
 and no Book that doth not testify unto the exalted
 Spot than We made reply: "Render
 loftiness of this most exalted theme. Were thanks unto
 Thy Lord, O
 Carmel. The fire
 We to make mention of all that hath been of thy
 separation from Me was fast conrevealed in these heavenly Books and holy
 suming thee, when the ocean of My presence
 Scriptures concerning this Revelation, this surged
 before thy face, cheering thine eyes
 Tablet would assume impossible dimensions. and those
 of all creation, and filling with
 It is incumbent, in this Day, upon every delight all
 things visible and invisible. Reman to place his whole trust in the manifold
 joice, for God hath in this Day established
 bounties of God, and arise to disseminate, upon thee
 His throne, hath made thee the
 with the utmost wisdom, the verities of His

dawning-place of His signs and the day
 Cause. Then, and only then, will the whole spring of
 the evidences of His Revelation.
 earth be enveloped with the morning light of Well is it
 with him that circleth around
 His Revelation. thee, that
 proclaimeth the revelation of thy
 glory, and recounteth that which the bounty
 All glory be to this Day, the Day in of the Lord
 thy God hath showered upon
 which the fragrances of mercy have been thee.
 Seize thou the Chalice of Immortalwafted over all created
 things, a Day so ity in the name of thy Lord, the
 All-Gloriblest that past ages and centuries can never
 ous, and give thanks unto Him, inasmuch
 hope to rival it, a Day in which the coun- as He, in
 token of His mercy unto thee,
 tenance of the Ancient of Days hath turned hath turned
 thy sorrow into gladness, and
 towards His holyThereupon the
 seat. transmuted thy grief into blissful joy. He,
 voices of all things, and beyond
 created verily, loveth the spot which hath
 been made
 them those of the Concourse on high, were the seat of
 His throne, which His footsteps
 heard calling aloud: "Haste thee, O Carmel, have
 trodden, which hath been honored by
 for lo, the light of the countenance of God, His
 presence, from which He raised His call,
 the Ruler of the Kingdom of Names and and upon
 which He shed His tears.

EXCERPTS FROM BAHÁ'Í SACRED WRITINGS

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"Call out to Zion, O Carmel, and an- been entrusted with a
 divinely-revealed Book
 nounce the joyful tidings: He that was and been
 commissioned to unravel the myshidden from mortal eyes is come! His all-
 teries of a mighty Tablet. The measure of
 conquering sovereignty is manifest; His all- the Revelation with
 which every one of
 encompassing splendor is revealed. Beware them hath been
 identified had been defilest thou hesitate or halt. Hasten forth and
 nitely foreordained. This, verily, is a token
 circumambulate the City of God that hath of Our favor unto
 them, if ye be of those

descended from heaven, the celestial Kaaba that comprehend
this truth. And when . . .

round which have circled in adoration the this process of
progressive Revelation culavored of God, the pure in heart, and the
minated in the stage at which His peerless,
company of the most exalted angels. Oh, His most sacred,
and exalted Countenance
how I long to announce unto every spot on was to be unveiled
to men's eyes, He chose
the surface of the earth, and to carry to to hide His
own Self behind a thousand
each one of its cities, the glad-tidings of veils, profane
and mortal eyes discover
lest

this Revelation a Revelation to which the His glory. This He
did at a time when
heart of Sinai hath been attracted, and in the signs and
tokens of a divinely-appointed
whose name the Burning Bush is calling: Revelation were
being showered upon Him
'Unto God, the Lord of Lords, belong the signs and tokens
which none can reckon
kingdoms of earth and heaven/ Verily this except the Lord,
your God, the Lord of all
is the
Day in which both land and sea re- worlds. And when the set
time of conceal-

joiceat this announcement, the Day for ment was
fulfilled, We sent forth, whilst
which have been laid up those things which stillwrapt within a
myriad veib, an infini-
God, through a bounty beyond the ken of tesimal glimmer of
the effulgent Glory enmortal mind or heart, hath destined for
veloping the Face of the Youth, and lo, the
Ere long will God sail His Ark
revelation. entire company
of the dwellers of the

upon and will manifest the people of
thee, Realms above were seized
with violent com-
Baha who have been mentioned in the Book motion and the
favored of God fell down
of Names.'
in adoration before Him. He hath, verily,
Sanctified be the Lord of mankind, at

all manifested a glory such as none in the whole
the mention of Whose name all the atoms creation
hath witnessed, inasmuch as He
of the earth have been made to vibrate, and hath arisen to
proclaim in person His Cause
the Tongue of Grandeur hath been moved unto all who are in
the heavens and all who
to disclose that which had been wrapt in are on the earth.
His knowledge and lay concealed within the
treasury of His might. He, verily, through That which
thou hast heard concerning
the potency of His name, the Mighty, the Abraham, the Friend
of the All-Merciful, is
All-Powerful, the Most High, is the ruler of the truth, and no
doubt is there about it.
all that is in the heavens and all that is on The Voice of God
commanded Him to offer
earth. up Ishmael as a
sacrifice, so that His steadfastness in the Faith of God and His de-
Bestir yourselves, O
people, in anticipa- tachment from all else but Him may be
tion of the days of Divine justice, for the demonstrated unto
men. The purpose of
promised hour is now come. Beware lest ye God, moreover, was
to sacrifice him as a
fail to
apprehend its import and be ac- ransom for the sins and
iniquities of all the
counted among the erring. peoples of the
earth. This same honor, Jesus,
Contemplate with thine inward eye the the Son of Mary,
besought the one true God,
chain of successive Revelations that hath exalted be His name
and glory, to confer
linked the Manifestation of Adam with that upon Him. For
the same reason was
of the Bab. I testify before God that each Husayn offered up
as a sacrifice by Muhamone of these Manifestations hath been sent
mad, the Apostle of God.
down through the operation of the Divine No man can ever
claim to have com-
Will and Purpose, that each hath been the prehended the
nature of the hidden and
bearer of a specific Message, that each hath manifold grace of
God; none can fathom His
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all-embracing mercy. Such hath been the and invested it

with a unique capacity of
 perversity of men and their transgression, so knowing Him and of
 reflecting the greatgrievous have been the trials that have af-
 ness of His glory. This twofold distinction
 flicted the Prophets of God and their chosen conferred upon
 him hath cleansed away
 ones, thatall mankind deserveth to be tor- from his heart the
 rust of every vain desire,
 mented and to perish. God's hidden and and made him worthy
 of the vesture with
 most loving providence, however, hath, which his Creator
 hath deigned to clothe
 through both visible and invisible agencies, him. It hath served
 to rescue his soul from
 protected and will continue to protect it the wretchedness of
 ignorance.
 from the penalty of its wickedness. Ponder This robe with
 which the body and soul
 this in thine heart, that the truth may be of man hath been
 adorned is the very founrevealed unto thee, and be thou steadfast in
 dation of his well-being and development.
 His path. Oh, how blessed the
 day when, aided by the
 grace and might of the one true God, man
 It hath been decreed by Us that the Word
 will have freed himself from the bondage
 of God and all the potentialities thereof
 and corruption of the world and all that is
 shall bemanifested unto men in strict contherein, and will have attained unto
 true
 formity with such conditions as have been and abiding rest
 beneath the shadow of the
 foreordained by Him Who is the All-Know-
 Tree of Knowledge!
 ing, the All- Wise. We have, moreover, or- The songs which
 the bird of thine heart
 dained that its veil of concealment be none
 had uttered in its great love for its friends
 other except its own Self. Such indeed is
 have reached their ears, and moved Me to
 Our Power to achieve Our Purpose. Should
 answer thy questions, and reveal to thee
 the Word be allowed to release suddenly all
 such secrets as I am allowed to unfold. In
 the energies latent within it, no man could
 thineesteemed letter thou hadst inquired
 sustain the weight of so mighty a Revelawhich of the Prophets* of God should be

tion. Nay, all that is in heaven and on
regarded as superior to others. Know thou
earth would flee in consternation before it.
assuredly that the essence of all the Prophets
Consider that which hath been sent down
of God is one and the same. Their unity is
unto Muhammad, the Apostle of God. The
absolute. God, the Creator, saith: There is
measure of the Revelation of which He was
no distinction whatsoever among the Bearers had been clearly
foreordained by
ers of My Message. They all have but one
Him Who is the Almighty, the All-Powerful; their secret is the same secret.
To
ful. They that heard Him, however, could
prefer one in honor to another, to exalt or apprehend His purpose only to the
extent of certain ones above the rest, is in no wise to be
their station and spiritual capacity. He, in
permitted. Every true Prophet hath in like manner, uncovered the Face of
Wisdom
regarded His Message as fundamentally the
in proportion to their ability to sustain the
same as the Revelation of every other Prophet
burden of His Message. No sooner had it come before Him. If
any man, therefore,
kind attained the stage of maturity, than
should fail to comprehend this truth, and
to
the Word revealed to men's eyes the latent
should consequently indulge in vain and unenergies with which it had been
endowed
seemly language, no one whose sight is keen
energies which manifested themselves in the and whose
understanding is enlightened
plenitude of their glory when the Ancient would ever allow such
idle talk to cause
Beauty appeared, in the year sixty, in the
him to waver in his belief.
person of Ali-Muhammad, the Bab. The measure
of the revelation
of
All-praise and glory be to God Who, Prophets of God
in this
world, however,
through the power of His might, hath differed
Each and every one of them
livered His creation from the nakedness of hath been the Bearer

of a distinct Message,
 non-existence, and clothed it with the and hath been
 commissioned to reveal Himmantle of life. From among all created
 self through specific acts. It is for this reathings He
 hath singled out for His special son that they appear to vary in
 their greatfavor the pure, the gem-like reality of man, ness.
 Their Revelation may be likened unto
 EXCERPTS FROM BAHÁ'Í SACRED WRITINGS

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the light of the moon that sheddeth its ra- upon the
 world the glory of their own
 diance upon the earth. Though every time
 knowledge. It is towards the inmost esit appeareth,
 it revealeth a fresh measure sence of these Prophets,
 therefore, that the
 of its brightness, yet its inherent splendor eye of
 every man of discernment must be
 can never diminish, nor can its light suffer
 directed, inasmuch as their one and only
 extinction. purpose
 hath always been to guide the erring,
 It is clear and evident, therefore, that any and give
 peace to the afflicted. These are
 apparent variation in the intensity of their not days
 of prosperity and triumph. The
 light is not inherent in the light itself, but whole of
 mankind is in the grip of manifold
 should rather be attributed to the varying ills.
 Strive, therefore, to save its life
 receptivity of an ever-changing world. through
 the wholesome medicine which the
 Every Prophet Whom the Almighty and almighty
 hand of the unerring Physician
 Peerless Creator hath purposed to send to hath
 prepared.
 the peoples of the earth hath been entrusted
 And now concerning thy question regardwith Message, and charged to act in a
 a ing the nature of
 religion. Know thou that
 manner that would best meet the require- they who
 are truly wise have likened the
 ments of the age in which He appeared. world
 unto the human temple. As the body
 God's purpose in sending His Prophets unto of man
 needeth a garment to clothe it, so
 men is twofold. The first is to liberate the the body

of mankind must needs be adorned
 children of men from the darkness of igno- with the
 mantle of justice and wisdom. Its
 rance, and guide them to the light of true robe
 is the Revelation vouchsafed unto it
 understanding. The second is to insure the by God.
 Whenever this robe hath fulfilled
 peace and tranquillity of mankind, and pro- its
 purpose, the Almighty will assuredly revise all the means by which they can be
 new it. For every age requireth a fresh
 established. measure
 of the light of God. Every Divine
 The Prophets of God should be regarded Revelation
 hath been sent down in a manas physicians whose task is to foster
 the well- ner that befitted the circumstances of the
 being of the world and its peoples, that, age in
 which it hath appeared.
 through the spirit of oneness, they may heal As to
 thy question regarding the sayings
 the sickness of a divided
 humanity. To of the leaders of past religions.
 Every wise
 none is given the right to question thsir and
 praiseworthy man will no doubt eschew
 words or disparage their conduct, for they such
 vain and profitless talk. The incomare the only ones who can claim to have
 parable Creator hath created all men from
 understood the patient and to have correctly one same
 substance, and hath exalted their
 diagnosed its ailments. No man, however reality
 above the rest of His creatures. Sucacute his perception, can ever hope to
 reach cess or failure, gain or loss, must,
 therefore,
 the heights which the wisdom and under- depend
 upon man's own exertions. The
 standing of the Divine Physician have at- more he
 striveth, the
 greater will be his
 tained. Little wonder, then, if the treat-
 progress. We fain would hope that the verment prescribed by the
 Physician in this day nal showers of the bounty of
 God may cause
 should not be found to be identical with that the
 flowers of true understanding to spring
 which He prescribed before. How could it from the
 soil of men's hearts, and may wash

be otherwise when the ills affecting the from
 them all earthly defilements.
 sufferer necessitate at every stage of his sickness a special remedy? In like
 manner, every Ponder a while. What is
 it that prompted,
 time the Prophets of God have illumined the in every
 Dispensation, the peoples of the
 world with the resplendent radiance of the earth to
 shun the Manifestation of the All-

Day Star of Divine knowledge, they have
 Merciful? What could have impelled them
 invariably summoned its peoples to embrace to turn
 away from Him and to challenge
 the light of God through such means as best His
 authority? Were men to meditate on
 befitted the exigencies of the age in which these
 words which have flowed from the Pen

they appeared. They were thus able to scat- of the
 Divine Ordainer, they would, one and
 ter the darkness of ignorance, and to shed all,
 hasten to embrace the truth of this God-

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given, and ever-enduring Revelation, and was so carried away by
 the ecstasy of the
 would testify to that which He Himself words of God that he
 was able to gain adthath solemnly affirmed. It is the veil of
 mittance into the habitation of his Best-Beidle imaginations which, in the
 days of the loved, and was united to Him Who is the
 Manifestations of the Unity of God and the Lord of Mankind,
 whilst they who prided
 Day Springs of His everlasting glory, hath themselves on their
 knowledge and wisdom
 intervened, and will continue to intervene, strayed far from His
 path and remained debetween them and the rest of mankind. For
 prived of His grace. For this reason He
 in those days, He Who is the Eternal Truth hath written:

"He that is exalted among
 manifesteth Himself in conformity with you shall be
 abased, and he that is abased
 that which He Himself hath purposed, and shall be exalted."

References to this theme
 not according to the desires and expecta- are to be found
 in most of the heavenly
 tions of men. Even as He hath revealed: Books, as well
 as in the sayings of the
 "So oft, then, as an Apostle cometh to Prophets and

Messengers of God.

you with that which your souls desire not,
is the greatness of this
do ye swell with pride, and treat some as
flieth from his son, and
impostors, and slay others."

his father. Call ye to

There can be no doubt whatever that had
and Canaan. God

these Apostles appeared, in bygone ages and
days of heavenly delight,

cycles, in accordance with the vain imagina-
yourselves of the sweet

tions which the hearts of men had devised,

All-Glorious God, and may parno one would have repudiated the truth of

take, in this spiritual Springtime, of

these sanctified Beings. Though such men

of His grace. Arise in the

have been, night and day, remembering the

Who is the Object of all

one true God, and have been devoutly en-
absolute detachment

gaged in the exercise of their devotions, yet
men* lift up your voices

they failed in the end to recognize, and par-
Cause. I swear by the Day

take of the grace of, the Day Springs of

Revelation! The very mothe signs of God and the Manifestations of

ment ye arise, ye will witness how a flood of

His irrefutable evidences. To this the Scrip-
gush out of your

tures bear witness. Thou hast, no doubt,
the wonders of His

heard about it.

manifested in all their

Consider the Dispensation of Jesus Christ.

ye to taste of the

Behold, how all the learned men of that gen-

sayings of the All-Merciful,

eration, though eagerly anticipating the

unhesitatingly forsake your selves,

coming of the Promised One, have neverthe-

your lives for the Wellless denied Him. Both Annas, the most

Beloved.

learned among the divines of His day, and
that this Servant of

Caiaphas, the high priest, denounced Him

Verily I say, such

Cause that the father

the son flieth from

mind the story of Noah

grant that, in these

ye may not deprive

savors of the

repudiated the truth of

the

outpourings

name of Him

knowledge, and, with

from the learning of

and proclaim His

Star of Divine

Manifestations of

Divine knowledge will

hearts, and will behold

heavenly wisdom

glory before you. Were

sweetness of the

ye would

and would lay down

Who can ever believe

God hath at any time

cherished in His heart
and pronounced the sentence of His death. a desire for
any earthly honor or benefit?
In like manner, when
Muhammad, the The Cause associated with His Name is far
Prophet of God may all men be a sacrifice above the transitory
things of this world.
unto Him appeared, the learned men of Behold Him, an exile,
a victim of tyranny,
Mecca and Medina arose, in the early days of in this Most Great
Prison. His enemies have
His Revelation, against Him and rejected assailed Him on
every side, and will con-
His Message, while they who were destitute tinue to do so till
the end of His life. What of all learning recognized and
embraced His ever, therefore, He saith unto you is
wholly
Faith. Ponder a while. Consider how Balal, for the sake of God,
that haply the peoples
the Ethiopian, unlettered though he was, of the earth may
cleanse their hearts from
ascended into the heaven of faith and certi- the stain of evil^
desire, may rend its veil
tude, whilst 'Abdu'llah Ubayy, a leader asunder, and attain
unto the knowledge of
among the learned, maliciously strove to op- the one true God the
most exalted station
pose Him. Behold, how a mere shepherd to which any
man can aspire. Their belief

EXCERPTS FROM BAHÁ'Í SACRED WRITINGS

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or disbelief in My Cause can neither profit which from time
immemorial had been for nor harm Me. We summon them wholly
bidden, and forbid that which had, at all
for the sake of God. He, verily, can afford times, been
regarded as lawful, to none is
to dispense with all creatures. given the right
to question His authority.
Whoso will hesitate, though it be for less
Know thou that when the Son of Man
than a moment, should be regarded as a
yielded up His breath to God, the whole
transgressor.
creation wept with a great weeping. By
Whoso hath not recognized this sublime
sacrificing Himself, however, a fresh caand fundamental verity, and hath failed

to

capacity was infused into all created things. attain this most
exalted station, the winds

Its evidences, as witnessed in all the peoples
of doubt will agitate him, and the sayings
of the earth, are now manifest before thee.

of the infidels will distract his soul. He

The deepest wisdom which the sages have
that hath acknowledged this principle will
uttered, the profoundest learning which any
be endowed with the most perfect constancy.

mind hath unfolded, the arts which the

All-honor to this all-glorious station, the reablest hands have produced, the
influence

membrance of which adorneth every exalted
exerted by the most potent of rulers, are but

Tablet. Such is the teaching which God

manifestations of the quickening power rebestoweth on you, a teaching that will
deleased by His transcendent, His all-perliver you from all manner of doubt and
vasive, and resplendent Spirit.

perplexity, and enable you to attain unto

We testify that when He came into the salvation in both
this world and in the next.

world, He shed the splendor of His glory

He, verily, is the Ever-Forgiving, the Most
upon allcreated things. Through Him the
Bountiful.

leper from the leprosy of perrecovered

Know of a certainty that in every Disversity and ignorance. Through Him, the
pensation the light of Divine Revelation

unchaste and wayward were healed. Through

hath been vouchsafed unto men in direct

His power, born of Almighty God, the eyes

proportion to their spiritual capacity. Conof the blind were opened, and the
soul of

sider the sun. How feeble its rays the mothe sinner sanctified.

ment it appeareth above the horizon. How

Leprosymay be interpreted as any veil its

warmth and potency increase

gradually

that interveneth between man and the recogas itapproacheth its zenith, enabling
meannition of the Lord, his God. Whoso allowwhile all created things to adapt
themselves

eth himself to be shut out from Him is into the growing intensity of its

light. How

deed a leper, who shall not be remembered

steadily it declineth until it reacheth its setin the Kingdom of God, the

Mighty, the
 ting point. Were it, all of a sudden, to man-
 All-Praised. We bear witness that through
 within it, it would,
 ifest the energies latent
 the power of the Word of God every leper no doubt, cause
 injury to all created things.
 was cleansed, every sickness was healed,
 ... In like manner, if the Sun of Truth
 every human infirmity was banished. He it were suddenly to
 reveal, at the earliest stages
 is Who purified the world. Blessed is the
 of its manifestation, the full measure of the
 man who, with a face beaming with light,
 potencies which the providence of the Alhath turned towards Him.
 mighty hath bestowed upon it, the earth of
 Blessed is the man that hath acknowl- human understanding
 would waste away and
 edged his belief in God and in His signs, and be consumed; for
 men's hearts would nei-

 recognized that "He shall not be asked of ther sustain the
 intensity of its revelation,
 His doings." Such a recognition hath been nor be able to
 mirror forth the radiance of
 made by God the ornament of every belief, its
 light. Dismayed and overpowered, they
 and its very foundation. Upon it must de- would cease to
 exist.
 pend the acceptance of every godly deed.
 Fasten your eyes upon it, that haply the Praise be to
 Thee, O Lord My God, for
 whisperings of the rebellious may not cause the wondrous
 revelations of Thine inscruta-

 you to slip. ble decree
 and the manifold woes and trials
 Were He to decree as lawful the thing Thou hast
 destined for Myself. At one
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 time Thou didst deliver Me into the hands decree that no more than
 a faint reflection,
 of Nimrod; at another Thou hast allowed a mere emblem of Thy
 Reality within Me
 Pharaoh's rod to persecute Me. Thou, alone, be left among the
 perverse and envious. Becanst estimate, through Thine all-encom-
 hold, how, deluded by this emblem, they
 passing knowledge and the operation of have risen against Me,

and heaped upon Me
 Thy Will, the incalculable afflictions I have their denials!
 Uncover Thy Self, there suffered at their hands. Again Thou didst
 fore, O My Best-Beloved, and deliver Me
 cast Me into the prison-cell of the ungodly, from My plight.
 for no reason except that I was moved to Thereupon a
 Voice replied: "I love, I
 whisper into the ears of the well-favored dearly cherish this
 emblem. How
 can I condense of Thy Kingdom an intimation of sent that Mine
 eyes, alone, gaze upon this
 the vision with which Thou hadst, through emblem, and that no
 heart except heart My
 Thy knowledge, inspired Me, and revealed recognize it? By
 My Beauty, which is the
 to Me its meaning through the potency of same as Thy Beauty! My
 wish is to hide
 Thy might. And again Thou didst decree Thee from Mine own eyes:
 how much more
 that I be beheaded by the sword of the in- from the eyes of men!"
 fidel. Again I was crucified for having I was preparing to
 make reply, when lo,
 unveiled to men's eyes the hidden gems of the Tablet was suddenly
 ended, leaving My
 Thy glorious unity, for having revealed to theme unfinished, and
 the pearl of Mine uttermost the wondrous signs of Thy sovereign
 tolerance unstrung.
 and everlasting power. How bitter the humiliations heaped upon Me, in a
 subsequent God is My witness, O people! I was asleep
 age, on the plain of Karbila! How lonely on My couch, when lo,
 the Breeze of God
 did I feel amidst Thy people! To what a wafting over Me roused
 Me from My slumstate of helplessness I was reduced in that ber. His
 quickening Spirit revived Me, and
 land! Unsatisfied with such indignities, My My tongue was unloosed
 \o voice His Call.
 persecutors decapitated Me, and, carrying Accuse Me not of having
 transgressed against
 aloft My head from land to land paraded it God. Behold Me, not with
 your eyes but
 before the gaze of the unbelieving multi- with Mine. Thus
 admonisheth you He Who
 tude, and deposited it on the seats of the is the Gracious, the
 All-Knowing. Think
 perverse and faithless. In a later age, I was ye, O people, that I

hold within My grasp
 suspended, and breast was made a target
 My the control of God's ultimate Will and Pur-
 My
 to the darts of the malicious cruelty of pose? Far be it
 from Me to advance such
 foes. My limbs were riddled with bullets, claim. To this I
 testify before God, the
 and My body was torn asunder. Finally, be- Almighty, the
 Exalted, the All-Knowing,
 hold how, in this Day, My treacherous ene- the All-Wise.
 Had the ultimate destiny of
 mies have leagued themselves against Me, God's Faith been in My
 hands, I would have
 and are continually plotting to instill the never consented, even
 though for one movenom of hate and malice into the souls of ment,
 to manifest Myself unto you, nor
 Thy servants. With all their might they would I have allowed one
 word to fall from
 are scheming to accomplish their purpose. My lips. Of this God
 Himself is, verily, a
 . . . Grievous as is My plight, O God, My
 . witness.
 Well-Beloved, I render thanks unto Thee,
 and My Spirit is grateful for whatsoever O Son of Justice!
 In the night season the
 hath befallen me in the path of Thy good- beauty of the immortal
 Being hath repaired
 pleasure. I am well pleased with that which from the emerald height
 of fidelity unto the
 Thou didst ordain for Me, and welcome, Sadratu'l-Muntaha, and
 wept with such a
 however calamitous, the pains and sorrows I weeping that the
 Concourse on high and the
 am made to suffer. dwellers of the realms
 above wailed at His

 lamenting. Whereupon there was asked,
 O My Well-Beloved! Thou hast breathed Why the wailing and weeping? He
 made
 Thy Breath into Me, and divorced Me from reply: As bidden I
 waited expectant upon
 Mine own Self. Thou didst, subsequently, the hill of
 faithfulness, yet inhaled not from

EXCERPTS FROM BAHA'f SACRED WRITINGS

them that dwell on earth the fragrance of clay out of which this

perverse generation

Then summoned to return I beheld,

fidelity. is molded. The mere act

of your gathering

and lo! certain doves of holiness were sore together is enough to

scatter the forces of

tried within the claws of the dogs of earth. these vain and worthless

people. . . .

Thereupon the Maid of Heaven hastened

Every man of insight

will, in this day,

forth unveiled and resplendent from Her readily admit that the

counsels which

the

mystic mansion, and asked of their names,

Pen of this wronged One hath

revealed conand all were told but one. And when urged, stitute the

supreme animating power for

the first letter thereof was uttered, where- the advancement of the world

and the ex-

upon the dwellers of the celestial chambers

altation of its peoples.

Arise, O people, and,

rushed forth out of their habitation of glory. by the power of God's might,

resolve to gain

And whilst the second letter was pronounced the victory over your own

selves, that haply

they fell down, one and all, upon the dust.

the whole earth may be freed

and sanctified

At that moment a voice was heard from

from its servitude to the

gods of its idle

the inmost shrine: "Thus far and no far- fancies gods that have

inflicted such loss

ther." Verily, We bear witness unto that

upon, and are responsible

for the misery of,

which they have done, and now are doing. their wretched worshipers.

These idols

form the obstacle that impeded man in his

O Afnan, O thou that hast branched from efforts to advance in the path

of perfection.

Mine ancient Stock! My glory and My lov- We cherish the hope that the

Hand of Diing-kindness rest upon thee. How vast is vine power may

lend its assistance to man-

the tabernacle of the Cause of God! It hath kind, and deliver it

from its state of grievovershadowed all the peoples and kindreds ous

abasement.

of the earth, and will, ere long, gather to- these words have gether the whole of mankind beneath its of God! Do not shelter. Thy day of service is now come. concerns; let Countless Tablets bear the testimony of the that which will bounties vouchsafed unto thee. Arise for fortunes of mankind and the triumph of My Cause, and, through the souls of men. This power of thine utterance, subdue the hearts pure and holy of men. Thou must show forth that which life and a goodly will ensure the peace and the well-being of will ensure the tri-	In one of the Tablets been revealed: O people busy yourselves in your own your thoughts be fixed upon rehabilitate the sanctify the hearts and can best be achieved through deeds, through a virtuous behavior. Valiant acts
the miserable and the down-trodden. Gird saintly character up the loins of thine endeavor, that per-	umph of this Cause, and a will reinforce its power.
Cleave unto right chance thou mayest release the captive from eousness, O people of Baha!	
This, verily, is his chains, and enable him to attain unto true	
wronged One liberty. hath given unto you, and the first choice of Justice is, in this day, bewailing its plight, every one of you. and Equity groaneth beneath the yoke of op- you to refresh pression. The thick clouds of tyranny have through the gracious darkened the face of the earth, and envel- this soul-stir-	the commandment which this O friends! It behooveth and revive your souls favours which in this Divine,
oped its peoples. Through the movement of showered upon Our Pen of glory We have, at the bidding great glory hath of the omnipotent Ordainer, breathed a new and the clouds life into every human frame, and instilled grace have overshadowed into every word a fresh potency. All cre-	ring Springtime are being you. The Day Star of His shed its radiance upon you, of His limitless you. How

high the reward of him that hath
 ated things proclaim the evidences of this not deprived himself of so
 great a bounty,
 world-wide regeneration. This is the most nor failed to recognize the
 beauty of his
 Best-Beloved in this, His new attire. Watch
 great, the most joyful tidings imparted by
 the pen of this wronged One to mankind. over yourselves, for the
 Evil One is lying in
 Wherefore fear ye, O My well-beloved ones! wait, ready to entrap you.
 Gird yourselves
 Who is it that can dismay you? A touch of against his wicked devices,
 and, led by the
 moisture sufficeth to dissolve the hardened light of the name of the
 All-Seeing God,

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make your escape from the darkness that evil designs of
 His enemies. He verily hath
 surroundeth you. Let your vision be world- power over all
 things.
 embracing, rather than confined to your All-praise be
 to the one true God exalted
 own self. The Evil One is he that hindereth be His glory
 inasmuch as He hath, through
 the rise and obstructeth the spiritual progress the Pen of the
 Most High, unlocked the
 of the children of men. doors of men's
 hearts. Every verse which
 It is incumbent upon every man, in this this Pen hath revealed
 is a bright and shin-

 Day, to hold fast unto whatsoever will pro- ing portal that
 discloseth the glories of a
 mote the interests, and exalt the station, of saintly and pious
 life, of pure and stainless
 all nations and just governments. Through deeds. The
 summons and the message which
 each and every one of the verses which the We gave were
 never intended to reach or
 Pen of the Most High hath revealed, the to benefit one
 land or one people only. Mandoors of love and unity have been
 unlocked kind in must firmly adhere to
 its entirety
 and flung open to the face of men. We have whatsoever hath
 been revealed and voucherewhile declared and Our Word is the
 safed unto it. Then and only then will it
 truth "Consort with the followers of all

: attain unto true liberty. The
 whole earth
 in a spirit of friendliness and fel- is illuminated with the
 resplendent glory of
 religions
 lowship." Whatsoever hath led the chil- God's Revelation.
 In the year sixty He
 dren of men to shun one another, and hath Who heralded the
 light of Divine Guidance
 caused dissensions and divisions amongst may all
 creation be a sacrifice unto Him
 them, hath, through the revelation of these arose to
 announce a fresh revelation of the
 words, been nullified and abolished. From Divine
 and was followed, twenty
 Spirit,
 the heaven of God's Will, and for the pur- years later, by
 Him through Whose coming
 pose of ennobling the world of being and of the world was
 made the recipient of this
 elevating the minds and souls of men, hath promised glory,
 this wondrous favor. Bebeen sent down that which is the most ef-
 hold how the generality* of mankind hath
 fective instrument for the education of the been endued with
 the capacity to hearken
 whole human race. The highest essence and unto God's most
 exalted Word the Word
 most perfect expression of whatsoever the upon which must
 depend the gathering to peoples of old have either said or written
 gether and spiritual resurrection of all
 hath, through this most potent Revelation, men. . . .
 :

been sent down from the heaven of the Will Incline your
hearts, O people of God, unto
of the All-Possessing, the Ever- Abiding God. the counsels of
your true, your incomparable
Of old it hath been revealed: "Love of one's Friend.
The Word of God may be likened
country is an element of the Faith of God." unto a
sapling, whose roots have been im-
The Tongue of Grandeur hath, however, in planted in the
hearts of men. It is incumthe day of His manifestation proclaimed: "It
bent upon you to foster its growth through
isnot his to boast who loveth his country, the living waters
of wisdom, of sanctified
but it is his who loveth the world." Through and holy words.

so that its root may become
the power released by these exalted words firmly fixed and
its branches may spread out
He hath lent a fresh impulse, and set a new as high as the
heavens and beyond.

direction, to the birds of men's hearts, and O ye that
dwell on earth! The distinction hath obliterated every trace of restriction
guishing feature that marketh the preeminent limitation from God's holy
Book. nent character of this Supreme Revelation
O people of Justice! Be as brilliant as the consisteth in that
We have, on the one hand,
light, and as splendid as the fire that blazed blotted out
from the pages of God's holy
in the Burning Bush. The brightness of the Book whatsoever
hath been the cause of
fire of your love will no doubt fuse and strife, of malice
and mischief amongst the

unify the contending peoples and kindreds children of men,
and have, on the other,
of the earth, whilst the fierceness of the laid down the
essential prerequisites of conflagration of enmity and hatred cannot but re-
cord, of understanding, of complete and
sult in strife and ruin. We beseech God enduring unity.
Well is it with them that
that He may shield His creatures from the keep My statutes.

EXCERPTS FROM BAHÁ'Í SACRED WRITINGS

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Time and again have We admonished the Lord of all
We have been
worlds.
Our beloved ones to avoid, nay to flee from, moved
words in consideration reveal these
anything whatsoever from which the odor tion of the weakness and
frailty of men;
The world is
of mischief can be detected. otherwise, the Cause We
have proclaimed is
in great turmoil, and the minds of its people such as no pen can ever
describe, nor any
are in a state of utter confusion. We en- mind conceive its
greatness. To this beareth witness the Almighty that He may
graciously eth witness He with Whom is the Mother
illuminate them with the glory of His Jus- Book.
tice, and enable them to discover that which The Ancient Beauty
hath consented to

will be profitable unto them at all times be bound with chains that
 mankind may be
 and under all conditions. He, verily is the released from its
 bondage, and hath accepted

All-Possessing, the Most High. to be made a prisoner
 within this most

mighty Stronghold that the whole world
 Lay not aside the fear of God, O
 ye the may attain unto true liberty. He hath
 learned of the world, and judge fairly the drained to its dregs the
 cup of sorrow, that
 Cause of this unlettered One to Whom
 all all the peoples of the earth may attain unto
 the Books of God, the Protector, the Self- abiding joy, and be
 filled with gladness.
 Subsisting, have testified. Will not the
 . . . This is of the mercy of your Lord, the Comdread of
 Divine displeasure, the fear of Him passionate, the Most Merciful.
 We
 have ac-
 Who hath no peer or equal, arouse you? He cepted to be abased,
 O
 believers in the Unity
 Whom the world hath wronged hath, at no of God, that ye
 may be exalted, and have
 time, associated with you, hath never studied suffered manifold
 afflictions, that ye might
 your writings, nor participated in any of prosper and flourish. He
 Who hath come to
 your disputations. The garb He weareth, build anew the whole
 world, behold, how
 His flowing locks, His headdress, attest the they that have joined
 partners with God
 truth of His words. How long will ye per- have forced Him to dwell
 within the most
 sist in your injustice? Witness the habita- desolate of cities!
 tion in which He, Who is the incarnation of
 justice, hath been forced to dwell. Open I sorrow not for
 the burden of My in your eyes, and, beholding His plight, medi-
 prisonment. Neither do I grieve over My
 tate diligently upon that which your hands abasement, or the
 tribulation I suffer at the
 have wrought, that haply ye may not be hands of Mine enemies. By
 My life! They
 deprived of the light of His Divine utter- are My glory, a
 glory wherewith God hath

ance, nor remain bereft of your share of the adorned His own Self.

Would that ye know
ocean of His knowledge. it!

Certain ones among both commoners and The shame I was made to
bear hath unnobles have objected that this wronged One covered the
glory with which the whole of
is neither a member of the ecclesiastical or- creation had been
invested, and through the
der nor a descendant of the Prophet. Say: cruelties I have
endured, the Day Star of
O ye that claim to be just! Reflect a little Justice hath manifested
itself, and shed its

while, and ye shall recognize how infinitely splendor upon men.
exalted is His present state above the station My sorrows are for
those who have inye claim He should possess. The Will of the
volved themselves in their corrupt passions,
Almighty hath decreed that out of a house and claim to be
associated with the Faith of
wholly devoid of all that the divines, the God, the Gracious, the
All-Praised.
doctors, the sages, and scholars commonly It behoove th the
people of Bah a to die to

possess His Cause should proceed and be the world and all that is
therein, to be so demade manifest.
tached from all earthly things that the in-
The Breathings of the Divine Spirit awoke mates of Paradise may inhale
from their
Him, and bade Him arise and proclaim His garment the sweet
smelling savor of sanc-
Revelation. No sooner was He roused from tity, that all the
peoples of the earth may
His slumber than He lifted up His voice and recognize in their faces
the brightness of
summoned the whole of mankind unto God, the All-Merciful, and
that through them
Badi', the bearer of BahaVllah's Tablet to the Shah of Iran,
shown in chains before his martyrdom. (Note the brasier in
which irons were heated and applied to his flesh.)

Two early believers of Tihiran about to be bastinadoed.

EXCERPTS FROM BAHAF SACRED WRITINGS

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may be spread abroad the signs and tokens people of
the Bayan! If ye have resolved to
of God, the Almighty, the All- Wise. They shed the

blood of Him Whose coming the
 that have tarnished the fair name of the Bab hath
 proclaimed, Whose advent Mu-
 Cause of God, by following the things of hammad
 hath prophesied, and Whose Revethe flesh these are in palpable
 error! lation Jesus Christ Himself hath announced,
 behold Me standing, ready and defenseless,
 O Jews! on crucifying
 If ye be intent before you. Deal with Me
 after your own
 once again Jesus, the Spirit of God, put Me desires.
 to death, for He hath once more, in My
 person, been made manifest unto you. Deal God is
 my witness! Had it not been in
 with Me as ye wish, for I have vowed to lay conflict
 with that which the Tablets of God
 down My life in the path of God. I will have
 decreed, I would' have gladly kissed the
 fear no one, though the powers of earth and hands of
 whosoever attempted to shed my
 heaven be leagued against Me. Followers of blood in
 the path of the Well-Beloved. I

 the Gospel! If ye cherish the desire to slay would,
 moreover, have bestowed upon him
 Muhammad, the Apostle of God, seize Me a share of
 such worldly goods as God had
 and put an end to My life, for I am He, and allowed me
 to possess, even though he who
 My Self is His Self. Do unto Me as you
 perpetrated this act would have provoked
 like, for the deepest longing of My heart the wrath
 of the Almighty, incurred His
 is to attain the
 presence of My Best-Beloved malediction, and deserved
 to be torin His Kingdom of Glory. Such is the Di-
 mented throughout the eternity of God,
 vine decree, if ye know it. Followers of the
 All-Possessing, the Equitable, the All-
 Muhammad! be your wish to riddle
 If it Wise.
 with your shafts the breast of Him Who
 hath caused His Book the Bayan to be sent Know
 verily that whenever this Youth
 down unto you, lay hands on Me and per- turneth
 His eyes towards His own self, he
 secute Me, for I am His Well-Beloved, the findeth it

the most insignificant of all creature-revelation of His own Self, though My name
tion. When he contemplates, however, the
be not His name. I have come in the shadow of His bright
effulgences He hath been empowered
above the clouds of glory, and am invested to
manifest, lo, that self is transfigured be-

by God with invincible sovereignty. He, before Him
into a sovereign Potency permeating verily, is the Truth, the
Knower of things, knowing the essence of all things visible and invisible.

I, verily, anticipate from you the visible. Glory be to
Him Who, through
treatment ye have accorded unto Him that the
power of truth, hath sent down the
came before Me. To this all things, verily,
Manifestation of His own Self and entrusted
witness, if ye be of those who hearken. O Him with
His message unto all mankind.

AMERICA'S SPIRITUAL MISSION- TEACHING TABLETS REVEALED BY 'ABDU'L-BAHA

To the Assemblies and Meetings of the believers you is
that each one may shine forth like
servants of God and the maid-servants of the unto the
morning star from the horizon of
Merciful in the United States and Canada. the world
and in this Garden of God become

UPON them be Baha'ullah u'l-Abha!
a blessed tree,
and results.
producing everlasting fruits

Therefore I direct you to that which is
He is God!
conducive to your heavenly confirmation
O ye blessed souls: and
illumination in the Kingdom of God!
I desire for you eternal success and prosperity. It is this:
Alaska is a vast country; al-

perity and beg perfect confirmation for though one
of the maid-servants of the
each one in the divine world. My hope for Merciful
has hastened to those parts, serving

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as a librarian in the Public Library, and accordingly. You must give
great importance to teaching according to her ability is not failing in teach-

ing the Indians, that is, the aborigines of	
ing the Cause, yet the call of the Kingdom	America. For
these souls are like the ancient	
of God is not yet raised through that spa-	inhabitants of
Peninsular Arabia, who precious territory.	
vious to the Manifestation of His Holiness	
His Holiness Christ says: Travel ye to the	Muhammad were treated
as savages. But	
East and to the West of the world and sum-	when the Muhammadic
light shone forth in	
mon the people to the Kingdom of God.	their midst, they
became so illumined that	
Hence the mercy of God must encompass all	they brightened the
world. Likewise, should	
humanity. Therefore do ye not think it	these Indians and
aborigines be educated and	
permissible to leave that region deprived of	obtain guidance,
there is no doubt that	
the breezes of the Morn of Guidance. Con-	through the divine
teachings, they will besequently, strive as far as ye are able to send	
come so enlightened as in turn to shed light	
to those parts fluent speakers, who are de-	to all regions.
tached from aught else save God, attracted	All the above
countries have importance,	
with the fragrances of God, and sanctified	but especially the
Republic of Panama,	
and purified from all desires and temptations.	wherein the
Atlantic and the Pacific Oceans	
Their sustenance and food must consist of	come together
through the Panama Canal.	
the teachings of God. First they must them-	It is a center for
travel and	
passage from	
selves live in accordance with those prin-	America to other
continents of the world,	
ciples, then guide the people. Perchance,	and in the future
it will gain most great	
God willing, the lights of the most great	importance.
guidance may illumine that country and	Likewise the
islands of the West Indies,	
the breezes of the rose garden of the love	such as Cuba,
Haiti, Puerto Rico, Jamaica,	
of God may perfume the nostrils of the in-	the islands of the
Lesser Antilles, Bahama	
habitants of Alaska. Should we become con-	Islands, even the
small Watling Island, have	

firmed in thus rendering such a service, rest great importance;
 especially the two black
 ye assured that ye shall crown your heads republics, Haiti
 and Santo Domingo, situated
 with the diadem of everlasting sovereignty, in the cluster of
 the Greater Antilles. Like and at the threshold of oneness you will be-
 wise the cluster of the islands of Bermuda
 come the favored and accepted servants. in the Atlantic
 Ocean have importance.

Likewise the Republic of Mexico is very In a similar
 way, the republics of the conimportant. The majority of the inhabitants
 tinent of South America Colombia, Ecuaof that country are
 devoted Catholics. They dor, Peru, Brazil, British Guiana,
 Dutch Guiare totally unaware of the reality of the ana,
 French Guiana, Bolivia, Chile, Argen-
 Bible, the Gospel and the new divine teach- tina, Uruguay,
 Paraguay, Venezuela; also the

ings. They do not know that the basis of islands to the
 north, east and west of South
 the religions of God is one and that the Holy America, such as
 Falkland Islands, the Gala-
 Manifestations are like unto the Sun of pagos, Juan
 Fernandez, Tobago and Trini-
 Truth, rising from the different dawning- dad. Likewise the
 city of Bahia, situated on
 places. Those souls are submerged in the the eastern shore
 of Brazil. Because it is
 sea of dogmas. If one breath of life be some time that it
 has become known by this
 blown over them, great results will issue name, its efficacy
 will be most potent.
 therefrom. But it is better for those who In short, O ye
 believers of God! Exalt
 intend to go to Mexico to teach, to be your effort and
 magnify your aims. His
 familiar with the Spanish language. Holiness Christ
 says: Blessed are the poor,
 Similarly, the six Central American Re- for theirs shall be
 the Kingdom of Heaven.

publics, situated south of Mexico Guate- In other words:
 Blessed are the nameless and
 mala, Honduras, Salvador, Nicaragua, Costa traceless poor,
 for they are the leaders of
 Rica, Panama and the seventh country mankind.
 Likewise it is said in the Qur'an:

Belize or British Honduras. The teachers "We desire to bestow our gifts upon those going to those parts must also be familiar who have become weak on the face of the earth, and make with the Spanish language. them a nation and the heirs

EXCERPTS FROM BAHAI SACRED WRITINGS

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(of spiritual truth) ." Or, we wish to grant Thanks be unto the Lord that ye have bea favor to the impotent souls and suffer them come assisted and confirmed in this aim. to become the inheritors of the Messengers This is purely through the confirmations of the Lord of and Prophets. Hosts and the breaths of the Therefore, now is the time that you may Holy Spirit. At present your confirmation divest yourselves from the garment of at- is not known and understood. Ere long ye tachment to this phenomenal realm, be shall observe that each one of you like unto a

wholly severed from the physical world, be- brilliant and shining star will diffuse the come angels of heaven and travel and teach light of guidance from that horizon and that through all these regions. ye have become the cause of eternal life to I declare by Him, beside whom there is the inhabitants of America.

no one, that each one of you shall become the Consider!

The station and the confirma- tion of the Israfil of Life, blowing the breath of life into apostles in the time of Christ the souls of others. was not known,

and no one looked on them Upon you be greeting and praise! with the feeling of importance nay, rather, they persecuted and ridiculed them. Later

Supplication on it became evident what crowns studded

O Thou Incomparable God! O Thou Lord with the brilliant jewels of guidance were

of the Kingdom! These souls are Thy placed on the heads of the apostles, Mary

heavenly army. Assist them and with the Magdalene and Mary the mother of John.

cohorts of the Supreme Concourse, make Likewise

your confirmation is not known
 them victorious; so that each one of them at the present
 time. I hope that ere long it
 may become like unto a regiment and con- may throw a
 mighty reverberation through
 quer these countries through the love of the pillars of
 the earth. Therefore it is the
 God and the illumination of divine teach- hope of
 'Abdu'l-Baha" that just as ye are conings.
 firmed and assisted on the continent of
 O God! Be Thou their supporter and America, ye may also
 be confirmed and astheir helper, and in the wilderness, the moun-
 sisted in other continents of the globe that
 tain, the valley, the forests, the prairies and ye may carry
 the fame of the Cause of
 is,
 the seas, be Thou their confidant so that God to the East
 and to the West and spread
 they may cry out through the power of the the Glad Tidings
 of the appearance of the
 Kingdom and the breath of the Holy Spirit! Kingdom of the
 Lord of Hosts throughout
 Verily Thou are the Powerful, the Mighty the five
 continents of the world.
 and the Omnipotent, and Thou art the "Wise, When this
 divine call travels from the conthe Hearing and the Seeing.
 tinent of America to Europe, Asia, Africa,
 Australia and the Islands of the Pacific, the
 Haifa, Palestine,
 American believers shall be established on the
 April 8, 1916.
 throne of everlasting Glory, the fame of their
 illumination and guidance shall reach to all
 To the believers and the maid-servants of regions and the
 renown of their greatness
 the Merciful of the Bahd'i Assemblies and become
 world-wide. Therefore, a party,
 meetings in the United States and Canada. speaking the
 languages, severed, holy, sanctified and filled with the love of God, must
 He is God! turn their faces to and travel through
 the
 three great island groups of the Pacific
 O ye real Bahd'is of America:
 Ocean, Polynesia, Micronesia and Melane-
 Praise be to His
 Highness the Desired sia, and the islands attached to

One that ye have become confirmed in the	such as New
Guinea, Borneo, Java, Sumatra,	
promotion of divine teachings in that vast	Philippine
Islands, Solomon Islands, Fiji	
Continent, raised the call of the Kingdom of	Islands, New
Hebrides, Loyalty Islands, New	
God in that region and announced the Glad	Caledonia,
Bismarck Archipelago, Ceram,	
Tidings of the manifestation of the Lord of	Celebes,
Friendly Islands, Samoa Islands, So-	
Hosts and His Highness the Promised One.	ciety Islands,
Caroline Islands, Low Archi-	
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if necessary on foot and with the	
pelago, Marquesas, Hawaiian Islands, Gilbert	even
Islands, Moluccas, Marshall Islands, Timor	utmost poverty, and
while passing through	
and the other islands. With hearts overflow-	the cities, villages,
mountains, deserts and	
ing with the love of God, with tongues	oceans, cry at the top
of	
1*' my voice "Yacommemorating the mention of God, with	BahaVI-Abha!
and promote the divine	
eyes turned to the Kingdom of God, they	teachings. But now this
is not feasible for	
must deliver the Glad Tidings of the mani-	me; therefore I live in
great regret; per-	
festation of the Lord of Hosts to all the chance, God	
willing, ye may become as-	
people. Know ye of a certainty that in what-	sisted therein.
The grave of the author of "NabiPs Narrative," "Akka, Palestine.	
ever meeting ye may enter, in the apex of	At this time, in the
island of Hawaii,	
that meeting the Holy Spirit shall be waving	through the efforts of
Miss Alexander, a	
and the heavenly confirmations of the Blessed	number of souls have
reached the shore of	
Perfection shall encompass all.	the sea of faith;
Consider ye, what happi-	
Consider ye, that Miss Agnes Alexander,	ness, what joy is this!
I declare by the Lord	

the daughter of the Kingdom, the beloved of Hosts that had this
 respected daughter
 maid-servant of the Blessed Perfection, founded an empire, that
 empire would not
 traveled alone to Hawaii and the Island of have been so great! For
 this sovereignty is
 Honolulu, and now she is gaining spiritual eternal sovereignty and
 this glory is everlasting in Japan! Reflect ye how this
 ing glory.
 daughter was confirmed in the Hawaiian Likewise, if
 some teachers go to other
 Islands. She became the cause of the guid- islands and other parts,
 such as the continent
 ance of a gathering of people. of Australia, New
 Zealand, Tasmania, also to
 Likewise Miss Knobloch traveled alone to Japan, Asiatic Russia,
 Korea, French Indo-
 Germany. To what a great extent she be- China, Siam, Straits
 Settlements, India, Ceylon confirmed! Therefore, know ye of a
 lon and Afghanistan, most great results will
 certainty that whosoever arises in this day to be forthcoming.
 How
 good would it be
 diffuse the divine fragrances, the cohorts of were there any
 possibility of a commission
 the Kingdom of God shall confirm him and composed of men and
 women, to travel to the bestowals and the favors of the Blessed
 together through China and Japan, so that
 Perfection shall encircle him. this bond of love may
 become strengthened,

Oh, how I long that it could be made pos- and through this going and
 sible for me to travel through these parts, establish the oneness of
 the world of human-

EXCERPTS FROM BAHÁ'Í SACRED WRITINGS

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summon the people to the Kingdom of
 ity, islands, meetings and
 churches, invite man-
 God and spread the teachings. kind to the Kingdom
 of Abhá! The circle
 Similarly, if possible, they should travel to of your exertion must
 become widened. The
 the continent of Africa, Canary Islands, more it is broadened
 and extended, the greater

Cape Verde Islands, Madeira Islands, Re-confirmation.
 union Island, St. Helena, Zanzibar, Mauri- that while 'Abdu'l-tius, etc., and in those countries summon the
 Baha was in the utmost bodily weakness and people to the Kingdom of God and raise the feebleness, while He
 was indisposed, and had cry of "Ya-Baha'u'l-Abha!" They must also not the power to
 move notwithstanding upraise the flag of the oneness of the world of this physical state
 He traveled through many humanity in the island of Madagascar. countries, in Europe
 and America, and in Books and pamphlets must be either trans- churches, meetings and
 -conventions was oclated or composed in the languages of these
 cupied with the promotion of the divine countries and islands, to be circulated in principles and
 summoned the people to the every part and in all directions. manifestation of the
 Kingdom of Abha.
 It is said that in South Africa, a diamond You have also observed
 how the confirmamine is discovered. Although this mine is
 tions of the Blessed Perfection encompassed most valuable, yet after all it is stone. Per- all. What result
 is forthcoming from machance, God willing, the mine of humanity
 terial rest, tranquillity, luxury and attachmay be discovered and the
 brilliant pearls ment to this corporeal world! It is
 evident of the Kingdom be found. that the man who
 pursues these things will
 In brief, this world-consuming war has set in the end become
 afflicted with regret and such a conflagration to the hearts that no loss.
 word can describe it. In all the countries of Consequently, one
 must close his eyes the world the longing for Universal Peace wholly to these
 thoughts, long for eternal is taking possession of the consciousness of life, the sublimity
 of the world of humanity, men. There is not a soul who does not yearn the celestial
 developments, the Holy Spirit, for concord and peace. A most wonderful the promotion of the
 Word of God, the state of receptivity is being realized. This is guidance of the
 inhabitants of the globe, through the consummate wisdom of God, so the promulgation of

Universal Peace and the
 that capacity may be created, the standard of proclamation of the
 oneness of the world of
 the oneness of the world of humanity be up- humanity! This is
 the work! Otherwise like
 raised, and the fundamentals of Universal unto other animals
 and birds one must oc-
 Peace and the divine principles be promoted cupy himself with
 the requirements of this
 in the East and the West. physical life, the
 satisfaction of which is
 Therefore, O ye believers of God! Show the highest aspiration
 of the animal kingdom,
 ye an effort and after this war spread ye the and one must stalk
 across the earth like unto
 synopsis of the divine teachings in the British the quadrupeds.
 Isles, France, Germany, Austria-Hungary, Consider ye!
 No matter how much man
 Russia, Italy, Spain, Belgium, Switzerland, gains wealth, riches
 and opulence in this
 Norway, Sweden, Denmark, Holland, Portu- world, he will not
 become as independent as
 gal, Roumania, Serbia, Montenegro, Bulgaria, a cow. For these
 fattened cows roam freely
 Greece, Andora, Liechtenstein, Luxemburg, over the vast
 tableland. All the prairies and
 Monaco, San Marino, Balearic Isles, Corsica, meadows are theirs
 for grazing, and all the
 Sardinia, Sicily, Crete, Malta, Iceland, Faroe springs and rivers
 are theirs for drinking!
 Islands, Shetland Islands, Hebrides and Ork- No matter how much
 they graze, the fields
 ney Islands. will not be
 exhausted! It is evident that
 In all these countries, like unto the morn- they have earned these
 material bounties
 ing stars shine ye forth from the horizon of with the utmost
 facility.
 guidance. Up to this time you have dis- Stillmore ideal
 than this life is the life
 played great magnanimity, but after this, ye of the bird. A
 bird, on the summit of a
 must add a thousand times to your effort and mountain, on the
 high, waving branches, has
 throughout the above countries, capitals, built for itself a
 nest more beautiful than the

palaces of the kings! The air is in the utmost that which Thou de-	soever Thou wilt in
purity, the, water cool and clear as crystal, art the Powerful, the	sirest, and verily Thou
the panorama charming and enchanting. In such glorious surroundings, he expends his numbered days. All the harvests of the plain	Omnipotent. Haifa, Palestine,
April 11, 1916.	
are his having earned all this possessions, wealth without the least labor. Hence, no matter how much man may advance in this	To the Assemblies and
meetings of the beworld, he shall not attain to the station of	lievers
of God and the maid-servantsof the this bird! Thus it becomes evident that in	Merciful in the United
States and Canada.	
the matters of this world, however much man may strive and work to the point of	Upon them be BahaVllah
u'l-Abha!	
death, he will be unable to earn the abun-	He
is God!	
dance, the freedom and the independent life This proves and establishes O ye heavenly souls, sons and daughters of of a small bird.	
the Kingdom:	
the fact that man is not created for the life of this ephemeral world: nay, rather, is he	God says in the Qur'an,
"Take ye hold of	
created for the acquirement of infinite per-	the Cord of God, all of
you, and become ye	
fections, for the attainment to the sublimity	not disunited."
of the world of humanity, to be drawn nigh	In the contingent
world there are many	
unto the divine threshold, and to sit on the	collective centers
which are conducive to	
throne of everlasting sovereignty!	association and unity
between the children of	
Upon you be Baha'u'l-Abha!	men. For example,
patriotism is a collective	
Any soul starting on a trip of teaching to	center; nationalism
is a collective center;	
various parts, and while sojourning in strange	identity of interests
is a collective center;	
countries, may peruse the following supplica-	political alliance

is a collective center; the
 tion day and night. union of ideals is a
 collective center, and the
 O God! O God! Thou seest me enamored prosperity of the world of
 humanity is deand attracted toward Thy Kingdom, the pendent
 upon the organization and promou'l-Abha, enkindled with the fire of Thy
 tion of the collective centers. Nevertheless,
 love amongst mankind, a herald of Thy King- all the above
 institutions are, in reality, the
 dom in these vast and spacious countries, matter and not the
 substance, accidental and
 severed from aught else save Thee, relying not eternal
 temporary and not everlasting.
 on Thee, abandoning rest and comfort, re- With the appearance of
 great revolutions and
 mote from my native home, a wanderer in upheavals, all
 these collective centers are
 these regions, a stranger fallen on the ground, swept away. But the
 Collective Center of
 humble before Thine exalted threshold, sub- the Kingdom, embodying
 the Institutes and
 missive toward Thy most high realm, sup- Divine Teachings,
 is the eternal Collective
 plicating Thee in the middle of nights and Center. It
 establishes relationship between
 in the heart of evenings, entreating and in- the East and the West,
 organizes the oneness
 voking Thee in the morn and eve; so that of the world of humanity,
 and destroys the
 Thou mayest assist me in the service of Thy foundation of
 differences. It overcomes and
 Cause, the promotion of Thy Teachings and includes all the other
 collective centers. Like
 the exaltation of Thy Word in the Easts of unto the ray of the sun,
 it dispels entirely
 the earth and the Wests thereof. the darkness encompassing
 all the regions,
 O Lord! my back and con-
 Strengthen bestows ideal life, and causes the
 effulgence
 firm me in Thy servitude with all my pow- of divine illumination.
 Through the breaths
 ers, and do not leave me alone and by myself of the Holy Spirit it
 performs miracles; the
 in these countries. Orient and the Occident

embrace each other,
O Lord! Associate with me in my loneliness and the North and South become intimates and
ness and accompany me in my journeys associates, conflicting
and contending opinions through these foreign lands.
ions disappear, antagonistic aims are brushed

Verily, Thou art the confirmer of whom- aside, the law of the
struggle for existence is

EXCERPTS FROM BAHÁ'Í SACRED WRITINGS

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abrogated, and the canopy of the oneness of of the Holy Spirit so
that the second birth
the world of humanity is raised on the apex may become realized.
For it is written in
of the globe, casting its shade over all the the Gospel, "That which
is born of the flesh
races of men. Consequently, the real Collec- is flesh; and that
which is born of the spirit
tive Center is the body of the divine teach- is spirit."
ings, which include all the degrees and em- Therefore, O ye
believers of God in the
brace all the universal relations and necessary United States and
Canada! Select ye its laws of humanity.
important personages, or else they by them-
Consider! The people of the East and the selves, becoming severed
from rest and com-
West were in the utmost strangeness. Now posture of the world,
may arise and travel
to what a high degree they are acquainted throughout Alaska, the
Republic of Mexico,
with each other and united together! How and south of Mexico in
the Central American
far are the inhabitants of Iran from the re- Republics, such as
Guatemala, Honduras, Salomon Islands and other countries of America! And now ob-
vador, Nicaragua, Costa Rica, Panama and
serve how great has been the influence of the Belize; and through the
great South American heavenly power, for the distance of thousands can
Republics, such as Argentina, Uruguay,
of miles has become identical with one step! Paraguay, Brazil,
French Guiana, Dutch Gui-
How various nations that have had no rela- ana, British
Guiana, Venezuela, Ecuador,
tions or similarity with each other are now Peru, Bolivia and
Chile; also in the group of
united and agreed through this divine po- the West Indies
Islands, such as Cuba, Haiti,

tency! Indeed to God belongs power in the Puerto Rico, Jamaica
 and Santo Domingo,
 past and in the future! And verily God is and the group of
 Islands of the Lesser Anpowerful over all things!
 tilles, the Islands of Bahama and the Islands

Consider! When the rain, the heat, the of Bermuda; likewise to the
 islands to the
 sun and the gentle zephyrs cooperate with east, west and
 south of South America, such
 each other, what beautiful gardens are pro- as Trinidad,
 Falkland Islands, Galapagos
 duced! How the various kinds of hyacinths, Islands, Juan
 Fernandez and Tobago. Visit
 flowers, trees and plants associate with each ye especially the city
 of Bahia, on the eastern
 other and are conducive to the adornment shore of Brazil.
 Because in the past years
 and charm of one another! Hence the one- this city was
 christened with the name, Bahia,
 ness of the bounty of the sun, the oneness there is no doubt
 that it has been through
 of rain and the oneness of the breeze have so the inspiration of the
 Holy Spirit.
 overcome all other considerations that the Consequently, the
 believers of God must
 variety of hues, fragrances and tastes have display the utmost
 effort, upraise the divine
 increased the adornment, the attraction and melody throughout those
 regions, promulsweetness of the whole. In a similar manner, gate the
 heavenly teachings and waft over
 when the divine Collective Center and the all, the spirit of
 eternal life; so that those

outpouring of the Sun of Reality and the Republics may become so
 illumined with the
 breaths of the Holy Spirit are brought to- splendors and the
 effulgences of the Sun of
 gether, the variety of races and the differ- Reality that they may
 become the objects of
 ences existing between countries will become the praise and
 commendation of all other
 the cause of the embellishment, decoration countries. Likewise,
 you must give great
 and elegance of the world of humanity. attention to the
 Republic of Panama, for in
 Therefore, the believers of God through- that point the Occident
 and the Orient find

out all the republics of America, through the
 through the Panama Canal,
 divine power, must become the cause of
 between the two great
 the promotion of heavenly teachings and the oceans. That place
 will become very imestablishment of the oneness of humanity.
 portant in the future. The Teachings once
 Every one of the important souls must arise, established there will
 unite the East and the

blowing over all parts of America the breath West, the North and the
 South.
 of life, conferring upon the people a new Hence the intention
 must be purified, the
 spirit, baptizing them with the fire of the effort ennobled and
 exalted, so that you may
 love of God, the water of life, and the breaths establish affinity
 between the hearts of the

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world of humanity. This glorious aim will Teachings amongst Thy
 strong servants, renot become realized save through the promo- lying
 on Thy power and might!

tion of divine teachings which are the foun- O Lord! I am
 a broken-winged bird and
 dations of the holy religions. desire to soar in this

Thy space to which there
 Consider how the religions of God served is no limit. How is
 it possible for me to

the world of humanity! How
 the religion do this Thy providence and
 save through

of Torah became conducive to the glory and grace, Thy confirmation
 and assistance!

honor and progress of the Israelitish nation! O Lord! Have pity on
 my weakness and

How the breaths of the Holy Spirit of His strengthen me with Thy
 power!

Holiness Christ created affinity and unity be- O Lord! Have pity
 on my impotency and

tween divergent communities and quarreling assist me with Thy
 might and majesty!

families! How the sacred power of His Holi- O Lord! Should the
 breaths of the Holy

ness Muhammad became the means of uniting Spirit confirm the
 weakest of creatures, he

and harmonizing the contentious tribes and shall attain to the
 highest station of greatness

the different clans of Peninsular Arabia to and shall possess
 anything he desireth. In such an extent that one thousand tribes were
 deed Thou hast assisted Thy servants in the
 welded into one tribe; strife and discord were past, and they were the
 weakest of Thy
 done away with; all of them unitedly and creatures, the lowliest
 of Thy servants and
 with one accord strove in advancing the the most insignificant
 of those who lived
 cause of culture and civilization, and thus upon the earth; but
 through Thy sanction
 were freed from the lowest degree of degradation and potency they took
 precedence over the
 tion, soaring toward the height of everlasting most glorious of Thy
 people and the most
 ing glory! Is it possible to find a greater noble of Thy mankind.
 Whereas formerly
 Collective Center in the phenomenal world they were as moths, they
 became royal falcons; in comparison to this Divine Collective Center and
 whereas before they were as bubbles,
 Collective Center, the national collective center, they became seas.
 Through Thy bestowal,
 the patriotic collective center, the political Thy mercy and Thy most
 great favor they
 collective center and the cultural and intellectual collective center became stars shining in
 the horizon of guidtellektual collective center are like child's play, and
 birds singing in the rose-gardens of
 play! immortality, lions
 roaring in the forests of
 Now strive ye that the Collective Center knowledge and wisdom and
 whales swim of the sacred religions for the inculcation ming in the
 oceans of life.
 of which all the Prophets were manifested Verily, Thou art
 the Clement, the Power and which is no other than the spirit of the
 ful, the Mighty, and the Most merciful of
 Divine Teachings be spread in all parts of the Merciful!
 America, so that each one of you may shine Haifa, Palestine,
 forth from the horizon of Reality like unto March 8, 1917.
 the morning star, divine illumination
 may overcome the darkness of nature,
 and the world of humanity may become enlightened To of God
 and the maid the believers
 lightened. This is the most great work! servants of the
 Merciful of the Bahá'í
 Should you become confirmed therein, Assemblies in the United
 States of America
 this world will become another world, the and Canada.

surface of the earth will become the delectable Paradise, and eternal
Institutions be Upon them be BahaVllah u'l-Abha!
founded.

He is God!

Let whosoever travels to different parts to
O ye apostles of Baha'u'llah May my life
teach, peruse over mountain, desert, land and
be a ransom to you!

sea this supplication!

O God! O God! Thou seest my weak-
the Promised One is
ness, lowlinessand humility amongst Thy
Book as the Lord of
creatures; nevertheless I have trusted in Thee
armies. By heavenly
and have arisen in the promotion of Thy
intended who are en-

The blessed Person of

interpreted in the Holy

Hosts the heavenly

armies those souls are

EXCERPTS FROM BAHAF SACRED WRITINGS

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tirely freed from the human world, trans- tirelyunaware of the
sordid matters of this
formed into celestial spirits and have become world and in touch with
the affairs of the
divine angels. Such souls are the rays of the divine world.
Sun of Reality who will illumine all the con- Consider you what
doors His Holiness
tinents. Each one is holding in his hand Baha'u'llah has opened
before you, and what
a trumpet, blowing the breath of life over a high and exalted
station He has destined
all the regions. They are delivered from for you, and what
bounties He has prepared
human qualitiesand the defects of the for you! Should
we become intoxicated with
world of nature, are characterized with the this cup, the sovereignty
of this globe of
characteristics of God, and are attracted with earth will become lower
in our estimation
the fragrances of the Merciful. Like unto than the children's
plays. Should they place
the apostles of Christ, who were filled with in the arena the crown of
the government of

Him, these souls also have become filled with the whole world, and
invite each one of us to
His Holiness Baha'u'llah; that is, the love of accept it,
undoubtedly we shall not conde-

Baha'u'llah has so mastered every organ, part	scend, and shall refuse
to accept it.	
and limb of their bodies, as to leave no effect	To attain to this
supreme station is, howfrom the promptings of the human world.	
ever, dependent on the realization of certain	
These souls are the armies of God and the	conditions:
conquerors of the East and the West. Should	The first
condition is firmness in the	
one of them turn his face toward some direc-	Covenant of God. For the
power of the	
tion and summon the people to the Kingdom	Covenant will protect the
Cause of Baha'uof God, all the ideal forces and lordly con-	'llah from
the doubts of the people of error.	
firmations will rush to his support and rein-	It is the fortified
fortress of the Cause of God	
forcement. He will behold all the doors open	and the firm pillar of
the religion of God.	
and all the strong fortifications and impreg-	Today no power can
conserve the oneness of	
nable castles razed to the ground. Singly and	the Baha'i world save the
Covenant of God;	
alone he will attack the armies of the world,	otherwise differences
like unto a most great	
defeat the right and left wings of the hosts	tempest will encompass
the Baha'i world. It	
of all the countries, break through the lines	isevident that the axis
of the oneness of the	
of the legions of all the nations and carry his	world of humanity is the
power of the Coveattack to the very center of the powers of	nant and
nothing else. Had the Covenant	
the earth. This is the meaning of the Hosts	not come to pass, had it
not been revealed	
of God.	from the Supreme Pen and
had not the Book	
Any soul from among the believers of	of the Covenant, like unto
the ray of the	
Baha'u'llah who attains to this station, will	Sun of Reality,
illuminated the world, the	
become known as the Apostle of Baha'u'llah.	forces of the Cause of
God would have been	
Therefore strive ye with heart and soul so	utterly scattered and
certain souls who were	
that ye may reach this lofty and exalted posi-	the prisoners of their
own passions and lusts	
tion, be establishedon the throne of ever-	would have taken into

their hands an axe,
 lasting glory, and crown your heads with cutting the root of this
 Blessed Tree. Every
 the shining diadem of the Kingdom, whose person would have pushed
 forward his own
 brilliant jewels may irradiate upon centuries desire and every
 individual aired his own
 and cycles. opinion!
 Notwithstanding this great Cove-
 O ye kind friends! Uplift your mag- nant, a few negligent
 souls galloped with
 unanimity and soar high toward the apex of their chargers into the
 battlefield, thinking
 heaven so that your blessed hearts may be- perchance they might be
 able to weaken the
 come illumined more and more, day by day, foundation of the Cause
 of God: but praise
 through the Rays of the Sun of Reality, that be to God all of them
 were afflicted with re-
 His Holiness Baha'u'llah; at every moment
 is, gret and loss, and ere
 long they shall see
 the spirits may obtain a new life, and the themselves in poignant
 despair. Therefore,
 darkness of the world of nature may be en- in the beginning one must
 make his steps
 tirely dispelled; thus you may become incar- firm in the Covenant so
 that the confirmanate light and personified spirit, become en- tions of
 Baha'u'llah may encircle from all

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sides, the cohorts of the Supreme Concourse You have observed
 that while in America
 may become the supporters and the helpers, many souls in the
 utmost of supplication and
 and the exhortations and advices of 'Abdu'l- entreaty desired to
 offer some gifts, but this
 Baha, like unto the pictures engraved on servant, in accord with
 the exhortations and
 stone, may remain permanent and inefface- behests of the Blessed
 Perfection, never acable in the tablets of the hearts.
 cepted a thing, although on certain occasions
 The second condition: Fellowship and love we were in most
 straitened circumstances.
 amongst the believers. The divine friends But on the other hand,
 if a soul for the sake
 must be attracted to and enamored of each of God, voluntarily and

out of his pure desire,
 other and ever be ready and willing to sacri-
 contribution (toward the
 fice their own lives for each other. Should
 in order to make the
 one soul from amongst the believers meet an-
 teacher may accept a
 other, it must be as though a thirsty one with
 live with the utmost
 parched lips has reached to the fountain of
 the water of life, or a lover has met his true
 this: The intention of the
 beloved. For one of the greatest divine wis-
 his heart independent,
 doms regarding the appearance of the Holy
 thought at peace, his
 his spirit attracted, his
 Manifestations is this: The souls may come
 magnanimity exalted and
 to know each other and become intimate with
 shining torch. Should
 each other; the power of the love of God may
 sanctified breath will
 make all of them the waves of one sea, the
 otherwise there will be
 flowers of one rose garden, and the stars of
 As long as a soul is
 one heaven. This is the wisdom for the ap-
 he efface the defects
 pearance of the Holy Manifestations! When
 is detached from aught
 the most great bestowal reveals itself in the
 can he teach severance to
 hearts of the believers, the world of nature
 will be transformed, the darkness of the con-
 believers of God! Endeavor
 tingent being will vanish, and heavenly il-
 take hold of every means
 lumination will be obtained. Then the whole
 the religion of God
 world will become the Paradise of Abha,
 the fragrances of God.
 every one of the believers of God will become
 is the holding of the
 a blessed tree, producing wonderful fruits.
 so that blessed souls
 O ye friends! Fellowship, fellowship! and the old ones from

wishes to offer a
 expenses of a teacher)
 contributor happy, the
 small sum, but must
 contentment.
 The aim is
 teacher must be pure,
 resolution firm, his
 in the love of God a
 he become as such, his
 even affect the rock;
 no result whatsoever.
 not perfected, how can
 of others. Unless he
 else save God, how
 others!
 In short, O ye
 ye, so that you may
 in the promulgation of
 and the diffusion of
 Amongst other things
 meetings for teaching
 and the old ones from

amongst the believers

Love, love! Unity, unity! So that the may gather together the youths of the love of power of the Baha'i Cause may appear and God in schools of instruction and teach them become manifest in the world of existence. all the divine proofs and irrefragible argu-

Just at this moment I am engaged in your ments, explain and elucidate the history of the Cause, and commemoration and this heart is in the ut- the Cause, and interpret also the prophecies and proofs which are most glow and excitement! Were you to rea- and proofs which are recorded and are extant in the divine Books and Epistles regarding the love of the friends, unquestionably you the Manifestation of the Promised One, so that the young ones may would obtain such a degree of joy and fra- that the young ones may go in perfect knowlgrance that you would all become enamored edge in all these degrees.

with each other!

Likewise, whenever it

is possible a com-

The third condition: Teachers must con- mittee must be organized for the translation

tinually travel to all parts of the continent, of the Tablets.

Wise souls who have masnay, rather, to all parts of the world, but they tered and studied perfectly the Iranian, Aramust travel like 'Abdu'l-Baha, who journeyed bic, and other foreign languages, or know one

throughout the cities of America. He was of the foreign languages, must commence

sanctified and free from every attachment translating Tablets and books containing the

and in the utmost severance. Just as His proofs of this Revelation, and publishing

Holiness Christ says, "Shake off the very those books, circulate them throughout the

dust from your feet." five continents of the globe.

EXCERPTS FROM BAHAI'S SACRED WRITINGS

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Similarly, the Magazine, the Star of the quarrel and contend about a question of the

West, must be edited with the utmost regu- Divine questions, differing and disputing,

larity, but its contents must be the promul- both are wrong. The wisdom

of this ingation of the Cause of God that both East controvertible
law of God is this: That beand West may become informed of the most
tween two souls from amongst the believers
important events. of God, no contention and
dispute may
In short, in all the meetings, whether pub- arise; that they may speak
with each other
lic or private, nothing should be discussed with infinite amity and
love. Should
save that which is under consideration, and there appear the least
trace of controversy,
all the articles be centered around the Cause
they must remain silent, and both parties
of God. Promiscuous talk must not be must continue their
discussions no longer,
dragged in and contention is absolutely for- but ask the reality .of the
question from
bidden. the Interpreter. This
is the irrefutable
The teachers traveling in different direc- command!
tions must know the language of the country Upon you be
Baha'u'1-Abha!
in which they will enter. For example, a
person being proficient in the Japanese lan- Slip
plication
guage may travel to Japan, or a person know- O God! O God!
Thou seest that black
ing the Chinese language may hasten to darkness hath encompassed
all the regions,
China, and so forth. all the countries are
burning with the con-

In short, after this universal war, the peo- flagration of dissension and the
fire of war
ple have obtained extraordinary capacity to and carnage is ignited in
the Easts of the
hearken to the divine teachings, for the earth and the Wests
thereof. The blood is
wisdom of this war is this: That it may be- being shed, the corpses are
outstretched and
come proven to all that the fire of war is the heads are decapitated
and thrown on the
world-consuming, whereas the rays of peace ground in the
battlefield.
are world-enlightening. One is death, the Lord! Lord! Have pity
on these ignorant

other is life; this is extinction, that is im- ones, look upon them with
 the eye of forgiveness; one is the most great calamity, ness and
 pardon. Extinguish this fire so that
 the other is the most great bounty; this is these gloomy clouds
 covering the horizon may
 darkness, that is light; this is eternal humilia- be scattered; the Sun of
 Reality may shine
 tion and that is everlasting glory; one is the forth with the rays of
 conciliation; this
 destroyer of the foundation of man, the other darkness be rent asunder
 and all the countries
 is the founder of the prosperity of the human be illumined with the
 lights of peace.
 race. Lord! Awaken them
 from the depths of
 Consequently, a number of souls may arise the sea of animosity, deliver
 them from these
 and act in accordance with the aforesaid impenetrable darknesses,
 establish affinity be conditions, and hasten to parts of the
 all tween their hearts and enlighten their eyes
 world, especially from America to Europe, with the light of peace and
 reconciliation.
 Africa, Asia and Australia, and travel Lord! Rescue them from
 the fathomless
 through Japan and China. Likewise, from depths of war and
 bloodshed! Arouse them
 Germany teachers and believers may travel out of the gloom of error,
 rend asunder the
 to the continents of America, Africa, Japan veil from their eyes,
 brighten their hearts
 and China; in brief, they may travel through with the light of guidance,
 deal with them
 all the continents and islands of the globe.
 through Thy favor and mercy and do not
 Thus in a short space of time, most wonder- treat them according to Thy
 justice and
 ful results will be produced, the banner of wrath through which the
 backs of the mighty
 Universal Peace will be waving on the apex ones are shaken!
 of the world and the lights of the oneness of Lord! Verily the
 wars have prolonged,
 the world of humanity may illumine the the calamities have
 increased, and every
 universe. building hath turned into
 ruin.
 In brief, O
 ye believers of God! The text Lord! Verily the breasts are agitated

and
of the Divine Book is this: If two souls the souls are convulsed.

Have mercy on

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these poor ones and do not leave them to do for each and
all of you confirmations and
with themselves that which they desire! assistance from the
threshold of Oneness, so
Lord! Send forth throughout Thy coun- that those gatherings
may become ignited like
tries humble and submissive souls, their faces unto candles, in the
republics of America,
illuminated with the rays of guidance, severed enkindling the light
of the love of God in
from the world, speaking Thy remembrance the hearts; thus the
rays of the heaven and praise and diffusing Thy holy fragrances ly
teachings may begem and brighten the
amongst mankind! states America
like the infinitude of
of

Lord! Strengthen their backs, reinforce immensity with the stars
of the most great
their loins and dilate their breasts with the guidance.
signs of Thy most great love. The Northeastern
states on the shores of

Lord! Verily they are weak and Thou art the Atlantic
Maine, New Hampshire,
the Powerful and the Mighty; and they are Massachusetts,
Rhode Island, Connecticut,
impotent and Thou art the Helper and the Vermont,
Pennsylvania, New Jersey and
Merciful! New York in

some of these states believers
Lord! Verily the sea of transgression is are found, but in
some of the cities of these
waving high and these hurricanes will not states up
are not yet

to this date people
be calmed down save through Thy bound- illuminated with the
lights of the Kingdom
less grace which hath embraced all the and are not aware of
the heavenly teachings;
regions! therefore, whenever

it is possible for each one

Lord! Verily the souls are in the deep val- of you, hasten ye to
those cities and shine
leys of lust and nothing will awaken them forth like unto the

stars with the light of	
save Thy most wonderful bounties.	the most great
guidance. God says in the	
Lord! Dispel these darknesses of tempta-	glorious Qur'an,
"The soil was black and	
tions and illumine the hearts with the lamp	dried. Then we
caused the rain to descend	
of Thy love, through which all the countries	upon it and
immediately it became green,	
will be enlightened. Confirm those believers	verdant, and every
kind of plant sprouted up	
who, leaving their countries, their families	luxuriantly." In
other words, he says the	
and their children, travel throughout the re-	earth is black, but
when the spring showers	
gions for the sake of the love of Thy beauty,	descend upon it that
black soil is quickened,	
the diffusion of Thy fragrances and the pro-	and variegated
flowers are pushed forth. This	
mulgation of Thy teachings. Be thou their	means the souls of
humanity belonging to	
companion in their loneliness, their helper in	the world of nature
are black like unto the	
a strange land, the remover of their sorrow,	soil. But when the
heavenly outpourings	
the comforter in their calamity, their de-	descend and the
radiant effulgences appear,	
liverer in their hardship, the satisfier of their	the hearts are
resuscitated, are liberated from	
thirst, the healer of their malady and the	the darkness of
nature and the flowers of	
allayer of the fire of their longing.	divine mysteries grow
and become luxuriant.	
Verily, Thou art the Clement, the Posses-	Consequently man must
become the cause of	
sor of Mercy, and Verily Thou art the Com-	the illumination of
the world of humanity	
passionate and the Merciful.	and propagate the
holy teachings revealed in	
the sacred books through divine inspiration.	
Haifa, Palestine,	
It is stated in the blessed Gospel: Travel ye	
April 19, 20 and 22, 1917.	
toward the East and toward the West and	
enlighten the people with the light of the	

To the friends and maid-servants of God in most great guidance,
so that they may take a
the Northeastern States. portion and share of
the eternal life. Praise
be to God, that the Northeastern states are
Upon them be greeting and praise! in the utmost
capacity. Because the ground
rich, the rain of the divine
O ye heavenly heralds: is
outpouring is
descending. Now
you must become heavenly
These are the days of Naw-Ruz. I am farmers and scatter
pure seeds in the prepared
always thinking of those kind friends! I beg soil. The
harvest of every other seed is

EXCERPTS FROM BAHÁ'Í SACRED WRITINGS

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limited, but the bounty and the blessing of wholesomeness of the
water, and the charm
the seed of the Divine Teachings is unlimited. of the mountains,
plains and prairies and are
Throughout the coming centuries and cycles preferred above all
the rest, yet Palestine beman harvests will be gathered. Consider the
came an honor to all other regions of the
work of former generations. During the world because all the
holy divine Manifestalifetime of His Holiness Christ the believing,
tions from the time of His Holiness Abrafirm souls were few and numbered, but
the ham to the time of the appearance of the Seal
heavenly benedictions descended so plenti- of the Prophets, have
either lived in this refully that in a number of years countless
gion or emigrated to or traveled through
souls entered under the shade of the Gospel. here.
God has said in the Qur'an, "One grain will Likewise Yathroh
and Bat-ha attained to
bring forth seven sheaves, and every sheaf the most great bounty
and the light of the
shall contain one hundred grains." In other Prophets has shone
from that horizon. For
words, one grain will become seven hundred; this reason
Palestine and Hedjaz are dis-
and if God so wills he will double these also. tinguished above all
other regions.
It has often happened that one blessed soul Likewise as the
continent of America in
has become the cause of the guidance of a the estimation of the

True One is the field
 nation. Now we must not look at our own of the effulgence of
 light, the Kingdom of
 ability and capacity; nay, rather, we must be- the manifestation of
 mysteries, the home of
 hold the favors and bounties of God in these the righteous ones
 and the gathering place of
 days, who has made the drop to find the ex- the free, therefore,
 every section thereof is
 pression of the sea and the atom the import- blessed; but because
 these nine states have
 ance of the sun. been favored in faith
 and assurance, hence
 Upon you be greeting and praise! through this precedence
 they have obtained
 Haifa, Palestine, spiritual
 privilege. They must realize the
 March 26, 1916. value of this bounty;
 because they have obtained such a favor and in order to render
 thanksgiving for this most great bestowal,
 To the believers of God and the maid- they must arise
 in the diffusion of divine
 servants of the Merciful of the Northeastern fragrances so that
 the blessed verse of the
 States of the United States of America Qur'an:
 Maine, New Hampshire, Massachusetts,
 Rhode Island, Connecticut, Vermont, Penn- "God is the light
 of heaven and earth: the
 New York. similitude of His light a niche in a
 wall,
 sylvania, Nciv Jersey,
 is
 wherein a lamp is placed, and the lamp en-
 He is God! closed in a case of glass; the glass
 appears as
 if itwere a shining star. It is lighted with
 O ye real friends:
 the oil of a blessed tree, an olive neither of
 All the regions in the estimation of the the East, nor of the
 West; it wanteth little
 True One are one region and all the cities but that the oil
 thereof would give light, aland villages are ideally equal and similar to
 though no fire touched it. This is the light
 each other. Neither holds distinction over added unto light. God

will direct unto His
another. All of them are the fields of God light whom He
pleaseth."
and the habitation of the souls of men. But
through faith and assurance and the pre- may be realized.
cedence of one part over another the dweller He says, "The
world of nature is the
imparts holiness and sanctification to the world of darkness,
because it is the origin of
dwelling and some of the countries becoming a thousand
depravities; nay, rather, it is dark-
exceptional, attain to the most great distinc- ness upon
darkness." The illumination of
tion. the world of nature
is
dependent upon the
For example, notwithstanding that some of splendor of the Sun of
Reality. The grace
the countries of Europe and America are dis- of guidance is like
unto the candle which is
tinguished for the purity of the air, the enkindled in the
glass of knowledge and wis-
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dom and that glass of knowledge and wis- of guidance, opened the
doors of the Kingdom is the mirror of the heart of humanity. dom and
manifested Thyself through the
The oil of that luminous lamp is from the Sun of Reality. To
the blind Thou hast
fruits of the Blessed Tree and that oil is so given sight; to the deaf
Thou hast granted
refined that it will burn without light. When hearing; Thou hast
resuscitated the dead;
the intensity of the light and the trans- Thou hast shown the *way
to those who have
lucency of the glass and the purity of the gone astray; Thou hast led
those with parched
mirror are brought together, it will become lips to the fountain of
guidance; Thou hast
light upon light.
suffered the thirsty fish to reach the ocean of
In brief, in these nine blessed states reality and Thou hast invited
the wandering
'Abdu'l-Baha journeyed and traveled from birds to the rose garden
of grace.
place to place, explained the wisdom of the O Thou Almighty! We

people are Thy
heavenly books and diffused the fragrances.
ones! We are remote,
In most of these states he founded the Divine
we are thirsty
Edifice and opened the door of teaching. In
fountain; we are ill,
those states he sowed pure seeds and planted
longing for Thy medicine.
We are walking
blessed trees. in Thy path and have no
aim or hope save the

poured down and the heat of the Sun of February 2, 1917.
 Reality that is, the merciful confirmations
 shone with the utmost splendor. It is my
 hope that each one of those blessed souls may To the friends and the
 maid-servants of the
 become a peerless and unique irrigator and Merciful in the Southern
 States.
 the East and the West of America may become like unto a delectable paradise so
 that Upon them be greeting and praise!
 all of you may hear from the Supreme Con-
 O ye heralds of the Kingdom of God:
 course the cry of "Blessed are you, and again
 blessed are you!" A few days ago an
 epistle was written to
 Upon you be greeting and praise! those divine believers, but
 because these days
 are the days of Naw-Ruz, you have come to
 The following supplication is to be read my mind and I am sending you
 this greeting
 by the teachers and friends daily: for this glorious feast.
 All the days are
 O Thou Kind Lord! Praise be unto Thee blessed, but this feast is
 the national fete of
 that Thou hast shown unto us the highway f ran. The Iranians have
 been holding it for

EXCERPTS FROM BAHÁ'Í SACRED WRITINGS

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several thousand years past. In reality every To the
 believers of God and the maidday which man passes in the mention of God,
 servants of the Merciful in the Southern
 the diffusion of the fragrances of God and States.
 of God,
 calling the people to the Kingdom
 that day is his feast. Praise be to God that Upon them
 be Baha'u'llah u'l-Abha!
 you are occupied in the service of the King- O ye
 blessed, respected souls:
 dom of God and are engaged in the promulgation of the religion of God by day
 and by The philosophers of the ancients, the
 thinknight. Therefore all your days are feast days. ers of
 the Middle Ages and the scientists of
 There is no doubt that the assistance and the this and
 the former centuries have all agreed
 bestowal of God shall descend upon you. upon the
 fact that the best and the most
 In the Southern States of the United States, ideal region for

the habitation of man is the
 the friends are few, that is, in Delaware, temperate
 zone, for in this belt the intellects
 Maryland, Virginia, West Virginia, North and
 thoughts rise to the highest stage of ma-
 Carolina, South Carolina, Georgia, Florida, turity, and
 the capability and ability of civi-
 Alabama, Mississippi, Tennessee, Kentucky, lization
 manifest themselves in full efflores-
 Louisiana, Arkansas, Oklahoma and Texas. cence.
 When you read history critically and
 Consequently you must either go yourselves with a
 penetrating eye, it becomes evident
 or send a number of blessed souls to those that the
 majority of the famous men have
 states, so that they may guide the people to been born,
 reared and have done their work
 the Kingdom of Heaven. One of the Holy in the
 temperate zone, while very very few

 Manifestations, addressing a believing soul, have
 appeared from the torrid and frigid
 says, "If a person become
 the cause of the zones.
 illumination of one soul, it is better than a Now these
 sixteen Southern States of the
 boundless treasury." Again He says, "O 'Ali! United
 States are situated in the temperate
 If God guide, through thee, one soul, it is zone, and
 in these regions the perfections of
 better for thee than all the riches!" Again the world
 of nature have been fully revealed.
 He says, "Direct us to the straight path!" For the
 moderation of the weather, the beauty
 that is, Show us the right road. It is also of the
 scenery and the geographical configuration mentioned in the Gospel, "Travel ye to all
 uration of the country display a great effect
 the glad tidings of the world and give ye
 in the world of minds and thoughts. This
 ings of the appearance of the Kingdom of fact is
 well demonstrated through observa-
 God." tion and
 experience.
 In brief, hope you will display in this
 I Even the holy, divine
 Manifestations have
 respect the greatest effort and magnanimity. had a

nature in the utmost equilibrium, the
It is assured that you will become assisted health and
wholesomeness of their bodies
and confirmed. A person declaring the glad most
perfect, their constitutions endowed
tidings of the appearance of the realities
and with physical vigor, their powers functioning
like unto a
significances of the Kingdom is in perfect
order, and the outward sensations
farmer who scatters pure seeds in the rich linked with
the inward perceptions, working
soil. The spring cloud will pour upon them together
with extraordinary momentum and
the rain of bounty, and unquestionably the
coordination.
station of the farmer will be raised in the
Therefore in these sixteen states, because
estimation of the lord of the village, and they are
contiguous to other states and their
many harvests will be gathered. climate
being in the utmost of moderation,
Therefore, ye friends of God! Appreciate unquestionably
the divine teachings must reye the value of this time and be ye engaged
veal themselves with a brighter effulgence,
in the sowing of the seeds, so that you may the breaths
of the Holy Spirit must display a
find the heavenly blessing and the lordly
penetrating intensity, the ocean of the love
bestowal. Upon you be BahaVI-Abha! of God must
be stirred with higher waves,
Haifa, Palestine, the breezes
of the rose garden of the divine
March 27, 1916. love be
wafted with higher velocity, and the
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fragrances of holiness be diffused with swift- Christ hastened to that
part, and through his
ness and rapidity. effort, ere long that
province became il-
Praise be to God that the divine outpour- lumined. Thus it has
become evident how
ings are infinite, the melody of the lordly the power of the Kingdom
works!

principles is in the utmost efficacy, the most Therefore, rest ye
assured in the confirmagreat Orb shining with perfect splendor, the

tions of the Merciful and the assistances of
cohorts of the Supreme Concourse are at- the Most High; become ye
sanctified above

tacking with invincible power, the tongues and purified from this
world and the inare sharper than the swords, the hearts are habitants
thereof; suffer your intention to
more brilliant than the light of electricity, become for the good of all;
cut your attachthe magnanimity of the friends precedes all ment to the
earth and like unto the essence
the magnanimities of the former and subse- of the spirit become ye
light and delicate.

quent generations, the souls are divinely at- Then with a firm
resolution, a pure heart, a
tracted, and the fire of the love of God is rejoiced spirit, and an
eloquent tongue, enenkindled. gage
your time in the promulgation of the
At this time and at this period we must divine principles so that the
oneness of the
avail ourselves of this most great opportunity. world of humanity may pitch
her canopy in
We must not sit inactive for one moment; the apex of America and all
the nations of
we must sever ourselves from composure, the world may follow the
divine policy. This

rest, tranquillity, goods, property, life and is certain, that the
divine policy is justice
attachment to material things. We must and kindness toward all
mankind. For all
sacrifice everything to His Highness, the the nations of the world
are the sheep of
Possessor of existence, so that the powers of God, and God is the kind
shepherd. He has
the Kingdom may show greater penetration created these sheep.
He has protected them,
and the brilliant effulgence in this New Cycle sustained and trained them.

What greater
may illumine the worlds of minds and ideals. kindness than this?
And*every moment we
It about twenty-three years that the
is must render a hundred thousand
thanksgivfrangrances of God have been diffused in ings that, praise
be to God, we are freed from
America, but no adequate and befitting mo- all the ignorant
prejudices, are kind to all the
tion has been realized, and no great acclama- sheep of God, and our

utmost hope is to serve
 tion and acceleration has been witnessed. each and all, and like unto
 a benevolent
 Now it is my hope that through the heavenly father educate every one.
 power, the fragrances of the Merciful, the Upon you be greeting
 and praise!
 attraction of consciousness, the celestial out- Every soul who travels
 through these cities,
 pourings, the heavenly cohorts and the gush- villages and hamlets of
 these states and is ening forth of the mountain of divine love, the gaged
 in the diffusion of the fragrances of
 believers of God may arise and in a short God, must peruse this
 commune every morntime the greatest good may unveil her coun- ing:
 tenance, the Sun of Reality may shine forth O God! O God!
 Behold me! Notwith such intensity that the darkness of the
 withstanding my lowliness and my lack of
 world of nature may become entirely dis- capacity and ability, I am
 bent upon the acpelled and driven away; from every corner a
 complishment of the greatest works, aiming
 most wonderful melody may be raised, the to promote Thy Word amongst
 the republics
 morning birds may break into such a song and resolved to spread Thy
 teachings amongst
 that the world of humanity may be quick- all mankind. Far be
 it from me to become
 ened and moved, the solid bodies may become confirmed in work
 save Thou mayst
 this
 liquefied, and the souls who are like unto me with the breaths of
 the Holy Spirit!
 assist
 adamantine rocks may open their wings and Make me victorious through
 the armies of
 through the heat of the love of God fly Thy Supreme Kingdom and
 encircle me
 heavenward. with Thy confirmations,
 which shall make
 Nearly two thousand years ago, Armenia the moth the eagle, the drop
 the river and
 was enveloped with impenetrable darkness. the seas, and the
 scintillas the suns and the
 One blessed soul from among the disciples of moons!

EXCERPTS FROM BAHÁ'Í SACRED WRITINGS

O Lord! Confirm me with Thine insuper- only teachings, like the
 candles they are
 able power and Thy penetrating potency, so burning with the light of
 the love of God,
 that my tongue may speak out Thy praises and like
 thankful birds are singing songs,
 and glorifications amongst Thy creatures, spirit-imparting,
 joy-creating, in the rose garand my heart become overflowed with the
 den of the knowledge of God, yet in the
 wine of Thy love and knowledge. Verily, states of Indiana, Iowa,
 Missouri, North
 Thou art the powerful to do that which Thou Dakota, South Dakota,
 Nebraska and Kansas
 wiliest, and Thou art mighty over all things! few of the believers exist.
 So far the sum-
 Haifa, Palestine, mons of the Kingdom of God
 and the proc-
 February 3, 1917. lamation of the oneness of
 the world of humanity has not been made in these states
 systematically and enthusiastically. Blessed
 To the friends of God and the maid-servants souls and detached teachers
 have not traveled

 of the Merciful in the Central States. through these parts
 repeatedly; therefore
 these states are still in a state of heedlessness.
 ye heavenly souls, O ye spiritual assem-
 O ye lordly meetings: Through the efforts of the friends
 of God
 blies,
 souls must be likewise enkindled in these
 For some time past correspondence has states, with the fire
 of the love of God and
 been delayed, and this has been on account attracted to the
 Kingdom of God, so that
 of the difficulty of mailing and receiving section may also
 become illumined and the
 letters. But because at present a number of soul imparting breeze of
 the rose garden of
 facilities are obtainable, therefore, I am en- the Kingdom may perfume the
 nostrils of the
 gaged in writing you this brief epistle so that inhabitants.
 Therefore, if it is possible, send
 my heart and soul may obtain joy and fra- to those parts teachers who
 are severed from
 grace through the remembrance of the all else save God,
 sanctified and pure. If

friends. Continually this wanderer suppli- these teachers be in the
 utmost state of atcates and entreats at the threshold of His
 traction, in a short time great results will be
 Holiness the One and begs assistance, bounty forthcoming. The
 sons and daughters of the
 and heavenly confirmations in behalf of the kingdom are like unto the
 real farmers.
 believers. You are always in my thought. Through whichever state or
 country they
 You are not nor shall you ever be forgotten. pass they display
 self-sacrifice and sow divine
 1 hope by the favor of His Holiness the Al- seeds. From that
 seed harvests are produced.
 mighty that day by day you may add to your On this subject it is
 revealed in the glorious
 faith, assurance, firmness and steadfastness, Gospel: When the pure seeds
 are scattered in
 and become instruments for the promotion of the good ground heavenly
 blessing and benethe holy fragrances. In the great book, the diction
 is obtained. I hope that you may
 divine Qur'an, God, addressing his Messen- become assisted
 and confirmed, and never
 ger, His Holiness Muhammad (upon him be lose courage in the
 promotion of the divine
 greeting and praise!), says, "Verily thou dost teachings. Day by day
 may you add to your
 guide the people to the straight path." In effort, exertion,
 and magnanimity.
 other words, Thou dost show mankind the Upon you be greeting
 and praise!
 direct road. Consider how guidance is a
 Haifa, Palestine,
 matter of infinite importance, for it points to March 29, 1916.
 the loftiness of the station of His Holiness
 the Messenger.
 To the believers and the maid-servants of
 Although in the states of Illinois, Wiscon- God in the Central States.
 sin, Ohio, Michigan and Minnesota praise
 be to God believers are found who are as- Upon them be BahaVHah
 u'l-Abha!
 sociating with each other in the utmost
 He is God!
 firmness and steadfastness day and night
 they have no other intention save the diffu- God says in the great
 Qur'an, "He specialson of the fragrances of God, they have no izes for
 His Mercy whomsoever He willeth."

other hope except the promotion of the heavenly friends:

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These twelve central states of the United States are like unto the heart of America,

the Kingdom of God.

and the heart is connected with all the organs and parts of man. If the heart is strengthened, all the organs of the body are reinforced, "There

forced, and if the heart is weak all the physical and all the Mesical elements are subjected to feebleness.

sengers, from the beginning to the Seal of

Now praise be to God that Chicago and

were sent on the

its environs from the beginning of the diffusion of the fragrances of God have been a

may be raised; the

sion of the fragrances of God have been a

the world of humanity

strong heart. Therefore, through divine

melody of Universal Peace

bounty and providence it has become confirmed in certain great matters.

cleared and straightened,

The Call of the Kingdom was in

Firstly:

all the hearts may be

attracted to the Kingdom of God,

the very beginning raised from Chicago.

dom of God,

the tabernacle of unity be

This is indeed a great privilege, for in future

America, the song of

centuries and cycles, it will be as an axis

exhilarate and rejoice

around which the honor of Chicago will

peoples, the surface of the

revolve.

eternal paradise, the

Secondly: A number of souls with the utmost firmness and steadfastness arose in that

with the utmost inblessed spot in the promotion of the Word

tensity.

dark clouds may be

Truth may shine forth

with the utmost inblessed spot in the promotion of the Word

tensity.

O ye old believers and

way for the celebration

tenary Anniversary of

I

may be celebrated in

so that the call to

is no God but One God,

the Prophets (Muhammad)

part of the True One!"

flag of the oneness of

be unfurled, the

may reach the ears of

all the paths may be

pitched on the apex of

the love of God may

all the nations and

earth may become the

of God and even to the present moment,	O ye friends of God!
Exert ye with heart	
having purified and sanctified the heart from	and soul, so that
association, love, unity and	
every thought, they are occupied with the	agreement be obtained
between the hearts,	
promulgation of the teachings of God.	all the aims may be
merged into one aim, all	
Hence the call of praise is raised uninter-	the songs become one
song and the power of	
ruptedly from the Supreme Concourse.	the Holy Spirit may
become so overwhelm-	
Thirdly: During the American journey	ingly victorious as to
overcome all the forces	
'Abdu'l-Baha several times passed through	of the world of
nature. Work! This is	
Chicago and associated with the friends of	the great Work,
should ye become assisted	
God. For some time he sojourned in that	therein. Thus
America may become the	
city. Day and night he was occupied with	fulcrum of
merciful susceptibilities, and	
the mention of the True One and summoned	the throne of the
Kingdom of God is estabthe people to the Kingdom of God.	
lished upon earth with the greatest joy and	
Fourthly: Up to the present time, every	majesty.
movement initiated in Chicago, its effect was	This phenomenal
world will not remain in	
spread to all parts and to all directions, just	an unchanging
condition even for a short	
as everything that appears in and manifests	while. Second after
second it undergoes	
from the heart influences all the organs and	change and
transformation. Every foundalimbs of the body.	
tion will finally become every	
collapsed;	
Fifthly: The first Mashriqu'l-Adhkar in	glory and splendor will at
last vanish and	
America was instituted in Chicago, and this	disappear, but the
Kingdom of God is eternal	
honor and distinction is infinite in value.	and the heavenly
sovereignty and majesty	
Undoubtedly out of this Mashriqu'l-Adhkar	will stand firm,
everlasting. Hence in the	
thousands of other Mashriqu'l-Adhkars will	estimation of a wise
man the mat in the	

be born. Kingdom of God is
 preferable to the throne
 Likewise (were instituted in Chicago) the of the government of the
 world.
 general Annual Conventions, the foundation Continually my ear
 and eye are turned toof the Star of the West, the Publishing So-
 ward the Central States; perchance a melody
 ciety for the publication of books and Tab- from some blessed
 souls may reach my ears
 lets and their circulation in all parts of souls who are the
 dawning-places of the love

America, and the preparations now under of God, the stars of
 the horizon of sanctifica-

EXCERPTS FROM BAHÁ'Í SACRED WRITINGS

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tion and holiness souls who will illumine owing all these
 regions! Verily Thou art the
 thisdark universe and quicken to life this Mighty, the
 Powerful and Unconstrained!
 dead world. The joy of 'Abdu'l-Baha de- Haifa, Palestine,
 pends upon this! I hope that you may be- February 8, 1917.
 come confirmed therein.

Consequently, those souls who are in a
 condition of the utmost severance, purified To the believers
 of God and the maid-servfrom the defects of the world of nature,
 ants of the Merciful in the Western States.

sanctified from attachment to this earth,
 vivified with the breaths of eternal life
 He is God!

with luminous hearts, with heavenly spirit,
 O ye sons and daughters of the Kingdom:
 with attraction of consciousness, with celestial magnanimity, with eloquent
 tongues nad Day and night I have no other occupation
 with clear explanations such souls must than the
 remembrance of the friends, prayhasten and travel through all parts of the
 ing from the depth of my heart in their be-
 Central States. In every city and village half,begging for
 them confirmation from
 they must occupy themselves with the diffu- the Kingdom of
 God and supplicating the
 sion of the divine exhortations and advices, direct effect of
 the breaths of the Holy

guide the souls and promote the oneness of Spirit. I am
 hopeful from the favors of His
 the world of humanity. They must play the Highness the Lord

of Bestowals, that the
melody of international conciliation with friends of God
during such a time may besuch power that every deaf one may attain
come the secret cause of the illumination of
hearing, every extinct person may be set the hearts of
humanity, breathing the breath
aglow, every dead one may obtain new life of life upon the
spiritswhose praiseworthy
and every indifferent soul may find ecstasy. results may
become conducive to the glory
It is certain that such will be the consum- and exaltation of
humankind throughout all
mation. eternity. Although
in some of the Western
States, like California,Oregon, Washington
The spreaders of the fragrances of God and Colorado, the
fragrances of holiness are
may peruse this commune every morning: diffused, numerous
souls have taken a share
O Lord! O Lord! Praise and thanksgiv- and a portion from
the fountain of everlasting be unto Thee for Thou hast guided me to
ing life, they have obtained heavenly benethe highway of the Kingdom,
suffered me to diction, have drunk an overflowing cup from
walk in this straight and far-stretching path, the wine of the
love of God and have hearillumined my eye by beholding the lights,
ened to the melody of the Supreme Conmade me listen to the melodies of
the birds course yet in the states of New Mexico,
of holiness from the Kingdom of Mysteries Wyoming, Montana,
Idaho, Utah, Arizona
and attracted my heart with Thy love among and Nevada, the
lamp of the love of God is
the righteous ones. not ignited in a
befitting and behooving
O Lord! Confirm me with the Holy manner, and the call
of the Kingdom of God
Spirit, so that I may call in Thy Name has not been
raised. Now, if it is possiamongst the nations and give the glad tid-
ble, show ye an effort in this direction.
Either travel yourselves, personally, throughings of the manifestation of
Thy Kingdom
amongst mankind. out those states
or choose others and send
O Lord! I am weak, strengthen me with them, so that they
may teach the souls. For
Thy power and potency. My tongue falters, the present those
states are like unto dead

suffer me to utter Thy commemoration and breathe into them the bodies: they must

praise. I am lonely, console me through my breath of
and bestow upon them a life

entrance into Thy Kingdom. I am remote, heavenly
Like unto the stars they spirit.

cause me to approach to the threshold of Thy must shine in that
horizon and thus the rays

Mercifulness. O Lord! Make me a brilliant of the Sun of
Reality may also illumine those

lamp, a shining star and a blessed tree, states.

adorned with fruits, its branches overshadowed God says in the
great Qur'an, "Verily God

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is the helper of those who have believed. He utmost similarity to the
Holy Land, that is,

will lead them from darkness into light." the country of Palestine.

The air is of the

This means: God loves the believers, consequently He will deliver them from darkness and the fruits of Palestine
are seen in that

and bring them into the world of light. state in the utmost of
freshness and delicacy.

It is also recorded in the blessed Gospel: When 'Abdu'l-Bahá was
traveling and jour-

Travel ye throughout the world and call ye neyng through those states,
he found him the people to the Kingdom of God. Now self in
Palestine, for from every standpoint

this is the time that you may arise and per- there was a perfect likeness
between this reform this most great service and become the gion and that
state. Even the shores of the

cause of the guidance of innumerable souls. Pacific Ocean, in
some instances, show per-

Thus through this superhuman service the fect resemblance to the
shores of the Holy

days of peace and conciliation may illumine Land even the flora of
the Holy Land have

and enlighten all the regions and the world grown on those shores
the study of which

of humanity may find peace and composure. has led to much speculation
and wonder.

During my stay in America I cried out in California and
 every meeting and summoned the people to wonderful scenes of
 the propagation of the ideals of universal bewilder the
 peace. I said plainly that the continent of Lofty moun-
 Europe had become like unto an arsenal and tains, deep canyons, great
 and majestic waits conflagration was dependent upon one terfalls, and
 giant trees are witnessed on all
 spark, and that in the coming years, or with- sides, while its soil is in
 the utmost fertility
 in two years, all that which is recorded in the and richness. That blessed
 state is similar to
 Revelation of John and the Book of Daniel the Holy Land and that
 region and that
 would become fulfilled and come to pass. country like unto a
 delectable paradise, is in
 This matter, in all probability, was published many ways identical with
 Palestine. Now
 in the San Francisco Bulletin, October 12, just as there are natural
 resemblances, heav-
 1912. You may refer to it, so that the truth enly resemblances must also
 be acquired.
 may become clear and manifest; thus ye may The lights of the divine
 traces are manfully realize that this is the time for the dif- fest in
 Palestine. The majority of the Israelfusion of the fragrances.
 itish Prophets raised the call of the Kingdom
 The magnanimity of man must be heav- of God in this holy ground.
 Having spread
 enly or, in other words, it must be assisted by the spiritual teachings, the
 nostrils of the
 the divine confirmation, so that he may be- spiritually-minded ones
 became fragrant, the
 come the cause of the illumination of the eyes of the illumined souls
 became brightworld of humanity. ened, the ears
 were thrilled through this song,
 Upon you be greeting and praise. the hearts obtained eternal
 life from the
 Haifa, Palestine, soul-refreshing breeze of
 the Kingdom of
 April 1, 1916.
 God and gained supreme illumination from
 the splendor of the Sun of Reality. Then

from this region the light was spread to Eu-
 To the believers of God and the maid-serv- rope, America, Asia,
 Africa and Australia.
 ants of the Merciful in the Western States of Now California and the
 other Western
 the Untied States: New Mexico, Colorado, States must earn an ideal
 similarity with the
 Arizona, Nevada, California, Wyoming, Holy Land, and from that
 state and that re-
 Montana, Idaho, Oregon, Washington, Utah. gion the breaths of the Holy
 Spirit be diffused to all parts of America and Europe,
 Upon them be BahaVllah u'l-Abha! that the call of the Kingdom
 of God may ex-
 He is God! hilarate and rejoice all the ears, the
 divine

principles bestow a new life, the different
 O ye friends and the maid-servants of the
 parties may become one party, the divergent
 Merciful, the chosen ones of the Kingdom:
 ideas may disappear and revolve around one
 The blessed state of California bears the unique center, the East and the
 West of

EXCERPTS FROM BAH A'

I SACRED WRITINGS

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America may embrace each other, the an- the diffusion of
 the fragrances of God wise
 them of the oneness of the world of human- teachers may
 be sent to cities, even to vility may confer a new life upon
 all the lages.
 children of men, and the tabernacle of Uni- The
 teachers of the Cause must be heavversal Peace be pitched on the apex of Amer-
 enly, lordly and radiant. They must be emica; thus
 Europe and Africa may become bodied spirit, personified
 intellect, and arise
 vivified with the breaths of the Holy Spirit, in service with
 the utmost firmness, steadthis world may become another world, the
 fastness and self-sacrifice. In their journeys

body politic may attain to a new exhilara- they must not be
 attached to food and clothtion, and just as in the state of California
 ing. They must concentrate their thoughts
 and other Western States the marvelous on the
 outpourings of the Kingdom of God
 scenes of the world of nature are evident and and beg for the
 confirmations of the Holy
 manifest, the great signs of the Kingdom of Spirit. With a

divine power, with an attrac-
 God may also be unveiled so that the body tion of
 consciousness, with heavenly glad
 may correspond with the spirit, the outward tidings and
 celestial holiness they must perworld may become a symbol of the inward
 fume the nostrils with the fragrances of the
 world, and the mirror of the earth may be- Paradise of Abha.
 come the mirror of the Kingdom, reflecting
 The following commune is to be read by
 the ideal virtues of heaven.
 them every day:
 During My journey and traveling in those
 parts, I beheld wonderful scenes and beauti- O God! O
 God! This is a broken- winged
 ful panoramas of nature, orchards and rivers; bird and his
 flight is very slow assist him so
 national parks and general conclaves; deserts, that he may fly
 toward the apex of prosper-
 plains, meadows and prairies; and the grains ity and
 salvation, wing his way with the utand fruits of that region greatly attracted
 most joy and happiness throughout the illim-
 My attention; even to the present moment itable space,
 raise his melody in Thy Supreme
 they are in My mind. Name in all the
 regions, exhilarate the ears
 Particularly was I greatly pleased with the with this call, and
 brighten the eyes by bemeetings in San Francisco and Oakland, the
 holding the signs of guidance!
 gatherings in Los Angeles, and the believers O Lord! I am
 single, alone and lowly. For
 who came from the cities of other states. me there is no
 support save Thee, no helper
 Whenever their faces cross My memory, im- except Thee and
 no sustainer beside Thee.
 mediately infinite happiness is realized. Confirm me in Thy
 service, assist me with
 Therefore I hope that the divine teachings the cohorts of Thy
 angels, make me victorilike unto the rays of the sun may be diffused
 ous in the promotion of Thy Word and suffer
 in all the Western States, and the blessed me to speak out
 Thy wisdom amongst Thy
 Verse of the Qur'an, "It is a good City and creatures.
 Verily, Thou art the custodian of
 the Lord is the Forgiver!" may become real- the poor and the
 defender of the little ones,

ized. Likewise, the significance of another and verily
Thou art the Powerful, the
Qur'anic Verse, "Do ye not travel through Mighty and the
Unconstrained!
the land and behold the traces of the Mercy
Haifa, Palestine,
of God?" become revealed in the utmost
February 15, 1917.
effulgence.

Praise be to God that through the divine
bounty and providence, in that region the To the believers
of God and the maid-servfield of service is vast, the minds are in the
ants of the Merciful in the Provinces of the
utmost degree of intelligence and progress, Dominion of
Canada.
sciences and arts are being promoted, the
hearts like unto mirrors are in the utmost
He is God!
state of purity and translucency, and the
friends of God are in attraction.
O ye daughters and sons of the Kingdom:
perfect

Therefore it is hoped that meetings for teach- Although in
most of the states and cities
ing will be organized and instituted, and for of the United
States praise be to God the
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fragrances of God are diffused and innumer- also parts of this
earth. They must similarly
able souls are turning their faces and advanc- receive a
portion of the bestowals of the
ing toward the Kingdom of God, yet in most great
guidance.
some of the states the flag of oneness is not Upon you be
greeting and praise.
upraised as it ought to be and must be, and Haifa, Palestine,
the mysteries of the Holy Books, like the
April 5, 1916.

Bible, the Gospel and the Qur'an, are not
promulgated. Through the unanimous effort of the friends, the banner of oneness
To the believers of God and the maid-servmust be unfurled in
those states, and the di- ants of the Merciful in the Dominion
of
vine teachings be promoted, so that they may
Canada, Newfoundland, Prince Edward Isalso receive a portion and a share of the
heavland, Nova Scotia, New Brunswick, Quebec,

only bestowals and the most great guidance. Ontario, Manitoba,
 Saskatchewan, Alberta,
 Likewise in the provinces of Canada, such as British
 Columbia, Yukon, Mackenzie, Kee-
 Newfoundland, Prince Edward Island, Nova watin, Ungava,
 Franklin Islands, and Green-
 Scotia, New Brunswick, Quebec, Ontario, land.
 Manitoba, Saskatchewan, Alberta, British
 Columbia, Ungava, Keewatin, Mackenzie, Upon them be
 Baha'u'llah u*-l-Abha!
 Yukon, and the Franklin Islands in the
 He is God!
 Arctic Circle the believers of God must
 become self-sacrificing and like unto the can- O ye kind friends
 and the maid-servants of
 the Merciful:
 dles of guidance become ignited in the provinces of Canada. Should they show
 forth such In the great Qur'an, God says, "Thou
 a magnanimity, it is assured that they will shalt see no
 difference in the creatures of
 obtain universal divine confirmations, the God." In other
 words, He says: From the
 heavenly cohorts will reinforce them uninter- idealstandpoint,
 there is *ho variation beruptedly, and a most great victory will be
 tween the creatures of God, because they are
 obtained. Perchance, God willing, the call of all created by
 Him. From the above premise,
 the Kingdom may reach the ears of the Eski- a conclusion
 isdrawn, that there is even no
 mos, the inhabitants of the Islands of Frank- difference
 between the various countries;
 lin in the north of Canada, as well as Green- nevertheless, the
 future of the Dominion of
 land. Should in Greenland the fire of the Canada is very
 great, and its historical events
 love of God be ignited, all the ices of that infinitely
 glorious. Thus it shall become the
 continent will be melted and its frigid cli- object of the
 glance of providence and the
 mate will be changed into a temperate cli- manifestation of
 the favors of the Supreme
 mate that is, if the hearts will obtain the Lord.
 heat of the love of God, that country and 'Abdu*-l-Baha
 during His journey and socontinent will become a divine garden and a
 journ through that Dominion obtained the
 lordly orchard, and the souls, like unto the utmost joy.

Before My departure, many
fruitful trees, will obtain the utmost fresh- souls warned Me
not to travel to Montreal,
ness and delicacy. Magnanimity is necessary, saying, the
majority of the inhabitants are
heavenly exertion is called for. Should you Catholics, and are
in the utmost fanaticism,
display an effort, so that the fragrances of that they are
submerged in the sea of imi-
God be diffused amongst the Eskimos, its tations, that they
have not the capability to
effect will be very great and far-reaching. hearken to the
call of the Kingdom of God,
God says in the great Qur'an, "A day will that the veil of
bigotry has so covered the
come wherein the lights of unity will en- eyes that they
have deprived themselves from
lighten all the world. The earth will be irra- beholding the
signs of the most great guiddiated with the light of its Lord.**
In other ance, and that the dogmas have taken posseswords, "The
earth will become illumined sion of the hearts entirely, leaving no
trace
with the light of God. That light is the of reality. They
asserted that should the
light of unity." "There is no God but God." Sun of Reality
shine with perfect splendor
The continent and the islands of Eskimos are throughout that
dominion, the dark, im-

EXCERPTS FROM BAHAI'S SACRED WRITINGS

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penetrable clouds of superstitions have so en- of other pearls will be
born from it. When
veloped the horizon that it would be utterly that pearl associates and
becomes the intiimpossible for any one to behold its rays. mate of
the pebbles, they also all change
But these stories did not have any effect on into pearls.
the resolution of 'Abdu'l-Baha. He, trust- Therefore, again I
repeat, that the future
ing in God, turned His face toward Mon- of Canada, whether from
the standpoint of
treal. When He entered that city He ob- civilization or from the
viewpoint of the virserved all the doors open, He found the tues
of the Kingdom, is very great. Day by
hearts in the utmost receptivity and the ideal day civilization and
freedom shall increase.
power of the Kingdom of God removing Likewise the cloud of the

Kingdom will
 every obstacle and obstruction. In the water the seeds of
 guidance sown in that Do churches and meetings of that Dominion He
 minion. Consequently, rest ye not, seek ye
 called men to the Kingdom of God with the no composure, attach not
 yourselves to the
 utmost joy, and scattered such seeds which luxuries of this
 ephemeral world, free your will be irrigated with the hand of Divine
 selves from every attachment, and strive
 Power. Undoubtedly those seeds will grow, with heart and soul to
 become fully established becoming green and verdant, and many rich lished
 in the Kingdom of God. Gain ye the
 harvests will be gathered. In the promotion heavenly treasures.
 Day by day become ye
 of the divine principles He found no antagonist more illumined. Draw
 ye nearer and nearer
 onist and no adversary. The believers He unto the threshold of
 oneness. Become ye
 met in that city were in the utmost spiritu- the manifestors of
 spiritual favors and the
 ality, and attracted with the fragrances of drawing-places of
 infinite lights! If it is
 God. He found that through the effort of possible, send ye
 teachers to other portions of
 the maid-servant of God, Mrs. Maxwell, a Canada, likewise dispatch
 ye teachers to
 number of the sons and daughters of the Greenland and the home of
 the Eskimos.
 Kingdom in that Dominion were gathered As regards the
 teachers, they must come together and associated with each other, in-
 completely divest themselves from the old garments increasing this joyous exhilaration day
 by day. garments and be invested with a new garment.
 The time of sojourn was limited to a number According to the
 statement of Christ, they
 of days, but the results in the future are in- must attain to the
 station of rebirth: that
 exhaustible. When a farmer comes into the is, whereas in the first
 instance they were
 possession of a virgin soil, in a short time he born from the womb of the
 mother, this
 will bring under cultivation a large field. time they must be born
 from the womb of
 Therefore I hope that in the future Montreal the world of nature.
 Just as they are now
 may become so stirred, that the melody totally unaware of the
 experiences of the
 of the Kingdom may travel to all parts of foetal world, they must

also forget entirely
the world from that Dominion and the defects of the world
of nature. They
breaths of the Holy Spirit may spread from must be baptized with the
water of life, the
that center to the East and the West of fire of the love of God
and the breaths of the

America. Holy Spirit; be satisfied
with little food, but
O ye believers of God! Do ye not look take a large portion from the
heavenly table.

upon the smallness of your number and the They must disengage
themselves from tempmultitudes of the nations. Five grains of
tation and covetousness and be filled with
wheat will be endued with heavenly blessing, the spirit. Through
the effect of their pure
whereas a thousand tons of tares will yield no breath, they must change
the stone into the
results or effect. One fruitful tree will be brilliant ruby and the
shell into pearl. Like
conducive to the life of society, whereas a unto the cloud of vernal
shower, they must
thousand forests of wild trees offer no fruits. transform the black soil
into the rose garden
The plain is covered with pebbles, but pre- and orchard. They
must make the blind
cious stones are rare. One pearl is better than seeing, the deaf hearing,
the extinguished
a thousand wildernesses of sand, especially one enkindled and set
aglow, and the dead
this pearl of great price, which is endowed quickened.
with divine blessing. Ere long thousands Upon you be
BahaVllah u'l-Abha!

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THE BAHAF WORLD

The spreaders of the fragrances of God ures of Thy heaven!
This thirsty one longshould peruse every morning the following ing
for Thy Fountain of the water of eternal
supplication: life! This sick one
invoking Thy perfect re-
Praise be to Thee, O God! Verily these covery through Thy
boundless Mercy, which
are Thy who are attracted by the
servants, Thou hast specialized for Thy chosen
servfragrances of Thy Mercifulness, enkindled ants in Thy Supreme
Kingdom!
by the ignited fire in the tree of Thy Single- O Lord! I have no

other helper save Thee,

ness, and their eyesbrightened by beare, no other
comforter beside Thee, and no other
holding the effulgences of the light in the sustainer except Thee!

Assist me with Thine

Sinai of Thy Oneness! angels in the

diffusion of Thy holy fra-

O Lord! Loosen their tongues in Thy grances and the
dissemination of Thy teachcommemoration amongst Thy people; suffer
ings amongst Thine elected people!

them to speak Thy praise through Thy favor O Lord! Suffer me
to sever myself from

and grace, assist them with the cohorts of aught else save Thee,
holding past to the hem

Thine angels, strengthen their loins in Thy of Thy garment; make me
sincere in Thy

service and make them the signs of Thy religion, firm inThy love
and living in acguidance amongst Thy creatures! cordance

with that which Thou hast com-

Verily Thou art the Powerful, the Ex- manded me in Thy Book.
alted, the Pardonner and the Merciful! Verily, Thou art the

Powerful, the

O God! O God! Thou beholdest this Mighty and the Omnipotent!

weak one begging the strength of Thy King- Haifa, Palestine,

dom! This poor one supplicating the treas- February 21, 1917.

COMMEMORATION OF THE

TWENTY-FIFTH ANNIVERSARY

OF 'ABDU'L-BAHA'S VISIT

TO AMERICA

BY MARDIYYIH NABIL CARPENTER

i T was a long, long trip. The more we in material

civilization, I hope that it may

traveled, the greater seemed the expanse of advance spiritually in
the kingdom and covethe sea. The weather was brilliant and fine nant

of God so that the friends here may bethroughout; there was no storm and no end
come the cause of illumination of America;

to the sea." that this city may

become the city of love

At last the American Baha'is were hearing and that the fragrances of

God may be

'Abdu'l-Baha's voice, seeing Him there be- spread from this

place to parts of the

all

fore them. It was the afternoon of April world. I have

come for this. I pray that

11, 1912; they had met His ship in the manifestations of the love of morning, and now they gathered to welcome one of you may be- Him at the home of Mr. and Mrs. Edward B. of crystal from which Kinney, 780 West End Avenue, in New York. They had thronged the rooms, so that to all nations and many had to stand; and He had begun to highest aspiration. . . .

address them: "I am very happy to meet you all here to- "How are you? Welcome! Welcome! day. Praise be to God that your faces are "After arriving today, although weary shining with the love of Baha'u'llah! To bewith travel, I had the utmost longing and hold them is the cause of great spiritual yearning to see you and could not resist this happiness. We have arranged to meet you meeting. Now that I have met you all My every day at the homes of the friends. weariness has vanished, for your meeting is "In the East people were asking Me, 'Why the cause of spiritual happiness. do you undertake this long voyage? Your "I was in Egypt and was not feeling well; body cannot endure such hardships of travel.' but I wished to come to you in America. My When it is necessary, My body can endure friends said: 'This is a long journey; the sea everything. It has withstood forty years of iswide; You should remain here.' But the imprisonment and can still undergo the utmore they advised and insisted, the greater most trials. My longing to take this trip and now I have "I will see you again. Now I will greet each one of you come to America to meet the friends of God. personally. It is My hope that you will all be This long voyage will prove how great is My happy and that we may love for you. There were many troubles and meet again and again." vicissitudes but in the thought of meeting 'Abdu'l-Baha now shook hands with each one, and left for the you, all these things vanished and were for-

Hotel Ansonia.

gotten.

He had been a

prisoner most of His life.

"I am greatly pleased with the city of

Born in Tihran, Iran, on

May 23, 1844, at

New York. Its harbor entrance, its piers,

the age of eight He was

one of that little

buildings and broad avenues are magnificent

band of exiles who

crossed the Iranian border beautiful. Truly this is a wonderful

der, going toward Baghdad. With them He

city. As New York has made such progress

was exiled from prison

to prison, and con-

Mirza Buzurg.

Penmanship of the father of Baha'u'llah,

ABDU'L-BAHA'S VISIT TO AMERICA

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fined at last in the fortress-city of 'Akka, on
practical step." They

and take the first

August 31, 1868. Forty years passed; then

questioned: "How can

universal peace be

the Sultan, 'Abdu'l-Hamid, fell; on August

realized?" He said:

"Its realization depends

31, 1908, the gates of 'Akka were flung

upon effecting a

change in the ideas of the

open and 'Abdu'l-Baha went free. He was

inhabitants of the

world. Today, universal

sixty-four, He had lived forty years in a

peace is

the panacea for all human ills."

place where the air broke men and killed

"What

are those ills?" "One of those ills

them, and there was no pain that had not

is the

restlessness and discontent of the people struck at His heart. He was free now, but

people under the yoke of the war expenditures

He could not rest. He saw mankind on the

of the Powers of the

world. What the people

brink of war; He saw the passing of the old

earn through labor

is extorted from them by

world, and He came West, to lay the founda-

the governments and

spent for war purposes.

tion of the new. In 1911, He brought the

. Thus the burden

on men is becoming

. . .

teachings of His Father, Baha'u'llah, to Eu-

more and more

unbearable ..." The rope. Returning to Egypt, He then sailed

porters asked, "May not peace lead to trouble

for the United States, where He traveled and and may not war help progress?" He antaught from April 11 to December 5, 1912. swered, "No. Today war is the cause of all His fellow-travelers on the steamship trouble! If war can be gotten rid of, all

Cedric, of the White Star Line, spoke with these troubles will disappear . . .

However, Him, inquiring as to His mission. To one, this cannot be brought into existence except the owner of an American newspaper, 'Abd- through the education of the people and the u'l-Baha said: 'I am going to America at the development of their thought and ideas."

invitation of the Peace Congresses of that The docking of the Cedric in New York

place, as the fundamental principles of our with 'Abdu'l-Baha abroad was the direct

Cause are universal peace, the oneness of the fulfillment of the words of a man of Shiraz,

world of humanity and the equality of the who, sixty-eight years before, at the very

rights of men. As this age is the age of lights hour of 'Abdu'l-Baha's birth, had proclaimed

and the century of mysteries, this great ob- the coming of a great world Teacher. For

ject is sure to be universally acknowledged sixty-two years now the Bab had lain dead,

and this Cause is certain to encompass the Persian bullets in His breast. But out of

East and the West/* A woman, member of Persia a young nobleman had arisen, and had

the Unitarian faith, asked Him to give her a brought a world Faith. They had seized His

message for the Unitarians. He answered jewels and palaces, they had closed Him in an

her: "The most important of all purposes is underground pit, and hemmed Him in with

to diffuse divine amity and accord love,

among the people guards. They had killed His followers, and hence tell your As- . . .

not dared to kill Him, and they had exiled Him from one land to sibly: Rejoice, the standard of the king- another, and the Shah

dom of heaven is hoisted! Rejoice, the divine of Persia and the

Sultan of Turkey had used
 springtime has appeared! Rejoice, the Pro- all their power to
 shut back the words that

 claimer of the kingdom has raised His came from His lips.
 And He, Baha'u'llah,
 voice !" On April 8 and thereafter greetings had established His
 Faith. He had revealed
 and welcome were wirelessly to the ship by new laws, suited to
 future world civilization,
 Baha'i communities from coast to coast. On based on that
 oneness of the human race and
 April 11, crowds of Baha'is stood at the pier, that coming of age
 of mankind, which His
 waving hats and handkerchiefs, while the advent proclaimed;
 He had regenerated and
 Cedric docked. As soon as the gangplank brought into harmony
 the religions of the
 was lowered, newspapermen went aboard to past; He had
 provided for agencies to safely interview 'Abdu'l-Baha; they asked the ob-
 guard His new World Order. And whereas
 ject of His voyage and He said: "Our object before, once the
 Founder of a Faith had
 is universal peace and the unity of mankind. passed
 away, His followers turned one
 ... I have come to America to see the advo- against another and
 destroyed the unity that
 cates of universal peace. I hope the Peace He had created
 Baha'u'llah with His own
 Congresses of America will come forward hand appointed an
 Exemplar, an Interpreter,
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 so that Baha'is the world over were bound by special meeting was
 held in the Temple,
 their devotion to His eldest son, 'Abdu'l- marking the arrival
 of 'Abdu'l-Baha in New
 Baha. "The promise," wrote Baha'u'llah, York, April 11, 1912;
 on this occasion rep-
 "the promise of all ages is now fulfilled. resentatives of many
 groups that had been
 That which had been announced in the holy addressed by Him
 during His journey, joined
 writ of God, the Beloved, the Most High, is with the Baha'is to
 do Him honor. Among
 made manifest." the guest speakers,
 Mrs. Dorothy Bushnell

 'Abdu'l-Baha, standard-bearer of the civil- Blumberg, President of

the Chicago Branch
 ization of the future, set foot in the United States, prototype of the future federation of that thinking people, as mankind. In every city, on every train, people crowded close to Him. In New York the achievement of City alone, during the seventy-nine days He at the cost of spiritual

spent there, He made public addresses in, or age of cosmopolitanism is formal visits to, fifty-five different places. ultimate outcome will be a His rooms were filled with visitors wherever culture; that those of us who He went, all day long, from early in the oneness of the human race are

morning. Philosophers, scientists, ecclesiastics, social workers, ment of the many who will resist the onward were found in His audiences, intently listening to Him, studying His presentation of the Windust, Chairman, then read Baha'i teachings as the means of regeneration address before the New ing and unifying humanity. Everywhere in in part as follows: "Toeditorialcomment and publication of news day, there is no greater glory for man than concerning Him, the daily press was reverent the cause of the 'Most and respectful.He addressed Columbia and . . . His Holiness Baha'u'llah Leland Stanford Universities; He attended subjected to severe persecution Lake Mohonk, visited the at Through all these ordeals He open forum at Green Acre, Eliot, Maine, to proclaim the oneness

spoke before scientific associations, socialistic promulgate the message of bodies, welfare organizations. Temples and From the prison of Akka

of the
 League for
 Peace, said in effect
 they see the increase
 security, do not wish
 these ends to be made
 values; that a new
 upon us, whose
 world race and
 believe in the
 fortunate, and must
 educators, diplomats,
 march of
 Mr. Albert
 from 'Abdu'l-Baha's
 York Peace Society,
 that of service in
 Great Peace'
 was imprisoned and
 Lake Mohonk, visited the
 . . .
 strove day and night
 of humanity and
 universal peace.

churches, synagogues, women's clubs, colleges, metaphysical groups willingly opened their doors to His message. He was guest of international agreement and explicitly station in leading mansions throughout the country, and He visited as well the homes of the very poor. He addressed Bowery Mission, in the slums of New York. He spoke guest, Mr. A. C. MacNeal, President of the Chicago Branch of the National Association for the Advancement of Colored People, quoted from the address given by 'Abdu'l-Baha before remuneration, for His service was given the Fourth Annual Conference of the National Association for the Advancement of Colored People: "According to the words of the Old Testament, God has said: 'Let us make man in our image, first sanctuary for all sorts and conditions of men, and all races, and all faiths ever to be the perfections of God, the divine virtues, are reflected or revealed in the human reality. This indicates that"

When, in 1937, Baha'is throughout the world are now discovering more specifically how he is the image and likeness of u'l-Baha's coming to the United States, a most noble of God's country commemorated in numberless gatherings. Let us

c

erings the twenty-fifth anniversary of 'Abdu'l-Baha's coming to the United States, a now discover more image and likeness of God, and what is the

'ABDU'L-BAHA'S VISIT TO AMERICA

standard, or criterion, by which he can be

"The* achievements of Baha'ism in this measured and estimated. This standard can country so magnificently embodied in this be no other than the divine virtues which are Baha'i House of Worship, are proclaiming revealed in him ... If a man possesses the satisfaction that so many souls find in wealth, can we call him an image and like- the beauty, the truth and transcendence of ness of God? Or is human honor and noto- the teachings flowing from this wellspring of riety the criterion of divine nearness? Can Wisdom.

we apply the test of racial color and say that "In behalf of the Theosophical Society of man of a certain hue white, black, brown, America, and at the request of its President, yellow, red is the true image of his Cre- I tender to you, with our congratulations,

ator? We must conclude that color is not our cordial wishes for the spiritual prosperity the standard . . . for color is accidental in of Baha'ism, for we are one in our endeavors of nature. The spirit and intelligence of man of spiritualizing the world."

is the essential. . . . Man is not man simply

In introducing this speaker, the Chairman because of bodily attributes. The character had remarked that one of the outstanding and purity of the heart is all important."

addresses of 'Abdu'l-Baha in Chicago was A third speaker, Mr. Brenes-Mesen, repre- that delivered before the Theosophical So-

senting the President of the Theosophical So- ciety, on which occasion He had said: "In ciety, conveyed to the Baha'is the following the matrix of the mother, we were the remessage: "Out of the Morning of Eternity, cipients of endowments and blessings of God, where infinite Wisdom and all embracing yet these were as nothing compared to the Love abide, at intervals, when duty weakens powers and graces bestowed upon us after and nations decline, splendid souls come birth

into this human world. Likewise
 if we
 to this earth again to grace mankind with a are
 born from the matrix of
 this physical
 new Springtime of faith . . .
 They come . . . environment into
 and the freedom
 forth to enkindle the dormant fires in the
 loftiness of the life and vision spiritual, we
 souls of men, to point out once more the shall
 consider this mortal existence and its
 guiding star rising on the horizon of a new
 blessings as worthless by comparison."
 humanity. Such are the Masters of Wisdom,

An extract from the address of 'Abdu'l- and Compassion, manifestations of the
 om- Baha to the Plymouth Congregational
 nipotent Love, the Holy Spirit.

Church was now read, in part as follows:

"To this saintly lineage do belong Baha'- "In our
 solar system the center of illuminau'llah, the Splendor of God, and 'Abdu'l-
 tion is the sun itself .

. . . the one source of
 Baha, the Servant of God. They have the
 existence and development of
 all phebrought before the eyes of men, amidst a di-
 nomenal things But if we reflect deeply
 . . .

vided world, the principles of the Unity of we
 will perceive that the great bestower and
 Mankind; and in the midst of so many sects, giver
 of life is God; the sun is the intermedithe salutary doctrine of the common
 foun- ary of His will and plan Likewise,
 in . . .

dation of all forms of religion in the mani- the
 spiritual realm there must be a cen-
 . . .

festation of the Holy Spirit; and amidst the ter
 of illumination, and that center is ...
 contentious social and economical conflicts the
 Word of God . . . the prophet or mani-
 .

of our epoch they remind us of our obliga-
 festation of God"
 Following this,

tion to do some fruitful labor in the spirit of
guest-speaker Mr. Kennicott Brenton, House
service, of the need of voluntary sharing of
Secretary and Resident of Hull-House, repour wealth with others to foster
universal resenting Mrs. Kenneth

Addams spoke as follows:

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V^ORLd

*

And now let us consider that the
tory, the spirit of discord has been able to
American, British, French, Germans, Turks,
'divide and rule*. Man's pattern has made
Persians, Arabs, are all ... members of the
him peculiarly susceptible to factional loyal-
same household. Why should dissension exist
ties. We have seen how love of country and
among them? . . . There is no doubt that
adherence to group loyalties can even lead to
the only cause is ignorance. ." Mr.

on "The Gathering of
things which it has done for the betterment
the Peoples and Nations," ably epitomizing
of its neighbors were possible only because it
the excerpts from 'Abdu'l-Baha's addresses
became rallying point for the combined
a that
had been read throughout the meeting.

goodwill of widely separated groups and sec-

This program, which was followed by a
tions. Accomplishment in prevention of
reception, closed with the showing of the
child sweatshops, bad Routing, was
labor,

motion picture of 'Abdu'l-Baha: His arrival
won by a call to unite the good intention of
by automobile at the home of Mr. and Mrs.
all factions never by appeal to factionalism
Howard MacNutt in Brooklyn, New York;
or strife.

His walking and conversing with Persian in-
"Instead of emphasizing man's diversity
terpreters and others, His greeting the child of interest, Jane
Addams said: 'The things dren present, His
delivery, as He strode back
which make men alike are finer and better

and forth before the large gathering on the
than the things that keep them apart'. . . .
grounds, of a message of* glad-tidings to all
Rather than hope for justice from some ma-
humanity: "Rejoice! . . . The divine
Gos-

*
terialistic system, she knew: Justice can only
pel has appeared! Rejoice! .The
Great
. . .

be worked out upon this earth by those who
Day has come! Rejoice! 7 . The
glad-tid-
.

will not tolerate a wrong to the feeblest
ings and prophecies of the Prophets are fulmember of the community'.
filled! Rejoice

The Glory of Carmel

. . .
"Both our great leaders have gone on but
has shown on the worlds! Rejoice!

. . .
we recognize in them the spirit which can
The East and West have joined hands!"
reclaim the world."

In memory of that other day when 'Abd-
The Chairman called attention to the fact
u'l-Baha had dedicated the Temple site, the
that 'Abdu'l-Baha's first public address in
Baha'is of the United States and Canada, as-

Chicago was delivered Hull-House, and
at sembled at the Mashriqu'l-Adhkar
for their

quoted from that address: "There is need of
annual Convention, heard the story of how,
a superior power to overcome human preju-
exactly forty-nine years after Baha'u'llah,
dices; a power which nothing in the world of
then a captive about to be exiled from Baghmankind can withstand.

. . . That irresisti- dad, had declared His
mission 'Abdu'lble power is the love of God."

Baha His son had laid the corner-stone of the
In introducing the next speaker, Mr. Allen
Baha'i Temple in the heart of the American
B. McDaniel, of Washington, D. C., member
continent.

of the National Spiritual Assembly of the
During the evening of His arrival in Chi-
Baha'is of the United States and Canada, the
cago, 'Abdu'l-Baha addressed an audience of
Chairman read from the words of 'Abdu'l-
several hundred at the last session of the

Baha delivered at All-Souls Church: "In

Baha'i Temple Unity, speaking
in part as

Persia, His Holiness Baha'u'llah was able to
follows:

unite people of varying thought, "creed and

"The real temple is the very Word of God;
denomination. The inhabitants of that

for to it all humanity must turn and it is the
country were Christians, Muhammadans,
center of unity for all mankind

. . . Tem-
 Jews, Zoroastrians, and a great variety of sub-
 ples are the symbols of the divine uniting
 divided forms and beliefs, together with
 force, so that when the people gather there
 such as Semitic, Arabic,
 racial distinctions,

. . .
 they may recall the fact that the law
 Persian, Turk, and others, but through the
 has been revealed for them and that the law
 ss Henrietta Brittingham ,

139 Mrs. Dix
 ss Celia Richmond (Scc'y of Miss Farmer) 140 Mrs. Baseley
 logene Hoagg 142 Mrs. Louise M. Erickson
)t identified 143 Miss Blair
 ss Hodgkins 144 Mrs. Stebbins
 n;othy Parson Thompson 145 Mrs. Alice Shane Devins
 uise Culver 146 Carrie Kinney
 ss MildredThompson 147 Mrs. Tatum
 ima Thompson 148 Not identified
 lian Hipp 149 Mrs. Pearl Abbot
 uise Thompson 150 Miss Margarite Blanchard

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is
 tq unite them / . . . That is why His Holi-
 C. Holmes of Nfew Xork, He then slipped
 ness Baha'u'llah has commanded that a
 this back into its leather Utoe, and called for

p|ace of worship)>e built . . .
 that all re-- other implements; an ax was brought, then
 ligions, races and sects may come
 together a shovel; with these, *Ab<&U-Baha and memwithin the
 universal shelter ... It is the
 bers of every race and Stionality present,

Mashriqu'l-Adhkar (the Dawning-Point of
 excavated a place to hold the dedication
 tb# remembrance of God) For thou- . . .
 . stone. As each man or woman came forsands of
 years the human race has been at
 ward, his face or nationality was announced:
 wir. It is enough For thousands of . . .
 Persia, Syria, Egypt, India, Japan, South
 years the nations have denied each other,

Africa, England, France, Germany, Holland,
 considering each other as infidel and inferior.
 Norway, Sweden, Denmark, the Jews of the
 It is sufficient
 v . . . " And closed. with a
 . . . He world,
 and the North American Indians,
 pVayer for the American nation: "O thou
 were of those represented; at 'the end 'Abdkind
 Lord! . . . Confirm this revered na-
 u'l-Baha set the stone in its place, on behalf
 tion to upraise the standard of the oneness of
 of all the peoples of the world. And He said,
 humanity, to promulgate the
 Most Great "The Temple is already built."
 Peace, to become thereby most glorious
 and Now, within the Temple, those who had
 praiseworthy among all the
 nations of the been present that other day were asked to
 world ..."
 rise; they numbered fifteen. One of them,
 Then the next day, on the w.tfc dy shores of
 Mrs. Nettie Tobin of Chicago, was* called
 the Lake, at Wilmette. They had pitched a
 upon to tell how she had brought, painfully,
 teht, large enough for five hundred persons,
 from far away and as though driven to it, a
 arid had made a special entry way to the
 fragment of limestone rock to the Temple
 aipunds for the carnage of 'Abdu'1-Baha;
 site, and how this had been chosen by 'Abdbftfc
 He entered on foot, walking briskly, a
 u'l-Baha as the dedication stone. Mrs. Corlong line of Baha'is
 following Him. Within
 inne True of Wilmette, whose devotion to
 tl|e tent,
 seats had been placed in three cir-
 the work of building the Temple was comcles, with a
 broad space at the center, reached
 pared to that of a mother rearing her child,
 by; nine aisles. At high noon, 'Abdu'1-Baha
 gave a brief message of inspiration, and Dr.
 advanced to the inner circle and spoke:
 'Ali-Kuli Khan, sent by 'Abdu'1-Baha to the
 "The power which has gathered you here
 United States in 1901 to spread the Baha'i

notwithstanding the cold and windy
 teachings, spoke of the work still to be achieved
 is indeed mighty and wonderful. It
 accomplished in completing the outer ornaments the power
 of God, the divine favor of
 mentation of the Temple, and of the plan
 Baha'u'llah which has drawn you to-
 drawn up by the Guardian of the Faith,
 gether . . .
 Shoghi Effendi, for the realization of this

"Thousands of Mashriqu'l-Adhkar for all
 within the first century of the Baha'i era.

religionists will be built in the Orient and
 This second commemorative gathering, pro-
 Occident, but this being the first one erected
 .gram-chairmen of which were Edna Eastman
 in the Occident has great importance
 . . . and Albert Windust, and further partici-
 It has the same importance as the Mashriqu'l-
 pants, Ruth Randall Brown, Nina Matthisen,
 Adhkar in 'Ishqabad, Caucasus Russia, the
 and Montfort Mills, was climaxed by the
 first one built there. In Persia there are
 darkening of the auditorium, after which the
 many; some are houses which have been util-
 motion picture of 'Abdu'l-Baha was thrown
 ized for the purpose, others are homes en-
 upon the screen. In deep silence, the audience
 devoted to the Divine Cause.

. . . once watched as the majestic figure of the
 But the great 'Dawning-Point' has been
 Center of the Covenant stood before them;
 founded in 'Ishqabad. It possesses superla-
 many had never viewed this scene before,
 tive importance. . . ."

while some were still left who could remem-
 Outside the tent, in the woods and fields
 ber His face, His walk, and could hear in

along the Lake Shore, 'Abdu'l-Bah prepared
 memory His ringing voice.
 for the breaking of the Temple ground; us-
 "It is My purpose," 'Abdu'l-Bah* had said

ing first a golden trowel presented by
 on the day of His arrival in New York, "to

set forth in America the fundamental principles of the revelation ... of BahaVllah. wish of our heavenly Father that every It will then become the duty of the Baha'is heart should rejoice and be filled with happiin this country to give these principles un- ness; that we should live together with felicfoldment and application in the minds, ity and joy. The obstacle to human haphearts and lives of the people." During the piness is racial or religious prejudice, the long months of travel, of daily association competitive struggle for existence and inwith hundreds of groups and individuals, humanity toward each other. He had spared Himself no hardship in order "Your eyes have been illumined; your ears to give to America this fresh revelation of are attentive, your hearts knowing. You spiritual power, this new Faith, suited to the must be free from prejudice and fanaticism, needs of a new age. Everywhere, at every beholding no differences between the races and hour He had taught the principles brought religions. You must look to God for He is the by BahaVllah: that each must search after real shepherd and all humanity are His truth for himself; that all races are as one; sheep. He loves them, and loves them that all religions are fundamentally one, and equally. As this is true, should the sheep have as their purpose the establishment of quarrel among themselves? They should harmony; that religion, "the sole basis . . . manifest gratitude and thankfulness toward God, and of ... an ordered and progressive society/* the best way to thank God is to love one must go hand-in-hand with science; that another. equal opportunities are to be provided for "Beware lest ye offend any heart, lest ye men and women alike; that extremes of speak against anyone in his absence, lest ye wealth and poverty are to be abolished, that estrange yourselves from the servants of

an auxiliary international language is to be Gpd.
You must consider all His servants as
adopted; and He had shown that the Baha'i your own
family and kindred. Direct your
*

world sy\$tem provides the agencies for the whole
effort toward the happiness of those
establishing of permanent and universal who are
despondent, bestow food upon the
peace. hungry,
clothe the needy and glorify the
was a clear, not a beautiful day when
It humble. Be a
helper to every helpless one,
they gathered on board the steamship Celtic and
manifest kindness to your fellow creato take leave of Him. He
spoke to each one, tures in order that ye may attain the
good
distributed to each the flowers that had been pleasure
of God. This is conducive to the
brought. Then He addressed them for the
illumination of the world of humanity and
lasttime: eternal
felicity for yourselves. I seek from
"This is My last meeting with you, for God
everlasting glory in your behalf; therenow I am on board the steamship ready to
fore this is My prayer and exhortation.
sail away. These are My final words of ex-
"Consider what is happening in the Balhortation. I have repeatedly summoned you
kans. Human blood is being shed, properties
to the cause of the unity of the world of hu- are
destroyed, possessions pillaged, cities and
manity, announcing that all mankind are the villages
devastated. A world-enkindling fire
servants of the same God; that God is the is
astir in the Balkans. God has created men
creator of He is the provider and lifeall;
to love each other, but instead they kill each
giver; all are equally beloved by Him and are other
with cruelty and bloodshed. God has
His servants upon whom His mercy and created
them that they may cooperate and
compassion descend. Therefore you must mingle
in accord, but instead they ravage,
manifest the greatest kindness and love to- plunder

and destroy in the carnage of battle.
ward the nations of the world, setting aside God has
created them to be the cause of
fanaticism, abandoning religious, national, mutual
felicity and peace but instead disand racial prejudice.
cord, lamentation and anguish rise from
the
"The earth is one nativity, one home, and hearts of
the innocent and afflicted.
allmankind are the children of one Father. "As to
you, your efforts must be lofty.
God has created them and they are the re- Exert
yourselves with heart and soul so that
cipients of His compassion. Therefore if
perchance through your efforts the light of
;

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Universal Peace may shine and this darkness the utmost love and
kindness. You have no
of estrangement and enmity may be dispelled excuse to bring before
God if you fail to live
from amongst men; that all men may be- according to His
command, for you are income as one family and consort together in
formed of that which constitutes the good
love and kindness; that the East may assist pleasure of God. You
have heard His comthe West and the West give help to the East,
mandments and precepts. You must therefor all are the inhabitants of one
planet, the fore be kind to all men; you must even treat
people of one original nativity and the flocks your enemies as your
friends. You must
of one shepherd. consider your
evil-wishers as your well-wish-
"Consider how Prophets who have
ihe ers.Those who are not agreeable toward you
been sent, the great souls who have appeared must be regarded as
those who are congenial
and the sages who have arisen in the world, and pleasant, so that
perchance this darkness
have exhorted mankind to unity and love. of disagreement and
conflict may disappear
This has been the essence of their mission and from amongst men and
the light of the diteaching. This has been the goal of their vine
may shine forth; so that the Orient may
guidance and message. The Prophets, saints, be illumined and the

Occident filled with
seers and philosophers have sacrificed their fragrance; nay, so that
East and West may
live in order to establish these principles and embrace each other in
love and deal with one
teachings amongst men. Consider the heed- another in sympathy and
affection. Until
lessness of the world, for notwithstanding man reaches this high
station, the world of
the efforts and sufferings of the Prophets of humanity shall not find
rest and eternal fe-
God, the nations and peoples are still engaged licity shall not be
attained. But if man lives
in hostility and fighting. Notwithstanding up to these divine
commandments, this world
the heavenly commandments to love one an- of earth shall be
transformed into a world of
other, they are still shedding each other's heaven and this
material sphere shall be
blood. How heedless and ignorant are the transformed into a
paradise of glory. It is
people of the world! How gross the dark- My hope that you may
become successful in
ness which envelops them! Although they this high calling, so
that like brilliant lamps
are the children of a compassionate God they you may cast light upon
the world of hucontinue to live and to act in opposition to manity
and quicken and stir the body of ex-
His will and good pleasure. God is loving istence like unto a
spirit of life. This is
and kind to all men, and yet they show the eternal glory. This
is everlasting felicity.
utmost enmity and hatred toward each This is immortal life.
This is heavenly atother. God is the giver of life to them,
tainment. This is being created in the image
and yet they constantly seek to destroy and likeness of God.
And unto this I call
life. God blesses and protects their homes; you, praying to God to
strengthen and bless
they ravage, sack and destroy each other's you."
homes. Consider their ignorance and heed- They left the ship
and looked up to where
lessness! 'Abdu'1-Baha stood on
the deck. He was
"Your duty is of another kind for you are smiling very
faintly, His eyes tender,

informed of the mysteries of God. Your eyes	thoughtful, somehow
full of sorrow. He	
are illumined, your ears are quickened with	waved His hand gently
toward them. And	
hearing. You must therefore look toward	they knew that they
would never fail Him,	
each other and then toward mankind with	and still they wept.

PART TWO

THE WORLD ORDER OF

BAHA'U'LLAH

PRESENT-DAY ADMINISTRATION OF THE

BAHA'I FAITH

INTRODUCTORY STATEMENT

BY HORACE HOLLEY

I T HAS been the general characteristic of	tion can be firmly
based. Amid the complex	
religion that organization marks the inter-	interrelations of
governments, the religion	
ruption of the true spiritual influence and	stands absolutely
neutral as to political purserves to prevent the original impulse from	
poses and entirely obedient to all recognized	
being carried into the world. The organi-	authority. It will not
be overlooked by the	
zation has invariably become a substitute for	student that Baha'u'llah
is the only religious	
religion rather than a method or an instru-	teacher making
obedience to just government used to give the religion effect. The	
ments and rulers a definite spiritual com-	
separation of peoples into different traditions	mand.
unbridged by any peaceful or constructive	In this brief
analysis of the several feaintercourse has made this inevitable. Up to	
tures of the Baha'i system of administration	
the present time, in fact, no Founder of a	the purpose is rather to
place in the hands of	
revealed religion has explicitly laid down the	the believers themselves
a convenient sum-	
principles that should guide the administra-	mary of the available
instructions than to	
tive machinery of the Faith He has estab-	clarify this aspect of
the teachings to the	
lished.	non-Baha'i. Until one
has made contact	
In the Baha'i Cause, the principles of	with the spirit of the
Baha'i teachings and	
world administration were expressed by Ba-	desires to cooperate

wholeheartedly with

haVllah, and these principles were developed
administrative phase of the
in the writings of 'Abdu'l-Baha, more espe-

cially in His Will and Testament.
passing of 'Abdu'l-

The purpose of this organization is to
fully defined but

make possible a true and lasting unity among
among His followers.

peoples of different races, classes, interests,
carrying out the incharacters, and inherited creeds. A close and
structions was placed by 'Abdu'l-Baha upon

sympathetic study of this aspect of the Ba-
Effendi, to whom was

ha'iCause will show that the purpose and
"Guardian of the

method of Baha'i administration is so per-
authority of the

fectly adapted to the fundamental spirit of
enjoined upon all

the Revelation that it bears to it the same
but this authority

relationship as body to soul. In character,
of an arbitrary or

the principles of Baha'i administration rep-
being limited as to purrent the science of cooperation; in applica-

pose and method by the writings of Baha'-
tion, they provide for a new and higher type

'Abdu'l-Baha. The Guardian

of morality worldwide in scope. In the clash
bring into complete apand confusion of sectarian prejudice, the

plication those principles of world adminis-
Bahd'i religion is impartial and sympathetic,

defined.

offering a foundation upon which reconcilia-
in his manifold

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responsibilities and duties and particularly

in can include any sincere soul.

the promotion of the teaching work, 'Abd-
exclusive, in effect if not in

u'l-Baha provided for the appointment of
from method if not from

their purpose, the

Faith can have little

At the time of the

Baha, the organization was

not yet established

The responsibility for

A close and

His grandson, Shoghi

assigned the function of

Cause." Obedience to the

Guardian was definitely

Baha'is by 'Abdu'l-Baha,

carries with it nothing

personal character,

being limited as to purrent the science of cooperation; in applica-

u'llah and

unifies the efforts to

tration already clearly

To assist the Guardian

Whereas other

associations are

intention, and

a group of co-workers to be known as "The association is inclusive, shut-Hands of the Cause of God." The appointment of this body is a function of the gathering there is latent or Guardian, and these from their own number of selection. In religion are to elect nine persons who will be closely limited by the historical ideal, Baha'i ting the gates of soul. In every developed some basis this basis is a creed associated with the Guardian in the discharge nature of its origin; in politics this is party of his duties. It is the function of the or platform; in economics this is a mutual Guardian also to appoint his own successor, misfortune or mutual power; in the arts this appointment to be ratified by the nine and sciences this basis consists of special Hands of the Cause. training or activity or interest. In all these It is the genius of the Baha'i Faith that matters, the more exclusive the basis of select the principle underlying the administration tion, the stronger the movement a condi- of its aims to improve the life and affairs tion diametrically opposed to that existing in upbuild the character of the individual be- the Baha'i Cause. Hence the Cause, for all liever in his own local community, wherever its of growth and progress, develops spirit it may be, and not to enhance the prestige of slowly as regards the numbers of its active adherents. For people those relatively few who, by election or ap- are accustomed to ex- pointment, hold positions of higher author- clusiveness and division in all affairs. The important sanctions ity. Baha'i authority is measured by self- have ever been warrants and not by arbitrary power. This sacrifice and justifications of division. To enter the fundamental aim can be seen clearly on Baha'i religion is to leave these sanctions be-

studying the significant emphasis which hind an experience which at first invariably
 'Abdu'l-Baha placed upon the local Baha'i trials and sufferings, as exposes one to new
 community. The local group, involving as it the human ego revolts
 against the supreme sanction of universal
 does men and women in all the normal ac- love. The scientific
 tivities and relations of life, is the foundation must with
 the simple and unassociate
 upon which rests the entire evolution of the learned, the rich with
 the poor, the white
 Cause. The local Baha'i community is given with the colored, the
 mystic with the literal recognition only after its number of
 official ist, the Christian
 with the Jew, the Muslim
 adult declared believers has become nine or with the Parsee: and
 on terms removing the
 more. Up to this point, the community advantage of long
 established presumptions
 exists as a voluntary group of workers and and privileges.
 students of the Cause. But for this
 difficult experience there are
 In this connection, the word "commu- glorious compensations.
 Let us remember
 nity" is not used in the sense of any locality, that art grows sterile
 as it turns away from
 exclusively Baha'i in membership, nor of any the common humanity,
 that philosophy like manner of living differing outwardly from
 wise loses its vision when developed in solithe general environment, such as
 has been tude, and that politics and religion never
 attempted by religionists and also members succeed apart
 from the general needs of
 of philosophic and economic movements in mankind. Human nature
 is not yet known,
 the past. A Baha'i community is a unity of for we have all lived
 in a state of mental,
 minds and hearts, an association of people moral, emotional or
 social defense, and the
 entirely voluntary in character, established psychology of defense
 is the psychology of
 upon a common experience of devotion to inhibition. But the
 love of God removes
 the universal aims of Bah'u'llah and agree- fear; the removal of

fear establishes the
ment as to the methods by which these aims latent powers, and
association with others in
can be advanced. spiritual love brings

these powers into vital,
A Baha'i community differs from other positive expression.

A Bahd'i community
voluntary gatherings in that its foundation is a gathering
where this process can take
is so
deeply laid and broadly extended that it place in this age, slowly at
first, as the new

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impetus gathers force, more rapidly as the absolute
freedom his own opinion and setteth
members become conscious of the powers forth his
argument. Should anyone oppose, he must on no
unfolding the flower of unity among men.
account feel hurt, for not un-
Where the community is small and insig- til matters
are fully discussed can the right
nificant, incomparison with the population way be
revealed. The shining spark of truth
of the city or town, the first condition of cometh forth
only after the clash of differgrowth is understanding of the Manifesta-
ing opinions. If after discussion a decision
tion of Baha'u'llah, and the next condition is be carried
unanimously, well and good; but
that of true humility. If these two condi- if, the Lord
forbid, differences of opinion
tions exist, the weakest soul becomes en- should arise,
a majority of voices must predowed with effective power in service to the
vail.

Cause. The result of unity, in fact, is to "The
first condition is absolute love and
share the powers and faculties of all with harmony
amongst the members of the Aseach.

sembly. They must be wholly free from
The responsibility for and supervision of estrangement and
must manifest in them local Baha'i affairs is vested in a body known
selves the Unity of God, for they are the
as the Spiritual Assembly. This body (lim- waves of one
sea, the drops of one river,
ited to nine members) is elected annually on the stars of
one heaven, the rays of one sun,

April 1, the first day of Ridvan (the Festival of the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering the community, the voting list being drawn up by the outgoing Spiritual Assembly. brought to naught.

Concerning the character and functions of "The second condition: They must when this body, 'Abdu'l-Baha has written as follows: coming together turn their faces to the Kingdom on high and ask aid from the realm

"It incumbent upon everyone (every is of Glory.

Discussions must all be con-

. . .

believer) not to take any step (of Baha'i spiritual matters that pertain to the fined to activity) without consulting the Spiritual training of souls, the instruction of children, the relief of Assembly, and they must assuredly obey the poor, the help of the feeble throughout all with heart and soul its bidding and be submissive unto it, that things may be properly to all peoples, the diffusion of the fragrances of God and ordered and well arranged. Otherwise every the exaltation of His Holy Word. person will act independently and, after his Should they endeavor to fulfill these conditions the own judgment, will follow his own desire, grace of the Holy Spirit shall be vouchsafed and do harm to the Cause. unto them and that Assembly

"The prime requisites for them that take become the center of the divine blessing shall ings, and hosts counsel together are purity of motive, radiance of spirit, detachment from all else save come to their aid, and they shall day by day receive a new God, attraction to His divine fragrance, effusion of spirit."

mility and lowliness amongst His loved ones, The
 letters of Shoghi Effendi quote the fundamental
 patience and long-suffering in difficulties and
 instructions contained in the writings of
 servitude to His exalted Threshold. Should the character
 BahaVllah and 'Abdu'l-Bah on
 they be graciously aided to acquire these at-
 of Baha'i administration, and give them
 tributes, victory from the unseen Kingdom
 definite application: "A careful
 of Baha'i shall be vouchsafed to them. In study of
 Bahd'u'llah's and 'Abdu'l-Baha's
 this day, Assemblies of consultation are of Tablets will
 reveal that other duties (besides
 the greatest importance and a vital necessity. teaching the
 Cause), no less vital to the in-
 Obedience unto them is essential and obliga- terests of the
 Cause, devolve upon the elected
 tory. The members thereof must take coun-
 representatives of the friends in every losel together in such wise that no
 occasion for cality.

ill-feeling or discord may arise. This can be "They must
 endeavor to promote amity
 attained when every member expresses with and concord
 amongst the friends and secure

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 an active and wholehearted cooperation for that immediately
 after the establishment of
 the service of the Cause. local as well as
 national Spiritual Assemblies,

"They must do their utmost to extend at a Baha'i Fund be
 established, to be placed
 all times the helping hand to the poor, the under the exclusive
 control of the Spiritual
 sick, the disabled, the orphan, the widow, Assembly. All
 donations and contributions
 irrespective of color, caste and creed. should be offered
 to the Treasurer of the As-
 "They must promote by every means in sembly, for the express
 purpose of promoting
 their power the material as well as spiritual the interests of
 the Cause throughout that

enlightenment of youth, the means for the locality or
 country. It is the sacred obligaeducation of children; institute,
 whenever tion of every conscientious and faithful serv-

possible, Baha'i educational institutions; or- ant of Baha'u'llah,
 who desires to see His
 ganize and supervise their work, and provide Cause advance, to
 contribute freely and genthe best means for their progress and devel-
 erously for the increase of that Fund. The
 opment. . . . members of the
 Spiritual Assembly will at
 "They must bend every effort to promote their own
 discretion expand it to promote
 the interests of the Mashriqu'l-Adhkar (that the teaching
 campaign, to help the needy, to
 is, House of Worship) and hasten the day establish
 educational Baha'i institutions, to
 when the work of this glorious Edifice 2 will extend in every way
 their sphere of service.
 have been consummated. "Nothing
 whatever should be given to the
 "They must encourage and stimulate by public by any
 individual among the friends,
 every means at their command, through sub- unless fully
 considered and approved by the
 scriptions, reports and articles, the develop- Spiritual Assembly
 in his locality; and, if this
 ment of the various Baha'i magazines. (as is undoubtedly
 the case) is a matter that
 "They must undertake the arrangement of pertains to the
 general interests of the Cause
 the regular meetings of the friends, the feasts in that land, then
 it is incumbent upon the
 and anniversaries, as well as the special gath- Spiritual Assembly
 to submit it to the conerings designed to serve and promote the
 sideration and approval of the National Body
 social, intellectual and spiritual interests of representing all
 the various local Assemblies.
 their fellowmen. Not only with
 regard to publication, but all
 "They must supervise in these days when matters without any
 exception whatsoever,
 the cause is in its infancy all Baha'i
 still regarding the interests of the Cause in
 that
 publications and translations, and provide in locality,
 individually or collectively, should
 general for a dignified and accurate presen- be referred
 exclusively to the Spiritual Astation of all Baha'i literature and its distri-

sembly in that locality, which shall decide
 bution to the general public. upon it, unless it
 be a matter of national in-
 "These rank among the most outstanding terest, in which case
 it shall be referred to the
 obligations of the members of every Spiritual National (Baha'i)
 Body. With this National
 Assembly. In whatever locality the Cause Body also will rest
 the decision whether a
 has sufficiently expanded, and in order to given question is
 of local or national interest.
 insure efficiency and avoid confusion, each of (By national
 affairs is not meant matters
 these manifold functions will have to be re- that are political
 in their character, for the
 ferred to a special Committee, responsible to friends of God the
 world over are strictly
 that Assembly, elected by it from among the forbidden to meddle
 with political affairs in
 friends in that and upon whose
 locality, any way whatever, but rather things that
 work the Assembly will have to exercise affect the
 spiritual activities of the body of
 constant and general supervision. the friends in that
 land.)
 "In every locality, be it city or hamlet, "Full harmony,
 however, as well as cowhere the number of adult declared believers
 operation among the various local Assemblies
 exceed nine, a local Spiritual Assembly must and the members
 themselves, and particube forthwith established.
 larly between each Assembly and the Na-
 "As the progress and extension of spiritual
 activities is dependent and conditioned upon Referring
 particularly to Spiritual Assemblies in
 America.

material means, it is of absolute necessity 2 On the shore
 of Lake Michigan.

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tional Body is of the utmost importance, for The local Spiritual
 Assembly after elecupon depends the unity of the Cause of
 it tionorganizes by electing from
 its own
 God, the solidarity of the friends, the full, number a chairman,
 corresponding secrespeedy and efficient working of the spiritual
 tary, recording secretary and treasurer. It

activities of His loved ones. should appoint from
its own members or
"The various Assemblies, local and na- from the local Baha'i
community working
tional, constitute today the bedrock upon committees
responsible for the various perthe strength of which the Universal House
manent activities of the Cause.
(of Justice) is in future to be firmly estab- Since a Spiritual
Assembly is established
lishedand raised. Not until these function upon a new and higher
ideal, the character,
vigorously and harmoniously can the hope knowledge and purity
of its members is esfor the termination of this period of tran-
sential to success. Wherever personal ambition be realized.. Bear in mind
that the
. . tion, narrowness or impurity enters a
Spirkeynote of the Cause of God is not dicta- itualAssembly,
the results are invariably to
torial authority, but humble fellowship; not check the growth of
the Cause and, if these
arbitrary power, but the spirit of frank and conditions are
prolonged, to destroy the
loving consultation. Nothing short of the foundation already
laid. The careful student
spirit of a true Baha'i can hope to reconcile of the teachings will
accept this result as one
the principles of mercy and justice, of free- more
vindication of the all-surrounding
dom and submission, of the sanctity of the spirit
The elimination
protecting this Faith.
right of the individual and of self -surrender, of an unworthy group
from the Baha'i
of vigilance, discretion and prudence on the Cause would be a
bitter disappointment but
one hand, and fellowship, candor, and cour- not an evidence that
the Cause had failed.
age on the other." On the contrary, the
Cause could only be
Experience in the life of a Baha'i com- declared a failure if
personal ambition, pride,
munity and participation in the details of its narrowness and
impurity should so prevail as
several activities impresses one with the fact to build a world-wide
organization able to
that Baha'i unity has in it new elements pervert the original

purpose.

which work powerfully to expand one's area The local Spiritual
Assemblies of a counof sympathy, deepen one's insight, develop
try are linked together and coordinated
one's character and bring order and stability through another
elected body of nine meminto all of one's affairs. There can be no
bers, the National Spiritual Assembly. This
higher privilege than the experience of at- body comes into being
by means of an annual
tempting to serve faithfully upon a Spiritual election held by
elected delegates represent-
Assembly, conscious as its members are of ing the local Baha'i
communities. The delethe unique standard upheld by 'Abdu'1-Baha
 gates are elected by all the adult declared beand bringing as it
does the opportunity of lievers of a community in which a
Spiritual

dealing with a large range and diversity of Assembly exists. The
National Convention
human problems from an impersonal point in which the
delegates are gathered together
of view. It is inevitable that the nine elected is
composed of an elective body based upon
members shall exemplify diverse interests and the principle of
proportional representation.
types of character, with the result that unity The total number of
delegates is fixed by
of heart and conscience with the other eight Shoghi Effendi for
each country, and this
members is a direct training to enter into number is fulfilled
by assigning to each local
spiritual unity with the larger body of man- community the number
of delegates called
kind. No such schools of discipline and in- for by its relative
numerical strength. These
spiration exist on earth today, for one must National Conventions
are preferably held
bear in mind that a Baha'i community can during the period of
Ri^van, the twelve days
never be an exclusive group nor a closed cir- beginning April 21,
which commemorate the
cle of interests, but, on the contrary, its Declaration made by
Baha'u'llah in the Garfundamental purpose is to unify and co-
den of Ri\$vn near Baghdad. The recognioperate with every possible
element in the tion of delegates is vested in the
outgoing
surrounding population. National Spiritual

Assembly.

Mural paintings on the walls of the Mansion at Bahji where Baha'ullah spent the last years of His life.

Mural paintings on the walls of the Mansion at Bahji where Baha'u'llah spent the last years of His life.

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A National Convention is an occasion for pending the establishment of the Universal

deepening one's understanding of Baha'i ac- House of Justice, will have to be re-elected

tivities and of sharing reports of national and once a year, obviously assumes grave relocal activities for the period of the elapsed

sponsibilities for it has to exercise full a year. It has been the custom to hold a pub- thority over all the local Assemblies in its

lic Baha'i Congress in connection with the province, and will have to direct the activi-

Convention. The function of a Baha'i dele- ties of the friends, guard

vigilantly the Cause

gate is limited to the duration of the Na- of God, and control and supervise the affairs

tional Convention and participation in the of the Movement in general.

election of the new National Spiritual As- "Vital issues, affecting the interests of the

sembly. While gathered together, the dele- Cause in that country, such as the matter of

gates are a consultative and advisory body translation and publication, the Mashriqu'lwhose recommendations are to be carefully

Adhkar, the teaching work, and other similar considered by the members of the elected matters that stand distinct from strictly

National Spiritual Assembly. local affairs, must be under the full juris-

Delegates unable to attend the Conven- diction of the National Assembly.

tion in person are permitted to vote for the "It will have to refer each of these quesnew National Spiritual Assembly by mail.

tions, even as the local Assemblies, to a

The relation of the National Spiritual As- committee, to be elected by the

special

sembly to the local Spiritual Assemblies and members of the National

Spiritual Assembly

to the body of the believers in the country from among all the friends in that country,

is thus defined in the letters of the Guardian which will bear to it the same relations as

of the Cause: the local committees

bear to their respective

"Regarding the establishment of National local Assemblies.

Assemblies, it is of vital importance that in "With it, too, rests the decision whether

every country, where the conditions are favorable a certain point at issue is strictly local in its

favorable and the number of the friends has nature, and should be reserved for the congregation and reached a considerable size that consideration and decision of the local Assembly,

a National Spiritual Assembly be immediately or whether it should fall under its own

ately established, representative of the friends province and be

a matter which ought to

throughout that country. receive its

special attention.

"Its immediate purpose is to stimulate, "It is the bounden duty, in the interest of

unify and coordinate, by frequent personal the Cause we all love and serve, of the consultations, the manifold activities of the

members of the incoming National Assembly, friends as well as the local Assemblies; and once elected by the delegates at Convention

by keeping in close and constant touch with time, to seek and have the utmost regard,

the Holy Land, initiate measures, and direct individually as well as collectively, for the

in general the affairs of the Cause in that advice, the considered opinion and the true

country. sentiments of the

assembled delegates. Ban-

"It serves also another

purpose, no less wishing every vestige of secrecy, of undue essential than the first, as in the course of

reticence, of dictatorial aloofness from their time it shall evolve into the National House midst, they should radiantly and abundantly

of Justice (referred to in 'Abdu'l-Baha's unfold to the eyes of the delegates by whom

Will as the 'Secondary House of

Justice') they were elected, their plans, their hopes

which according to the explicit text of the and their cares. They

should familiarize the
 Testament will have, in conjunction with
 delegates with the various matters that will
 the other National Assemblies have to be considered
 in the current year,
 throughout
 the Baha'i World, to elect
 directly the mem- and calmly and conscientiously study and
 bers of the International or Universal House
 weigh the opinions and judgments of the
 of Justice, that Supreme Council that will The
 newly elected National Assemblies.
 guide, organize and unify the affairs of the sembly, during the few
 days when the Con-
 Movement throughout the world. vention is in session,
 and after the dispersion
 "This National Spiritual of the delegates, should
 seek ways and means
 Assembly which,
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to cultivate understanding, facilitate and before deciding whether a
 person may be remain the exchange of views, deepen con- garded a
 true believer or not: Full recognition, and vindicate by every tangible evi-
 tion of the station of the Forerunner, the
 dence their one desire to serve and advance Author and the True
 Exemplar of the Baha'i
 the common weal. Cause, as set forth in
 'Abdu'l-Baha's Will
 "The National .Spiritual Assembly, how- and Testament; unreserved
 acceptance of
 ever, in view of the unavoidable limitations and submission to
 whatsoever has been reimposed upon the convening of frequent and
 vealed by their Pen; loyal and steadfast adlong-standing sessions of the
 Convention, herence to every clause of our Beloved's
 will have to retain in its hands the final deci- sacred W/7/; and close
 association with the
 sion on all matters that affect the interests spirit as well as
 the form of the present-day
 of the Cause such as the right to decide Baha'i administration
 -these I conceive to
 whether any local Assembly is functioning be the fundamental and
 primary consider in accordance with the principles laid down tions
 that must be fairly, discreetly and
 for the conduct and the advancement of the thoughtfully ascertained
 before reaching

Cause. such a vital decision."

"The seating of delegates to the Conven- 'Abdu'l-Baha's instructions provide for the

tion (that is, the right to decide upon the further development of Baha'i organization

validity of the credentials of the delegates at through an International Spiritual Assembly

a given Convention) , is vested in the outgo- to be elected by the members of the National

ing National Assembly, and the right to de- Spiritual Assemblies. This international

cide who has the voting privilege is also ul- body has not yet come into ti- existence, but its

mately placed in the hands of the National special character has been clearly defined:

Spiritual Assembly, either when a local Spir- "And now, itual Assembly is for the first time being (Baytu'l-'Ad'l: that is, House of Justice)

formed in a given locality, or when differ- which God hath ordained as the source of all

ences arise between a new applicant and an good and freed from all error, it must be

already established local Assembly. elected by universal suffrage, that is, by the

"Were the National Spiritual Assembly to believers. Its members must be manifestadecide, after mature deliberation, to omit the tions of the fear of God, and day-springs of

holding of the Baha'i Convention and Con- knowledge and understanding, must be

gress in a given year, then they could, only steadfast in God's Faith, and the well-wishin such a case, devise ways and means to

ers of all mankind. By this Assembly is insure that the annual election of the Na- meant the Universal Assembly: that is, in

tional Spiritual Assembly should be held by each country a secondary Assembly must be

mail, provided it can be conducted with suf- instituted, and these secondary Assemblies

ficient thoroughness, efficiency and dispatch. must elect the members of the Universal one.

It would also appear to me unobjectionable "Unto this body all things must be reto enable and even to require in the last re- ferred. It enacteth all ordinances and regusort such delegates as cannot possibly under- lations that are not to be found in the extake the journey to the seat of the Baha'i plicit Holy Text. By this body all the

diffi-

Convention to send their votes, for the elec- cult problems are to be resolved, and the tion of the National Spiritual Assembly only, Guardian of the Cause is its sacred head and by mail to the National Secretary." the distinguished member, for life, of that Concerning the matter of drawing up the body. Should he not attend in person its devoting list to be used at the annual local liberations, he must appoint one to represent Baha'i elections, the responsibility for this is him. . . . This assembly enacteth the laws placed upon each local Spiritual Assembly, and the executive enforceth them. The legand as a guidance in the matter the Guardian islativbody must reinforce the executive, has written the following: the executive must aid and assist the legisla- "To state very briefly and as adequately as tive body, so that, through the close union

present circumstances permit, the principal and harmony of these two forces, the founfactors that must be taken into consideration dation of fairness and justice may become

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firm and strong, that all the regions of the of spiritual disease.The predominant spirit world may become even as Paradise itself. of unity which distinguishes the Baha'i "Unto the Most Holy Book everyone must Cause in its relation to the world, making turn, and all that is not expressly recorded its followers strive for reconciliation rather therein must be referred to the Universal than partisan victory, creates an internal

Assembly. That which this body, either condition, unlike that which exists in moveunanimously or by a majority, doth carry, ments which accept partisan victory, in one that is verily the truth and the purpose of or another form, as their very reason for God Himself. Whoso doth deviate there- being. Such movements can but disintefrom is verily of them that love discord, hath grate from within; the Baha'i Order can shown forth malice and turned away from but grow. the Lord of the Covenant."

Significant also is the fourth characteris- Even at the present time, the Baha'is in all tic, namely, that Baha'i Cause has

the

parts of the world maintain an intimate and within it an
inherent necessity operating
cordial association by means of regular corre- slowly but
surely to bring its administraspondence and individual visits.

This con- tion into the hands of those truly fitted for
tact of members of different races, nation- the nature of
the work. The lesser vision

alities and religious traditions is concrete gives way
invariably for the larger vision,
proof that the burden of prejudice and the itself replaced
by the still larger vision in

historical factors of division can be entirely due time.
The result is an inevitable imovercome through the spirit of oneness estab-
provement in the qualities placed at the

lished by BahaVllah. service of the

Cause, until the highest at-

The general student of religion will not tributes of
humanity will be enrolled. In

fail to note four essential characteristics of the Baha'i Cause
we are actually witnessing

Baha'i administration. The first is its com- the fulfillment
of that strange and cryptic

pletely successful reconciliation of the usu- saying, "The
meek shall inherit the earth."

ally opposed claims of democratic freedom That the
administrative machinery is not

and unanswerable authority. The second is an end in
itself but merely the means to

the entire absence from the Baha'i Cause of spread

everywhere the light of faith and
anything approaching the institution of a brotherhood, is

frequently expressed by the

The Baha'i consalaried professional clergy.

Guardian in his general letters, and this brief
ception of religion is one which combines survey may
well close with one of those

mysticism, which is a sacred personal experi- passages:
ence, with practical morality, which is a use- "Not by the

force of numbers, not by the
ful contact between the individual and his mere exposition

of a set of new and noble
fellow man. In the nature of things, some principles) not

by an organized campaign of

souls are more advanced than others, and the teaching
no matter how worldwide and elaborate in its
function of spiritual teaching is given special character not even by the
importance in the writings of Baha'ullah staunchness of
our faith or the exaltation of our enthusiasm,
and 'Abdu'l-Baha. The Baha'i teacher, how-
can we ultimately hope to ever, has no authority over the individual vindicate in the
eyes of a critical and skeptical conscience. The individual conscience must
resist to acknowledge the supreme claim of the Absolute
be subordinated to the decisions of a duly Revelation.
One thing and only one thing
elected Spiritual Assembly, but this relation- will unfailingly
and alone secure the unship is
entirely different in character and doubted triumph of this
sacred Cause,
results from the relationship of an individual namely, the
extent to which our own inner
with minister or priest. life and
private character mirror forth in
The third characteristic is the absence of their manifold
aspects the splendor of those
internal factionalism, that bane of all organ- eternal
principles proclaimed by Baha'ullah effort, and the sure sign of the
presence

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A PROCEDURE FOR THE CONDUCT OF THE LOCAL SPIRITUAL ASSEMBLY

Adopted by the National Spiritual Assembly of the Baha'is of the United States and Canada

INTRODUCTION them. In this day, Assemblies of
consultation are of the greatest importance and a
"A perusal of some of the words of Baha'-
vital necessity. Obedience unto them is essential and 'Abdu'l-Baha on the
duties and
essential and obligatory. The members thereof
functions of the Spiritual Assemblies in
must take counsel together in such wise that
every land (later to be designated as the local Houses of Justice),
emphatically reveals
no occasion for ill-feeling or discord may
the sacredness of their nature, the wide scope arise. This can be
attained when every member of their activity, and the grave responsibility

ber expresseth with absolute freedom his
 which rests upon them." SHOGHI EFFENDI, own opinion and setteth
 forth his argument.
 March *, 1922. Should any one oppose,
 he must on no account feel hurt for not until matters are
 "The Lord hath ordained that in every city fully discussed can the
 right way be revealed.
 a House of Justice be established wherein The shining spark of
 truth cometh forth
 shall gather counsellors to the number of only after the clash of
 differing opinions.
 Baha. ... It behooveth them to be the If, after discussion, a
 decision be carried
 trusted ones of the Merciful among men and unanimously, well and
 good; but if, the
 to regard themselves as the guardians ap- Lord forbid, differences
 of opinion should
 pointed of God for all that dwell on earth. arise a majority of
 voices must prevail. . . .
 It incumbent upon them to take counsel
 is "The first condition is
 absolute love and
 together and to have regard for the in- harmony amongst the
 members of the Asterests of the servants of God, for His sake, ssembly.
 They must be wholly free from
 even as they regard their own interests, and estrangement and must
 manifest in them to choose that which is meet and seemly. selves
 the Unity of God, for they are the
 Thus hath the Lord your God commanded waves of one sea, the
 drops of one river, the
 you. Beware lest ye put away that which is stars of one heaven, the
 rays of one sun,
 clearly revealed in His Tablet. Fear God, the trees of one
 orchard, the flowers of one
 O ye that perceive." BAHÁ'U'LLAH. garden. Should harmony
 of thought and
 "It is incumbent upon every one not to absolute unity be
 non-existent, that gathertake any step without consulting the Spir-
 ing shall be dispersed and that Assembly be
 itual Assembly, and they must assuredly brought to naught. The
 second condition:
 obey with heart and soul its bidding and be They must when coming
 together turn their
 submissive unto it, that things may be prop- faces to the Kingdom on
 High and ask aid

erly ordered and well arranged. Otherwise from the Realm of Glory.
 They must then
 every person will act independently and proceed with the utmost
 devotion, courtesy,
 after his own judgment, will follow his own dignity, care and
 moderation to express their
 desire, and do harm to the Cause. views. They must in
 every matter search
 "The prime requisites for them that take out the truth and not insist
 upon their own
 counsel together are purity of motive, radi- opinion, for
 stubbornness and persistence in
 ance of spirit, detachment from all else save one's views will lead
 ultimately to discord
 God, attraction to His Divine Fragrance, and wrangling and the
 truth will remain
 humility and lowliness amongst His loved hidden. The honored
 members must with
 ones, patience and long-suffering in difficul- all freedom express
 their own
 thoughts, and
 ties and servitude to His exalted Threshold. it is in no wise
 permissible for one to belittle
 Should they be graciously aided to acquire the thought of another,
 nay, he must with
 these victory from the unseen
 attributes, moderation set forth the truth,
 and should
 Kingdom of Baha shall be vouchsafed to differences of
 opinion arise a majority of
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 voices must prevail, and all must obey and their personal
 interests and inclinations, and
 submit to the majority. It is again not per- concentrate their
 minds upon those measmitted that any one of the honored mem-
 ures that will conduce to the welfare and
 bers object to or censure, whether in or out happiness of the
 Baha'i community and proof the meeting, any decision arrived at pre-
 mote the common weal." SHOGHI EF-
 viously, though that decision be not right, FENDI, March 12,
 1923.
 for such criticism would prevent any de- "Let us recall His
 explicit and oftencision from being enforced. In short, what-
 repeated assurance that Assembly
 every
 soever thing is arranged in harmony and elected in that

rarefied atmosphere of self with love and purity of motive, its result is
lessness and detachment is, in truth, ap-

light, and should the least trace of estrangement be pointed out by God, that
its verdict is truly inminent prevail the result shall be darkness

spired, that one and all should submit to its
upon darkness. ... If this be so regarded, decision
unreservedly and with cheerfulness."

that Assembly shall be of God, but otherwise SHOGHI
EFFENDI, February 23, 1924.

wise it shall lead to coolness and alienation
that proceed from the Evil One. Discussions must all be confined to
spiritual mat-

I. FUNCTIONS OF THE LOCAL SPIRITUAL
ters that pertain to the training of souls, the
the
ASSEMBLY

instruction of children, the relief of
poor, the help of the feeble throughout all The various
functions of the local Spirirclasses in the world, kindness to all peoples,
itual Assembly, and its nature as a consti-

the diffusion of the fragrances of God and tutional body, are
duly set forth in Article

the exaltation of His Holy Word. Should VII of the By-Laws
of the National Spirthey endeavor to fulfill these conditions the
itual Assembly, and are more definitely de-

Grace of the Holy Spirit shall be vouch- fined in the
By-Laws of a local Spiritual
safed unto them, and that Assembly shall Assembly approved by
the National Spiritual

become the center of the Divine blessings, Assembly and
recommended by the Guardthe hosts of Divine confirmation shall come
ian. Each local Spiritual Assembly, and all

to their aid and they shall day by day re- members of the
local Baha'i community,

ceive a new effusion of Spirit." 'ABDU'L- shall be
guided and controlled by the pro-
BAHA. visions of those

By-Laws.

"The importance, nay the absolute necessity, of these local Assemblies
is manifest

when we realize that in the days to come

II. MEETINGS OF THE LOCAL SPIRITUAL
they will evolve into the local House of
ASSEMBLY

Justice, and at present provide the firm
foundation on which the structure of the In addition to

its observance of the gen-
 Master's Will is to be reared in future. eral functions
 vested in the institution of a
 "In order to avoid division and disruption, Spiritual Assembly,
 each Spiritual Assembly
 that the Cause may not fall a prey to con- has need of a
 procedure for the conduct of
 flicting interpretations, and lose thereby its its meetings. The
 following items represent
 the outline of the parliamentary rules of
 purity and pristine vigor, that its affairs may
 be conducted with efficiency and prompt- procedure which the
 National Spiritual Asness, it is necessary that every one (that is,
 ssembly has adopted and recommends to each
 every member of the Baha'i community) and every local
 Spiritual Assembly throughshould conscientiously take an active part
 out the United States and Canada.
 in the election of these Assemblies, abide by
 their decision, enforce their decree, and co-
 Calling of Meetings

operate with them wholeheartedly in their A meeting of
 the Spiritual Assembly is
 task of stimulating the growth of the Move- valid only when it
 has been duly called, that
 ment throughout all regions. The members is, when each and
 every member has been
 of these Assemblies, on their part, must dis- informed of the time
 and place. The genregard utterly their own likes and dislikes,
 eral practice is for the Assembly to decide
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the matter, leading up to the offering of a
 upon some regular time and place
 for its
 meetings throughout the Baha'i year,
 and resolution; and fourth, voting upon the resothis decision when recorded
 in the Minutes lution.
 is sufficient notice to the members.
 When A resolution, or motion, is not subject to
 the regular schedule cannot be followed, or discussion or
 vote until duly made and sec-
 the need arises for a special meeting, the onded. It is
 preferable to have each resoluthe chairman or and complete

in itself, but when
tion clear
secretary, on request by
an amendment is duly made and seconded,
any three members of the Spiritual Assembly,
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
of the motion.
Secretary) .

Prayer.

The chairman, or other presiding officer,
Reading and approval of Minutes of pre- has the same
power and responsibility for
vious meetings. discussion and voting
upon motions as other
members of the Assembly.

Report of Secretary (or Corresponding
including presentation of Discussion of any matter before
the As-
Secretary) ,

letters received by the Assembly since ssembly 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
the discussion beyond the point at which
Report of Committees.

Unfinished business. full opportunity
has been given all members

New business, including conferences with to express their
views.

members of the community and with When the
Assembly has taken action upon

applicants for enrollment as members
 is binding upon all
 of the community.
 present or absent from
 the meeting at which the action was taken.
 Closing Prayer.
 Individual views and opinions must be sub-
 Conduct of Business
 Assembly when
 A Spiritual Assembly, in maintaining its a decision has
 been made. A Spiritual Assembly is an administrative unit, as it is a
 the limits of its jurisdiction) an executive, spiritual unit,
 and therefore no distinction
 a and a judicial capacity, is between
 "majority" and "minority" groups
 legislative
 charged with responsibility for initiating ac-
 Each memor factions can be recognized.
 tion and making decisions. Its meetings, ber must give
 undivided loyalty to the
 therefore, revolve around various definite institution to
 which he or she has been
 matters which require deliberation and col- elected.
 lective decision, and it is incumbent upon Any action
 taken by the Assembly can
 the members, one and all, to address them- be
 reconsidered at a later meeting, on moselves to the subject under discussion
 and tion duly made, seconded and carried. This
 not engage in general speeches of an irrele-
 reconsideration, according to the result of
 vant character. the
 consultation, may lead to a revision or
 the annulment of the prior action. If a ma-
 Every subject or problem before an Assembly is most efficiently handled
 when the jority unwilling to reconsider the prior
 is
 following process is observed: first, ascer- action,
 further discussion of the matter by
 tainment and agreement upon the facts; any member is
 improper.
 second, agreement upon the spiritual or ad- The
 Assembly has a responsibility in fillministrative Teachings which the question
 ing a vacancy caused by the inability of any
 involves; third, full and frank discussion of member to

attend the meetings. "It is only

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too obvious that unless a member can attend The
Nineteen Day Feast has been derelictly the meetings of his local
Assembly, scribed by the Guardian as the foundation
it would be impossible for him to discharge of the
World Order of Bahá'í. It is to
the duties incumbent upon him, and to ful- be
conducted according to the following
fill his responsibilities as a representative of program:
the first part, entirely spiritual in
the community. Membership in a local Spir- character,
is devoted to readings from Bahá'í
itual Assembly with it, indeed, the
carries Sacred Writings; the second "part
consists of
obligation and capacity* to remain in close general
consultation on the affairs of the
touch with local Bahá'í activities, and ability Cause. The
third part is the material feast
to attend regularly the sessions of the As- and social
meeting of all the believers, and
sembly." SHOGHI EFFENDI, January 27, should
maintain the spiritual nature of the
1935. Feast.

The Spiritual Assembly, as a permanent Bahá'ís
should regard this Feast as the
body, responsible for maintaining all its
is very heart of their
spiritual activity, their
records, including Minutes of meetings, cor-
participation in the mystery of the Holy Utterance and financial records,
through- terance, their steadfast unity one with another
its existence as a Bahá'í institution. other in a
universality raised high above the
Each officer, therefore, on completing his or
limitations of race, class, nationality, sect,
her term of office, shall turn over to the and
personality, and their privilege of con-
Assembly all records pertaining to the busi- tributing
to the power of the Cause in the
ness of the Assembly. realm of
collective action.

Calendar of the Nineteen Day Feast

III. CONSULTATION WITH THE March 21
July 13 November 23

COMMUNITY April 9 August 1
 December 12
 The April 28
 August 20 December 3 1
 A. institution of the Nineteen Day
 Feast provides the recognized and regular May 17
 September 8 January 19
 occasion for general consultation on the part June 5
 September 27 February 7
 June 24 October 16 March 2
 of the community, and for consultation between the Spiritual Assembly and the
 mem-
 November 4
 bers of the community. The conduct of the
 period of consultation at Nineteen Day The
 Spiritual Assembly is responsible for
 Feasts is a vital function of each Spiritual the
 holding of the Nineteen Day Feast. If
 Assembly. the Baha'i
 calendar for some adequate rea-
 From Words of 'Abdu'l-Baha, "The Nine- son cannot
 be observed, the Assembly may
 teen Day Feast was inaugurated by the Bab arrange to
 hold a Feast at the nearest possiand ratified by Baha'u'llah,
 in His Holy ble date.
 Book, the 'Aqdas,' so that people may Only
 members of the Baha'i community,
 gather together and outwardly show fellow- and
 visiting Baha'is from other communiship and love, that the Divine mysteries may
 ties, may attend these meetings, but young
 be disclosed. The object is concord, that people of
 less than twenty-one years of age,
 through this fellowship hearts may become who have
 studied the Teachings and deperfectly united, and reciprocity and mutual
 clared their intention of joining the
 comhelpfulness be established. Because the mem- munity
 on reaching the age of twenty-one,
 bers of the world of humanity are unable to may also
 attend.
 exist without being banded together, co-
 Regular attendance at the Nineteen Day
 operation and helpfulness is the basis of hu- Feast
 is incumbent upon every Baha'i, ill-
 man society. Without the realization of ness or
 absence from the city being the only

these two great principles no great move-
justification for absence. Believers are exment is pressed forward."

London, Eng- pected to arrange their personal affairs so as
land, December 29, 1912. (Quoted in to enable
them to observe the Baha'i cal-
BAHA'f NEWS No. 33.) endar.

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Order of Business for the one spirit and concentrating upon
the one

Consultation Period aim to further the interests of the Faith.

The Secretary of the Assembly records

The chairman or other appointed repre- each resolution adopted by the
community,

sentative of the Spiritual Assembly presides as well as the various
suggestions advanced

during the period of consultation. during the meeting, in order
to report these

The Assembly reports to the

Spiritual to the Spiritual Assembly for its
considera-

community whatever communications have tion. Whatever action the
Assembly takes

been received from the Guardian and the is to be reported at a
later Nineteen Day

National Spiritual Assembly, and provides Feast.

opportunity for general discussion. Matters of a personal
nature should be

The Assembly likewise reports its own ac- brought before the Spiritual
Assembly and

tivities and plans, including committee ap- not to the community at the
Nineteen Day

pointments that may have been made since Feast. Concerning the
attitude with which

the last Feast, the financial report, arrange- believers should come
to these Feasts, the

ments made for public meetings, and in gen- Master has said, "You must
free yourselves

eral share with the community all matters from everything that is in
your hearts, bethat concern the Faith. These reports are to fore you

enter." (Baha'i News Letter of the

be followed by general consultation. N. S. A. of Germany and
Austria, Decem-

A matter of vital importance at this meet- ber, 1934.)

ing is consideration of national and interna- B. The Annual Meeting on

April 21, called
tional Baha'i affairs, to strengthen the ca- for the election of the
Spiritual Assembly,

capacity of the community to cooperate in provides the occasion for
the presentation of
promotion of the larger Baha'i interests and annual reports by the
Assembly and by all

to deepen the understanding of all believers its Committees.
concerning the relation of the local com- The chairman of the
outgoing Assembly
munity to the Baha'i World Community. presides at this meeting.
Individual Baha'is are to find in the Nine- The order of Business
includes: Reading
teen Day Feast the channel through which of the call of the meeting,
reading of apto make suggestions and recommendations appropriate
Baha'i passages bearing upon the
to the National Spiritual Assembly. These subject of the election,
appointment of tellrecommendations are offered first to the local ers,
distribution of ballots, prayers for the

community, and when adopted by the com- spiritual guidance of the
voters, the election,
munity come before the local Assembly, presentation of annual
reports, tellers' report
which then may in its discretion forward of the election, approval of
the tellers' rethe recommendation to the National Spir- port.
itual Assembly accompanied by its own con- C. The Annual Meeting for
the election of
sidered view. Convention delegate (or
delegates) is like-

Provision is to be made for reports from wise presided over by the
Assembly chaircommittees, with discussion of each report. man, and
except for the annual reports the
Finally, the meeting is to be open for sug- Order of Business is similar
to that observed
gestions and recommendations from individ- at the meeting held each
April 21. It is

ual believers on any matter affecting the preferable for the Spiritual
Assembly to ar-
Cause. range a special meeting for
the election of

The local Baha'i community may adopt delegates, and not to hold
this election during
by majority vote any resolution which it the consultation period of a
Nineteen Day
wishes collectively to record as its advice Feast.

and recommendation to the Spiritual Assembly. In addition to these occasions for general consultation, the Spiritual Assembly is to give consultation to Upon each member of the community to give consultation to individual believers lies the obligation to make his or her utmost whenever requested. contribution to the consultation, the ideal During such consultation with individual believers, the Assembly being a gathering of Baha'is inspired with should observe the

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following principles: the impartiality of each alty to the Cause itself, in that case the Assembly of its members with respect to all matters ssembly should consult with the National Spiritual Assembly under discussion; the freedom of the indi- Spiritual Assembly concerning the necessity for disciplinary action. vidual Baha'i to express his views, feelings Members of the and recommendations on any matter affect- Baha'i community, for ing the interests of the Cause, the confiden- their part, should do their utmost by prayer tial character of this consultation, and the and meditation to remain always in a positive principle that the Spiritual Assembly does tive and joyous spiritual condition, bearing in mind the Tablets which not adopt any resolution or make any final call upon Baha'is decision, until the party or parties have to serve the world of humanity and not waste their withdrawn from the meeting. precious energies in negative Appeals from decisions of a local Spiritual complaints. Assembly are provided for in the By-Laws and the procedure fully described in a statement published in BAHAI NEWS, February, IV. BAHAI ANNIVERSARIES, FESTIVALS AND 1933. DAYS OF FASTING When confronted with evidences of The Spiritual Assembly, among its unhappiness, whether directed against the ous duties and responsibilities, will provide Assembly or against members of the com- for the general observance by the local community, the Spiritual Assembly should real- munity of the following Holy Days: ize that its relationship to the believers is not merely that of a formal constitutional body Feast of Ridvan (Declaration of Baha'-

but also that of a spiritual institution called	u'llah)
April 21-May 2, 1863.	
upon to manifest the attributes of courtesy,	Declaration of the
Bab, May 23, 1844.	
patience and loving insight. Many condi-	Ascension of
BahaVllah, May 29, 1892.	
tions are not to be remedied by the exercise	Martyrdom of the
Bab, July 9, 1850.	
of power and authority but rather by a sym-	Birth of the Bab,
October 20, 1819.	
pathetic understanding of the sources of the	Birth of BahaVllah,
November 12, 1817.	
difficulty in the hearts of the friends. As	Day of the
Covenant, November 26.	
'Abdu'1-Baha has explained, some of the	Ascension of
'Abdu'1-Baha, November	
people are children and must be trained,	28, 1921.
some are ignorant and must be educated,	Period of the Fast,
nineteen days beginsome are sick and must be healed. Where,	
ning March 2.	
however, the problem is not of this order but	Feast of
Naw-Ruz (Baha'i New Year),	
represents flagrant disobedience and disloy-	March 21.

THE ANNUAL BAHAF CONVENTION

A Statement by the National Spiritual Assembly
(Approved by the Guardian)

Despite the repeated explanations given tion procedure, after being
read to the deleby the Guardian on this subject, there seems gates by
the officer of the National Spiritual
to exist each year, prior to and also during Assembly by whom the
Convention is conthe Convention period, some misunderstand- vened. 1
ing as to the nature of the Annual Meeting. "The delegates present
at this Annual
In order to establish a definite standard of Baha'i Convention are called
upon to render
Convention procedure, the following state- a unique, a
vital service to the Faith of
ment has been approved and adopted, and Baha'u'llah.
Their collective functions and
in accordance with the vote taken by the
National Assembly, a copy of the statement This reference to
"being read to the delegates"
was in connection with the 1934 Convention only.
is placed in the hands of the presiding officer The statement is here
published for the general inof the Convention to control the Conven-
formation of the believers.

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responsibilities are not a matter of arbitrary lieversseem to feel,
organically change the
opinion, but have been clearly described by character and function
of the Annual Meetthe Guardian of the Cause. If civil govern- ing,
but reaffirm and strengthen instructions
ments have found it necessary to adopt the and explanations
previously given. In the
doctrine that 'ignorance of the law is no light of all the
Guardian's references to this
excuse,' how much more essential it is for subject, compiled and
published by the Na-
Baha'is, individually and collectively, to base tional Spiritual
Assembly in BAHAI NEWS of
their responsible actions upon thorough com- November, 1933 and
February, 1934, the
prehension of the fundamental principles following brief
summary has been prepared
which underlie that Administrative Order and is now issued with
the sole purpose of
which in its maturity is destined to become contributing to the
spiritual unity of the
the World Order of Bahd'u'llah. chosen delegates here
present:
"Considerable confusion would have been "1. The Annual Baha'i

Convention has avoided at Conventions held during the past two unique functions to fulfill, discussion of current Baha'i three years had the delegates, and all mem- matters and the election of the National bers of the National Spiritual Assembly it- Spiritual Assembly. The of the National self, given sufficient consideration to the discussion should be free and untrammelled, the election fact that BAHAI NEWS of February, 1930, prayer and meditation carried on in that spirit of delegate can render contained an explanation of the Annual ian's expressed wish. in which alone every is convened by the Convention which had been prepared by the Chairman of the Nahim. It is because this statement of four obedience to the Guard- tional Spiritual Assembly, and after the roll call is read by the Secretary of the Assemyears ago has gone unnoticed that successive Conventions, acting upon some matters as bly, the Convention proceeds to the election of its chairman and a law unto themselves, have inadvertently of its chairman and Secretary by secret balcontravened the Guardian's clear instruc- lot and without advance nomination, ac- tions. cording to the standard set for all Baha'i "The National Spiritual Assembly now elections. calls attention to two specific portions of "2. Non-delegates may not participate in Convention the 1930 statement approved by the Guard- discussion.' All members of the National Spiritual ian which have been neglected in subsequent Assembly may participate in the discussion, Conventions: first, the ruling that non-dele- but only those members who have been elected gates do not possess the right to participate delegates may vote on any matter brought in Convention proceedings; and, second, that the time of the election of members of the the proceedings. National Spiritual Assembly shall be fixed "3. The outgoing National Spiritual Asin the Agenda at such a time as to allow the sembly is responsible for rendering reports of

its own activities and of those carried on
outgoing Assembly full time to report to

by

the delegates, and to allow the incoming its committees
during the past year. The

Assembly to have full consultation with the annual election is to
be held at a point midassembled delegates. It is surely evident that
way during the Convention sessions, so that

a procedure or principle of action once au- the incoming Assembly
may consult with

thorized by the Guardian is not subject to the delegates.

alteration by any Baha'i body or individual "4. The Convention

is free to discuss any

believer to whom the procedure directly ap- Baha'i matter, in
addition to those treated

plies.

in the annual reports. The Convention is

"In order to remove other sources of mis- responsible for making
its own rules of proundstanding, the National Spiritual As-
cedure controlling discussion; for example,

sembly now feels it advisable to point out concerning any
limitations the delegates may

that the Guardian's letters on the subject of find it necessary
to impose upon the time

the Convention, received and published in
BAHA'I NEWS this year, 1 do not, as some be-
February, 1934.

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allotted to or claimed by any one delegate. responsible for
upholding the administrative

The National Assembly will maintain the principles applying to
the holding of the Anrights of the delegates to confer freely
and nual Convention as it is for upholding all

free from any restricted pressure, in other administrative
principles. If, therefully,
the exercise of their function. fore, aConvention

departs from the prin-

"5. The Convention as an organic body ciples down for
Conventions by the
laid

is limited to the actual Convention period. Guardian, and exceeds
the limitations of

It has no function to discharge after the function conferred upon
it, in that case, and

close of the sessions except that of electing in that case alone,
the National Spiritual

a member or members to fill any vacancy Assembly can and must
intervene. It is the

that might arise in the membership of the National Spiritual
Assembly, and not the

National Spiritual Assembly during the year. Convention, which is
authorized to decide

"6. The Convention while in session has when and why such
intervention is required.

no independent legislative, executive or ju- "8. The National
Spiritual Assembly feels

dicial function. Aside from its action in that it owes a real duty
to the delegates, and

electing the National Spiritual Assembly, to the entire body of
believers, in presenting

its discussions do not represent actions but any and all
facts that may be required in

recommendations which shall, according to order to
clarify matters discussed at the

the Guardian's instructions, be given con- Convention.
There can be no true Baha'i

scientious consideration by the National As- consultation at this
important meeting if any

sembly. incomplete or erroneous
view should prevail.

"7. The National Spiritual Assembly is the "9. The National Assembly
in adopting

supreme Baha'i administrative body within and issuing this
statement does so in the sinthe American Baha'i community, and its ju-

cere effort to assure the constitutional freerisdiction continues without
interruption dom of the Convention to fulfill its high

during the Convention period as during the mission. The path
of true freedom lies in

remainder of the year, and independently of knowing and obeying the
general principles

the individuals composing its membership. given to all Baha'i s

for the proper conduct
 Any matter requiring action of legislative, of their collective
 affairs. While the entire
 executive or judicial nature, whether arising world plunges forward to
 destruction, it is
 during the Convention period or at any other the responsibility of
 the National Spiritual
 time, is to be referred to the National Spir- Assembly to uphold that
 Order on which
 itual Assembly. The National Assembly is peace and security
 solely depends."

THE NON-POLITICAL CHARACTER OF THE BAHAI FAITH

A Statement Prepared by the National Spiritual Assembly in Response to the Request for Clarification of the Subject Voiced by the 1933 Annual Convention

It is the view of the National Spiritual As- from the letter written by
 Shoghi Effendi
 sembly that the Guardian's references to the on March 21, 1932,
 published under the title
 non-political character of the Baha'i Faith, of "The Golden Age of
 the Cause of Baha'-
 when studied as a whole, are so clear that u'llah."
 they can be fully grasped by all believers "I feel it,
 therefore, incumbent upon me to
 and rightly applied by all Local Spiritual stress, now that the
 time is ripe, the im-
 Assemblies to any problems they may en- portance of an
 instruction which, at the
 counter. Should special circumstances arise, present stage of the
 evolution of our Faith,
 however, the National Assembly will make should be increasingly
 emphasized, irrespecevery effort to assist any Local Assembly to tive
 of its application to the East or to the
 arrive at fuller understanding of this im- West. And this
 principle is no other than
 portant subject. that which involves the
 non-participation by

The first reference to consider is taken the adherents of the Faith of
 Baha'u'llah,

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whether in their individual capacities or col- their Faith, to
 violate, under any circumlectively as local or national Assemblies, in
 stances, the provisions of their country's

any form of activity that might be inter- constitution,
much less to allow the mapreted, either directly or indirectly, as an
chinery of their administration to supersede
interference in the political affairs of any par- the government
of their respective counticular government.
tries."

"Let them refrain from associating them- This
instruction raised the question
selves, whether by word or by deed, with whether
believers should vote in any pubthe political pursuits of their respective na-
lic election. A Tablet revealed by 'Abdu'tions, with the
policies of their governments Baha to Mr. Thornton Chase was
sent to
and the schemes and programs of parties and the Guardian,
and the following reply was
factions. In such controversies they should received, dated
January 26, 1933:
assign no blame, take no side, further no de- "The Guardian
fully recognizes the au-
sign, and identify themselves with no system thenticity and
controlling influence of this
prejudicial to the best interests of that world- instruction from
'Abdu'1-Baha upon the
wide Fellowship which it is their aim to guard question.
He, however, feels under the reand foster. Let them beware lest they allow
sponsibility of stating that the attitude taken
themselves to become the tools of unscrupu- by the Master
(that is, that American citilous politicians, or to be entrapped by the
zens are in duty bound to vote in public
treacherous devices of the plotters and the elections)
implies certain reservations. He,
perfidious among their countrymen. Let therefore, lays
it upon the individual conthem so shape their lives and regulate their
science to see that in following the Master's
conduct that no charge of secrecy, of fraud, instructions no
Baha'i vote for an officer nor
of bribery or of intimidation may, however Baha'i
participation in the affairs of the Reill-founded, be brought against them.

. . .
public shall involve acceptance by that in-
It is their duty to strive to distinguish, as dividual of a
program or policy that con-
clearly as they possibly can, and if needed travenes any
vital principle, spiritual or
with the aid of their elected representatives, social, of the

Faith." The Guardian added such posts and functions as are either diplomatic or political, from those that are purely incumbent upon me to clarify the administrative in character, and which unwritten in my behalf, by order no circumstances are affected by the vote cast, or office underchanges and chances that political activities taken, by a Baha'i should necessarily constand party government, in every land, must tute acceptance, by the voter or office holder,

necessarily involve. Let them affirm their program of any political party. of the entire

unyielding determination to stand, firmly No Baha'i can be regarded as either a Reand unreservedly, for the way of Baha'ublican or Democrat, as such. He is, above 'llah, to avoid the entanglements and bicker-supporter of the principles all else, the ings inseparable from the pursuits of the enunciated by BahaVllah, with which, I am politician, and to become worthy agencies of firmly convinced, the program of no politithat Divine Polity which incarnates God's cal party is completely harmonious." immutable Purpose for all men. . . . In a letter dated March 16, 1933, the "Let them proclaim that whatever in Guardian sent these further details: country they reside, and however advanced "As regards the non-political character of the Baha'i their institutions, orprofound their desire Faith, Shoghi Effendi feels to enforce the laws and apply the principles that there is no contradiction whatsoever between the enunciated by BahaVllah, they will, unhesi- Tablet (to Thornton Chase, referred to tatingly, subordinate the operation of such above) and the reservations to which he has laws and the application of such principles referred. The Master surely never desired to the requirements and legal enactments of Theirs is the friends to use their influtheir respective governments. not ence towards the realization and promotion of policies the purpose, while endeavoring to conduct contrary to any of the principles of the Faith. and perfect the administrative affairs of

The friends may vote, if they

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can do it, without identifying themselves matter must be made
perfectly clear to the
with one party or another. To enter the individuals, who will be
left free to exercise
arena of party politics is surely detrimental their discretion
and judgment. But if a

to the best interests of the Faith and will certain person' does
enter into party politics
harm the Cause. It remains for the indi- and labors for the
ascendancy of one party
viduals to so use their right to vote as to over another, and
continues to do it against
keep aloof from party politics, and always the expressed appeals,
and warnings of the
bear in mind that they are voting on the Assembly, then the
Assembly has the right
merits of the individual, rather than because to refuse him the
right to vote in Baha'i
he belongs to one party or another. The elections."

CONCERNING MEMBERSHIP IN NON-BAHA'f RELIGIOUS ORGANIZATIONS

The instruction written by Shoghi Ef- the Guardian wishes us to
take in regard to
fendi concerning membership in non-Baha'i church membership is a
necessary and inivireligious organizations, published
in the July, table result of the steady development of

1935, number of BAHA'I NEWS, has brought the World Order of
Baha'u'llah.
forth some interesting and important com- This essential
principle is made clear when
munications from local Spiritual Assemblies we turn to Shoghi
Eflfendi's further referand also from individual believers, to all of
ence to the subject as published in BAHA'I
which the National Spiritual Assembly has NEWS for October, 1935
words written by
given careful and sympathetic attention. the Guardian's own hand.
The National Assembly itself, on receiv- In the light of these
words, it seems fully
ing that instruction, made it the subject of evident that the
way to approach this inextensive consultation, feeling exceedingly
struction is in realizing the Faith of Baha'-

responsible for its own understanding of the u'llah as an

ever-growing organism destined to become
 Guardian's words and anxious to contribute
 something new and greater
 to the understanding of the friends. than any of the revealed
 religions of the
 In October, 1935, the Assembly sent in past. Whereas former
 Faiths inspired hearts
 reply to some of these communications a and illumined souls,
 they eventuated in a general letter embodying its thoughts on the
 material religions with an ecclesiastical organization, and a copy of that letter
 was forwarded to Shoghi Effendi for his approval the Faith of
 Baha'u'llah, likewise renewing
 and comment. His references to its contribution, creeds, rituals and churches, while
 will gradually produce man's spiritual life,

 tents, made in letters addressed to the National Spiritual Assembly on November 29
 ordered society, fulfilling not merely the function of the
 and December 11, 1935, are appended to this churches of the past but
 also the function
 statement. of the civil state. By
 this manifestation of
 Now that Shoghi Effendi's approval has the Divine Will in a higher
 degree than in
 been received, the National Assembly feels former ages, humanity
 will emerge from
 it desirable to publish, for the information that immature
 civilization in which church
 of all the American believers, the substance and state are separate
 and competitive in the October letter.
 institutions, and partake of a true civilization
 While so fundamental an instruction is in which spiritual and
 social principles are
 bound to raise different questions corresponding to the different conditions exist-
 two aspects of one and the same Truth.
 ing throughout the Baha'i community, the No Bahá'í can read the
 successive World
 most important consideration is our collective need to grasp the essential principle un-
 Shoghi Effendi with out
 perceiving that the Guardian, for many
 underlying the new instruction, and our capacity years, has been
 preparing us to understand
 capacity to perceive that the position which and appreciate this
 fundamental purpose
 THE WORLD ORDER OF BAHÁ'U'LLAH

and mission of the Revelation of BahaVllah, of Justice attain the plenitude of its power, and exercise, as Even when the Master ascended, we were the supreme organ of the Baha'i for the most part still considering the Commonwealth, all the rights, the duties, and Baha'i Faith as though it were only the responsibilities incumbent upon the world's future "return of Christ" and failing to perceive super-state." This passage stands the entirely new and larger elements latent as the keystone in the noble structure which in the Teachings of BahaVllah. Shoghi Effendi has raised in his function as Thus, in the very first of the World Order interpreter of the Teachings of BahaVllah. der letters, written February 27th, 1929, The Master developed the Cause to de- Shoghi Effendi said: "Who, I may ask, when social Teaching, the point where this viewing the international character of the always existent in the Tab- Cause, far-flung ramifications, the initials of BahaVllah, could be explained to the creasing complexity of its affairs, the believers and given its due significance as the fulfillment of versity of its adherents, and the state of Baha'i evolution. As the Guardian expressed it: confusion that assails on every side the in- "That Divine Civilifant Faith of God, can for a moment ques- zation, the establishment of which is the primary mission tion the necessity of some sort of administrative machinery that will insure, amid ("World Order of BahaVllah," pp. 3-4.) For us these words the storm and stress of a struggling civilization mean that a Baha'i is not merely a member of zation, the unity of the Faith, the preservation of its identity, and the protection of its he is also a citizen in a World Order even though that Order today interests?" is still in its in- Although for five years the Guardian had fancy and still obscured by the shadows

been setting forth the principles of Baha'i institutions, habits and attitudes derived from the Administration in frequent letters, in 1927 past. But since the aim and end has been he apparently felt it necessary to overcome devotion and loyalty made known, our must surely express of the institutions the Master bequeathed to itself, not in clinging to views and thoughts emanating from the the Baha'is in His Will and Testament. The forward in response to series of World Order letters, however, goes creation. the needs of the new That true devotion, far beyond the point of defending and explaining their validity as an essential element which consists in the Faith of BahaVllah the conscious knowledge of the "primary mission," and unified Guardian vastly extended the horizon of our action to assist in bringing understanding by making it clear that the ing about its complete triumph, recognizes Administrative Order, in its full development, that a Baha'i today must have singleness of mind as of aim, without ment, is to be the social structure of the future civilization. when we stand with one foot in the Cause and one foot in the world, Thus, in that same letter quoted above, attempting to he wrote: "Not only will the present-day which the Manifestation reconcile diverse elements Spiritual Assemblies be styled differently in festation of God Himself has declared to be irreconcilable. future, but will be enabled also to add to The principle their present functions those powers, duties, underlying the Guardian's instruction about and prerogatives necessitated by the recognition of membership in non-Baha'i nition of the Faith of BahaVllah, not religious bodies has already been emphasized merely one of the recognized religious as by Shoghi Effendi in another connection systems of the world, but as the State Re- the instruction about

the non-political charligion of an independent and Sovereign
acter of the Faith which he incorporated in
Power. And as the Baha'i Faith permeates his letter entitled
"The Golden Age of the
the masses of the peoples of East and West, Cause of BahdVllah."

For example: "I feel
and its truth is embraced by the majority it, therefore,
incumbent upon me to stress,
of the peoples of a number of the Sovereign now that the time is
ripe, the importance of
States of the world, will the Universal House an instruction which,
at the present stage

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of the evolution of our Faith, should be to the
individual believers that no Baha'i
increasingly emphasized, irrespective of its who wishes to be a
whole-hearted and sinapplication to the East or to the West. And
cere upholder of the distinguishing principles
this principle is no other than that which of the Cause can
accept full membership
involves the non-participation by the ad- in any
non-Baha'i ecclesiastical organiherents of the Faith
of BahaVllah, whether zation. For it is only too obvious
that

. . .

in their individual capacities or collectively in most of its
fundamentals assumptions the
as local or national Assemblies, in any form Cause of BahaVllah
is completely at variof activity that might be interpreted, either
ance with outworn creeds, ceremonies and
directly or indirectly, as an interference in institutions.
During the days of the

. . .

the political affairs of any particular govern- Master the Cause
was still in a stage that
ment." made such an open
and sharp dissociation
Again, when the question was raised as to between it and other
religious organizations,
membership in certain non-Baha'i organiza- and particularly
the Muslim Faith, not only
tions not directly religious or political in inadvisable but
practically impossible to escharacter, the Guardian replied: "Regarding
tablish. But since His passing events
association with the World Fellowship of throughout the
Baha'i world, and particu-

Faiths and kindred Societies, Shoghi Effendi larly in Egypt
 where the Muslim religious
 wishes to reaffirm and elucidate the general courts have
 formally testified to the indeprinciple that Baha'i elected representatives
 pendent character of the Faith, have deas well as individuals should
 refrain from veloped to a point that has made such an
 any act or word that would imply a depar- assertion of the
 independence of the Cause
 ture from the principles, whether spiritual, not only highly
 desirable but absolutely essocial or administrative, established by Ba-
 sential."

haVllah. Formal affiliation with and ac- To turn
 now to the Guardian's words
 ceptance of
 membership in organizations published in October BA&A'I NEWS:
 "The
 whose programs or policies are not wholly separation that has
 set in between the irreconcilable with the Teachings is of course
 stitutions of the Baha'i Faith and the Islamic
 out of the question." (BAHA'I NEWS, ecclesiastical
 organizations that oppose it

August, 1933.) . .
 imposes upon every loyal upholder of
 .

Thus, not once but repeatedly the Guard- the Cause the
 obligation of refraining from
 ian has upheld the vital principle underlying any word or action
 that might prejudice
 every type of relationship between Baha'is the position which
 our enemies have ... of
 and other organizations, namely, that the their own accord
 proclaimed and established.
 Cause of BahaVllah is an ever-growing This historic
 development, the beginnings
 organism, and as we begin to realize its of which could
 neither be recognized
 universality our responsibility is definitely es- nor even
 anticipated in the years imtablshed to cherish
 and defend that univer- mediately preceding 'Abdu'l-Baha's
 passing,
 sality from all compromise, all admixture may be said to have
 signalized the Formative
 with worldly elements, whether emanating Period of our Faith
 and to have paved the
 from our own habits rooted in the past or way for the
 consolidation of its administraf from the deliberate attacks imposed by ene-

tive order. . . .
 Though our Cause unremies from without.
 servedly recognizes the Divine origin of all
 It will be noted that in the instruction the religions that
 preceded it and upholds
 published in July, 1935, BAHA'I NEWS, the the spiritual
 truths which lie at their very
 Guardian made it clear that the principle core and are common
 to them all, its ininvolved is not new and unexpected, but
 stitutions, whether administrative, religious
 rather an application of an established prin- or humanitarian,
 must, if their distinctive
 ciple to a new condition. "Concerning mem- character is to be
 maintained and recogbership in non-Baha'i religious associations,
 nized, be increasingly divorced from the
 the Guardian wishes to re-emphasize the outworn creeds, the
 meaningless ceremonials
 general principle already laid down in his and man-made
 institutions with which these
 communications to your Assembly and also religions are at
 present identified. Our ad-
 THE WORLD ORDER OF BAHA'U'LLAH

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versaries in the East have initiated the strug- ". . . In
 this case, as also in that of sufgle. Our future opponents in the
 West will, fering believers, Assemblies, whether
 the
 in their turn, arise and carry it a stage fur- local or national, should
 act tactfully, pathner. Ours is the duty, in anticipation of tiently
 and in a friendly and kindly spirit.
 this inevitable contest, to
 uphold unequivo- Knowing how painful and dangerous it is
 cally and with undivided loyalty the in- for such believers to
 repudiate their former
 tegrity of our Faith and demonstrate the allegiances and
 friendships, they should try
 distinguishing features of its divinely ap- to gradually persuade
 them of the wisdom
 pointed institutions." and necessity of such an
 action, and instead
 Nothing could be clearer or more em- of thrusting upon them a
 new principle, to
 phatic. These words, asserting again the es- make them accept it
 inwardly, and out of
 sential universality of the Cause, likewise pure conviction and
 desire. Too severe and

repeat and renew the warning that the or- immediate action in such
cases is not only
ganized religions, even in America, will be- but actually
harmful. It alienates
fruitless
come bitterly hostile to the Faith of Baha'- people instead of winning
them to the Cause.
u'llah, denounce and oppose it, and seek its "The other point
concerns the advisabildestruction in vain effort to maintain their ity
of contributing to a church. In this case
own "outworn creeds" and material power. also the friends
must realize that contribu-
Informed of this inevitable development, tions to a church,
especially when not regcan a Baha'i any longer desire to retain a
ular, do not necessarily entail affiliation. The
connection which, however liberal and pleas- believers can
make such offerings, occasioning it now seems, is a connection with a
ally, and provided they are certain that while
potential foe of the Cause of God? The doing so they are not
connected as mem-
Guardian's instruction signifies that the time bers of any church. There
should be no
has come when all American believers must confusion between the
terms affiliation and
become fully conscious of the implications association.
While affiliation with ecclesiof such connections, and carry out
their loy- astical organizations is not permissible,
assoalty to its logical conclusion. ciation with
them should not only be tol-
Shoghi Effendi's latest words are not erated but even encouraged.
There is no
merely an approval of the foregoing state- better way to demonstrate
the universality
ment, but a most helpful elucidation of some of the Cause than this.
Baha'u'llah, indeed,
of the problems which arise when the friends urges His followers to
consort with all return to their local Assemblies for specific
ligions and nations with utmost friendliness
advice under various special circumstances. and love. This
constitutes the very spirit
"The explanatory statement in connec- of His message to mankind."
(December
tion with membership in non-Baha'i re- 11, 1935.)
admirably conceived,
ligious organizations is The National
Spiritual Assembly trusts

convincing and in full conformity with the principles underlying and implied in the un- communities, and that the subject will receive the attention of local Assemblies and

folding world order of Baha'u'llah." (No- foregoig explanavember 29, 1933.) that in the light of the tions

the friends will find unity and agree- "The Guardian has carefully read the ment in applying the instruction to whatcopy of the statement you had recently pre- ever situations may arise. In teaching new pared concerning non -membership in non- believers let us lay a proper foundation so that their obedience will

Baha'i religious organizations, and is pleased to realize that your comments and expla- assured from the beginning of their enrollnations are in full conformity with his views ment as Baha'is. In our attitude toward the on the subject. He hopes that your letter older believers who are affected by the inwill serve to clarify this issue in the minds struction let us act with the patience and of all the believers, and to further convince kindliness the Guardian has urged.

them of its vital character and importance in the present stage of the evolution of the A special case involving an aged believer, afflicted with illness, for whom severance of church relations Cause. might have been too great a shock.

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A Statement by the National Spiritual Assembly 1

One of the chief responsibilities of Baha'is Concerning the duty of Baha'i s to their in this transitional era to grasp the prinis government, we have these words, written ciple upon which rests their loyalty to the by Shoghi Effendi on January 1, 1929 (see "Bah'i Administration," Faith of BahaVllah in relation to their duty page 152): "To all these (that is, toward their civil government. This prob- restrictive measures of the Soviet regime) the lem arises in its most difficult form in con- followers of the Faith of Baha'u'llah have nection with our individual and collective with feelings of burning

attitude toward war. agony and heroic
 fortitude unanimously and
 Nothing could be more powerful than unreservedly submitted,
 ever mindful of the
 the Baha'i teachings on the subject of guiding principle of
 Baha'i conduct that in
 Peace. Not only does BahaVllah confirm connection with their
 administrative activithe teachings of all former Manifestations
 ties, no matter how grievously interference
 which uphold amity and fellowship between with them might affect
 the course of the
 individual human beings, and the supremacy extension of the
 Movement, and the suspenof love as the end and aim of mutual inter-
 sion of which does not constitute in itself
 course and association, but He likewise ex- a departure from the
 principle of loyalty to
 tends the divine law of Peace to govern- their Faith, the
 considered judgment and
 ments and rulers, declaring to them that authoritative decrees
 issued by their responthey are called upon to establish Peace and
 sible rulers they be faithful to
 must, if
 Justice upon earth, and uproot forever the BahaVllah's and
 'Abdu'l-Baha's express indire calamity of international war.
 junctions, be thoroughly respected and loy-
 Despite His Revelation, a most agonizing ally obeyed. In matters,
 however, that viand excruciating conflict raged in Europe tally
 affect the integrity and honor of the
 for four years, and since that war many Faith of Baha'u'llah,
 and are tantamount to
 other wars and revolutions have dyed the a recantation of their
 faith and repudiation
 earth, while at present the heaven of human of their innermost
 belief, they are convinced,
 hope is black with the approach of a final and are unhesitatingly
 prepared to vindicate
 world-shaking catastrophe. by their life-blood the
 sincerity of their con-
 What wonder that faithful Baha'is, ab- viction, that no power on
 earth, neither the
 horring and detesting war as insane repudia- arts of the most
 insidious adversary nor the
 tion of divine law, as destroyer of life and bloody weapons of the
 most tyrannical opruin of civilization, should now, in these
 pressor, can ever succeed in extorting from

fateful days, ponder how they may save their or deed that might tend to loved ones from the calamity of the battle- of their conscience or tarnish field, and how they may contribute their faith."

utmost to any and every effort aimed at the fact that early Christians attainment of universal Peace? because they refused to Conscious of these heart-stirrings, and the question might mindful of its responsibility toward all above statement means American believers, and particularly that ra- includes refusal to bear diant youth which would first of all be sac- matters which "vitally rified in the event of a declaration of war and honor of the Faith

by the government, the National Spiritual tantamount to a recantation of

Assembly wishes to express its view upon their faith and repudiation of their innerthe matter, in the hope that the result of its study of the Teachings and of the Guard- 1 "The Guardian has carefully read the N. S. A.'s

ian's explanations will in statement on the Baha'i attitude toward war, and assist bringing a approves of its circulation among the believers."

unity opinion and a

of clarification of

his

Shoghi Effendi, through

secretary, Haifa, Janu

thought among

the friends. ary 10, 1936.

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most belief" a question the more important in order to take
advantage of any exemption

in that the early Christians preferred perse- that may later on be
officially obtained for
cution to military service. duly enrolled Baha'is.

The only justifiable

The answer to this question is that the reason for joining this
Faith is because one
Guardian instructs us that the obligation to realizes that it is a
divine Cause and is ready

render military duty placed by governments and willing to accept
whatever may befall a
upon their citizens form of loyalty to
is a believer on the path of devotion. The perseone's
government which the Baha'i must ac- cutions which have been
inflicted upon Ba-

cept, but that the believers can, through ha'is so frequently
make it clear that the
their National Assembly, seek exemption path of devotion is
one of sacrifice and not
from active army duty provided their gov- of ease or special
privilege.
ernment recognizes the right of members of Another question
encountered here and
religious bodies making peace a matter of there among believers
is what can Baha'is do
conscience to serve in some non-combatant to work for Peace?

Outside the Cause we
service rather than as part of the armed see many
organizations with peace programs,
force. and believers
occasionally feel that it is their

The National Spiritual Assembly has investigated carefully this aspect of the situation, and has found that, whereas the government of the United States did, in the last war, provide exemption from military supreme service to world peace.

duty on religious grounds, nevertheless this exemption was part of the Statutes bearing The Baha'i principles

directly upon that war, and with the cessation of hostilities the exemption lapsed. Therefore, by striving to another words, there is today no basis on large the number of declared believers, and which any Baha'i may be exempted from Teachings of Baha'u'llah, military duty in a possible future conflict.

utmost to rid humanity of The National Assembly, consequently, cannot at present make any petition for exemption of Baha'is from war service, for such the universal propetitions must be filed with reference to some gram of the Manifestation of God? The firm specific Act or Statute under which exemption in active devotion to tion can be granted. The Assembly understands that, in the event of war, there will be as it is our service to all some kind of provision for exemption economic justice, race acted, but as far as Baha'is are concerned, no unity, etc, Let non-believers steps can be taken until this government disarmament and circulate peticlares itself in a state of war.

tions for this and that pacifist aim a Baha'i This explanation, it is hoped, will satisfy Faith will surely prefer to those who for some years have been urging

duty to join such work for a vital

It is the view Assembly that activity itself is the

The Baha'i community true example of Peace.

are the only ones In established.

broadcasting the we are doing the

the scourge of war. Of time and money upon

programs when we have gram

union of the Baha'is the advancement of

our service to Peace, other human needs

amity, religious agitate for

truly alive in this

base his activities

upon the foundation laid
that protection be secured for American by Baha'u'llah, walk
the path which the
Baha'i youth. Master trod all His
days, and heed the appeals
On the other hand it must be pointed out which the Guardian has
given us to initiate
that it no part of our teaching program
is a new era in the public
teaching of the
to attract young people to the Cause merely Message.
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THE WILL AND TESTAMENT OF ABDU L-BAHA

Excerpts Made by the National Spiritual Assembly of the Bahd'is of the
United States and Canada, by Direction of Shoghi Effendi,
Guardian of the Bahd'i Faith

INTERPRETATIONS OF THE WILL AND TESTAMENT

ELL is it with him who fixeth his gaze Center of the Covenant the
Interpreter

upon the Order of BahaVllah and rendereth of His Word
Covenant so firm and

a

thanks unto his Lord! For He assuredly will mighty that from the
beginning of time

be made manifest. God hath indeed ordained until the present day no
religious Dispenit in the Bayan. The Bab. ("The Dispen- sation
hath produced its like. 'Abdu'lsation of BahaVllah," pages
54-55.) Bahd. ("The Dispensation of BahaVllah,"
page 44.)

The world's equilibrium hath been upset

through the vibrating influence of this most 'Abdu'l-Baha, Who
incarnates an institugreat, this new World Order. Mankind's tion
for which we can find no parallel whatordered life hath been revolutionized
through soever in any of the world's recognized relithe agency of this
unique, this wondrous gious systems, may be said to have closed
the

System the like of which mortal eyes have Age to which He Himself
belonged and

never witnessed. Bahd'u'lldh. ("The Dis- opened the one in which
we are now laborpensation of BahaVllah," page 54.) ing. His

Will and Testament should thus be

regarded as the perpetual, the indissoluble

It incumbent upon the Aghsan, the

is link which the mind of

Him Who is the

Afnan and My kindred to turn, one and all, conceived in order to intheir faces towards the Most Mighty Branch. sure the continuity of the three ages that Consider that which We have revealed in parts of the Baha'i Our Most Holy Book: "When the ocean of , My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward energies released by the Law Him Whom God hath purposed, Who hath and evolving branched from this Ancient Root/* The ob- 'Abdu'l-Baha, have, by ject of this sacred verse is none except the and close interaction, Most Mighty Branch (Abdu'l-Baha). Thus Instrument which may be have We graciously revealed unto you Our the New World potent Will, and I am verily the Gracious, the glory and the the All-PowerfuL BahaVllah. ("The Dis- great Dispensation. The pensation of BahaVllah," page 42.) acclaimed as the inevitable offspring resulting from that mystic inter- There hath branched from the SadratVl- Who communicated the Muntaha this sacred and glorious Being, this His divine Purpose Branch of Holiness; well is it with him that vehicle and chosen hath sought His shelter and abideth beneath Child of the Covenant His shadow. Verily the Limb of the Law of Originator and the God hath sprung forth from this Root which God the Will and God hath firmly implanted in the Ground of can no more be His Will, and Whose Branch hath been so supplied the origuplifted as to encompass the whole of crea- inal and motivating impulse than from the tion. Baba'u'llab. ("The Dispensation of	Mystery of God has constitute the component Dispensation. . . The creative of BahaVllah, permeating within the mind of their very impact given birth to an viewed as the Charter of Order which is at once promise of this most Will may thus be course between Him generating influence of and the One Who was its recipient. Being the the Heir of both the Interpreter of the Law of Testament of 'Abdu'l-Baha divorced from Him Who One Who ultimately

conceived it. Bahá'u-
Baha'í," page 43.) 'llah's inscrutable
purpose, we must ever bear

in mind, has been so thoroughly infused into
In accordance with the explicit text of the the conduct of 'Abdu'l-Baha,
and their mo-
Kitáb-i-Aqdas, Baha'íllah hath made the tives have been so
closely wedded together,
of the at
db last of His

Documents of historical interest displayed in the Central Hall of the Mansion
at Bahjí, 'Akka.

THE WORLD ORDER OF BAHÁ'U'LLAH

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that the mere attempt to dissociate the teach- expands and consolidates
itself, will no doubt
ings of the former from any system which manifest the
potentialities and reveal the full
the ideal Exemplar of those same teachings implications of this
momentous Document
has established would amount to a repudia- this most remarkable
expression of the Will
tion of one of the most sacred and basic of One of the most
remarkable Figures of
truths of the Faith. the Dispensation of
Baha'íllah. It will, as

its component parts, its organic institutions,
The Administrative Order, which ever begin to function with
efficiency and vigor,
since 'Abdu'l-Baha's ascension has evolved assert its claim and
demonstrate its capacity
and is taking shape under our very eyes in no to be regarded not only as
the nucleus but
fewer than forty countries of the world, may the very pattern of the
New
World Order
be considered as the framework of the Will destined to embrace in the
fullness of time
itself, the inviolable stronghold wherein this the whole of mankind.
Sbogbi Effeudi.
new-born child is being nurtured and de- ("The Dispensation of
Baha'u'llah," pages
veloped. This Administrative Order, as it
51-52.)

EXCERPTS FROM THE WILL AND TESTAMENT OF ABDU L-BAHA

A,LL-PRAISE to Him Who, by the Shield kindled the Fire of the
Love of God in the
of His Covenant, hath guarded the Temple very hearts and souls of
His servants; upon
of His Cause from the darts of doubtfulness, them that have believed,
rested assured, stood
Who by the Hosts of His Testament hath steadfast in His Covenant
and followed the

preserved the Sanctuary of His Most Benefi- Light that after my
passing shineth from the
cent Law and protected His Straight and Day spring of Divine
Guidance for behold!
Luminous Path, staying thereby the on- he is the blest and
sacred bough that hath
slaught of the company of Covenant-break- branched out from the Twin
Holy Trees.
ers, that have threatened to subvert His Di- Well is it with him that
seeketh the shelter
vine Edifice; Who hath watched over His of his shade that
shadoweth all mankind.
Mighty Stronghold and All-glorious Faith, O ye beloved of the
Lord! The greatest
through the aid of men whom the slander of of all things is the
protection of the True

the slanderer affects not, whom no earthly Faith of God, the
preservation of His Law,
calling, glory and power can turn aside from the safeguarding of His
Cause and service
the Covenant of God and His Testament, unto His Word.
Ten thousand souls have
established firmly by His clear and manifest shed streams of their
sacred blood in this
words, writ and revealed by His All-glorious path, their precious lives
they offered in sac-
Pen and recorded in the Preserved Tablet. rifice unto Him,
hastened wrapt in holy
Salutation and praise, blessing and glory ecstasy unto the glorious
field of martyrdom,
rest upon that primal branch of the Divine upraised the Standard of
God's Faith and
and Sacred Lote-Tree, grown out, blest, ten- writ with their life-blood
upon the Tablet of
der, verdant and flourishing from the Twin the world the verses of
His Divine Unity.

Holy Trees; the most wondrous, unique and The sacred breast of His
 Holiness, the Expriceless pearl that doth gleam from out the One
 (may my life be a sacrifice unto
 altered
 Twin Surging Seas; upon the offshoots of the Him) was made a target to
 many a dart of

Tree of Holiness, the twigs of the Celestial woe, and in Mizindaran,
 the Blessed feet of
 Tree, they that in the Day of the Great Di- the Abh Beauty (may my
 life be offered up
 viding have stood fast and firm in the Cove- for His loved
 ones) were so grievously
 nant; upon the Hands (pillars) of the Cause scourged as to
 bleed and be sore wounded.
 of God that have diffused widely the Divine His neck also was put into
 captive chains
 Fragrances, declared His Proofs, proclaimed and His feet made fast in
 the stocks. In
 His Faith, published abroad His Law, de- every hour, for a period
 of fifty years, a new
 tached themselves from all things but Him, trial and calamity befell
 Him and fresh afflicstood for righteousness in this world, and
 tions and cares beset Him. One of them:

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after having suffered intense vicissitudes, He honored Thee amidst Thy
 servants. Lord!
 was made homeless and a wanderer and fell a Shield Thou from these
 Covenant-breakers
 victim to still new vexations and troubles. the mighty Stronghold of Thy
 Faith and
 In 'Iraq, the Day-Star of the world was so protect Thy secret Sanctuary
 from the onexposed to the wiles of the people of malice slaught of the
 ungodly. Thou art in truth
 as to be eclipsed in splendor. Later on He the Mighty, the Powerful,
 the Gracious, the
 was sent an exile to the Great City (Con- Strong.
 stantinople) and thence to the Land of O God, my God!
 Shield Thy trusted

Mystery (Adrianople) whence, grievously
 ,
 servants from the evils of self and passion,
 wronged, He was eventually transferred to protect them with the
 watchful eye of Thy
 the Most Great Prison ('Akka) He Whom
 .

loving kindness from all rancor, hate and
the world hath wronged (may my life be envy, shelter them in the
impregnable
offered up for His loved ones) was four times stronghold of Thy Cause
and, safe from the
banished from city to city, till at last con- darts of doubtfulness, make
them the manidemned to perpetual confinement, He was festations
of Thy glorious Signs, illumine
incarcerated in Prison, the prison of
this their faces with the effulgent rays shed from
highway robbers, of brigands and of man- the Dayspring of Thy Divine
Unity, gladden

slayers. All this is but one of the trials that their hearts with the
verses revealed from
have afflicted the Blessed Beauty, the rest Thy Holy Kingdom,
strengthen their loins
being even as grievous as this. by Thine all-swaying power
that cometh
from Thy Realm of Glory. Thou art the
According to the direct and sacred com- All-Bountiful, the Protector,
the Almighty,
mand of God we are forbidden to utter slan- the Gracious!
der, are commanded to show forth peace and O ye that stand fast in
the Covenant!
amity, are exhorted to rectitude of conduct, When the hour cometh that
this wronged
straightforwardness and harmony with all and broken-winged bird will
have taken
the kindreds and peoples of the world. We flight unto the celestial
concourse, when it
must obey and be the well-wishers of the will have hastened to the
Realm of the Un-

governments of the land, regard disloyalty seen and its mortal frame
will have been
unto a just king as disloyalty to God Him- either lost or hidden neath
the dust, it is inself and wishing evil to the government a cumbent
upon the Afnan, that are steadfast
transgression of the Cause of God. in the Covenant of God, and
have branched
O God, my God! Thou seest this wronged from the Tree of Holiness, the
Hands (pilservant of Thine, held fast in the talons of lars) of the
Cause of God (the glory of the
ferocious lions, of ravening wolves, of blood- Lord rest upon them) and
all the friends and

,

thirsty beasts. Graciously assist me, through loved ones, one and all to
 bestir themselves
 my love for Thee, that I may drink deep of and arise with heart and
 soul and in one act the chalice that brimmeth over with faith- cord, to
 diffuse the sweet savors of God, to
 fulness to Thee and is filled with Thy bounty- teach His Cause and to
 promote His Faith.
 ful Grace; so that, fallen upon the dust, I It behooveth them not to
 rest for a moment,

may sink prostrate and senseless whilst my neither to seek repose.
 They must disperse
 vesture is dyed crimson with my blood. This themselves in every land,
 pass by every clime
 is my wish, my heart's desire, my hope, my and travel throughout all
 regions. Bestirred,
 pride, my glory. Grant, O Lord my God, without rest and steadfast
 to the end they
 and my Refuge, that in my last hour, my must raise in every land
 the triumphal cry
 end, may even as musk shed its fragrance of "O Thou the Glory of
 Glories!" (Ya-Baha'-
 glory! Is there a bounty greater than this? u'l-Abha), must achieve
 renown in the
 Nay, by Thy Glory! I call Thee to witness world wherever they go,
 must burn brightly
 that no day passeth but that I quaff my fill even as a candle in every
 meeting and must
 from this cup, so grievous are the misdeeds kindle the flame of Divine
 love in every aswrought by them that have broken the sembly;
 that the light of truth may rise re-
 Covenant, kindled discord, showed their splendent in the midmost
 heart of the world,
 malice, stirred sedition in the land and dis- that throughout the East
 and throughout

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the West a vast concourse may gather under guardian of
 the Cause of God, as well as the
 the shadow of the Word of God, that the Universal
 House of Justice, to be universally
 sweet savors of holiness may be diffused, that elected and
 established, are both under the
 faces may shine radiantly, hearts be filled care and
 protection of the Abha Beauty, unwith the Divine spirit and
 souls be made der the shelter and unerring guidance of His

heavenly. Holiness, the
 Exalted One (may my life be
 In these days, the most important of all offered up for them
 both) . Whatsoever they
 things the guidance of the nations and
 is decide is of God.
 Whoso obeyeth him not,
 peoples of the world. Teaching the Cause neither
 obeyeth them, hath not obeyed God;
 is of utmost importance for it is the head whoso
 rebelleth against him and against
 corner-stone of the foundation itself. This them hath
 rebelled against God; whoso opwronged servant has spent his days and
 poseth him hath opposed God; whoso connights in promoting the
 Cause and urging tendeth with them hath contended with
 the peoples to service. He rested not a mo- God; whoso
 disputeth with him hath disment, till the fame of the Cause of God was
 puted with God; whoso denieth him hath
 noised abroad in the world and the celestial denied God;
 whoso disbelieveth in him hath
 from the Abha Kingdom roused
 strains disbelieved in
 God; whoso deviateth, sepathe East and the West. The beloved of
 rateth himself and turneth aside from him
 God must also follow the same example. hath in truth
 deviated, separated himself and
 This is the secret of faithfulness, this is the turned aside
 from God. May the wrath, the
 requirement of servitude to the Threshold of fierce
 indignation, the vengeance of God rest
 Baha! upon him! The
 mighty stronghold shall re-
 The disciples of Christ forgot themselves main impregnable
 and safe through obediand all earthly things, forsook all
 their ence to him who is the guardian of the Cause
 cares and belongings, purged themselves of God. It
 is incumbent upon the memself and passion and with absolute detach-
 bers of the House of Justice, upon all the
 ment scattered far and wide and engaged in Aghsan, the
 Afnan, the Hands of the Cause
 calling the peoples of the world to the Divine of God to
 show their obedience, submis-
 Guidance, till at last they made the world siveness and
 subordination unto the guardanother world, illumined the surface of the
 ian of the Cause of God, to turn unto him
 earth and even to their last hour proved self- and be lowly
 before him. He that opposeth

sacrificing in the pathway of that Beloved him hath
opposed the True One, will make a
One of God. Finally in various lands they breach in the
Cause of God, will subvert His
suffered glorious martyrdom. Let them that word and will
become a manifestation of the
are men of action follow in their footsteps! Center of
Sedition. Beware, beware, lest the
O my loving friends! After the passing days after the
ascension (of BahaVllah) be
away of this wronged one, it is incumbent repeated when
the Center of Sedition waxed
upon the Aghsan (Branches) the Af nan , haughty and
rebellious and with Divine
(Twigs) of the Sacred Lote-Tree, the Hands Unity for his
excuse deprived himself and
(pillars) of the Cause of God and the loved perturbed and
poisoned others. No doubt
ones of the Abha Beauty to turn unto Shoghi every
vainglorious one that purposeth dis-
Eflfendi youthful branch branched
the session and discord will not
openly declare
from the two hallowed and sacred Lote-Trees his evil
purposes, nay rather, even as impure
and the fruit grown from the union of the gold, would he
seize upon divers measures
two offshoots of the Tree of Holiness as he and various
pretexts that he may separate the
isthe sign of God, the chosen branch, the gathering of
the people of Baha. My object
guardian of the Cause of God, he unto whom is to show
that the Hands of the Cause of
all the Aghsan, the Afnan, the Hands of the God must be
ever watchful and so soon as
Cause of God and His loved ones must turn. they find
anyone beginning to oppose and
He is the expounder of the words of God and protest
against the guardian of the Cause of
after him will succeed the first-born of his God cast him
out from the congregation of
lineal descendants. the people of
Baha and in no wise accept any
The sacred and youthful branch, the excuse from him.
How often hath grievous

error been disguised in the garb of truth, conduct, their manners,
their deeds and their
that it might sow the seeds of doubt in the words.
hearts of men! This body of the Hands
of the Cause of
O ye beloved of the Lord! It is incum- God is under the direction
of the guardian of
bent upon the guardian of the Cause of God the Cause of God. He must
continually urge
to appoint in his own life-time him that shall them to strive and
endeavor to the utmost of
become his successor, that differences may their ability to diffuse
the sweet savors of
not arise after his passing. He that is ap- God, and to guide
all the peoples of the
pointed must manifest in himself detach- world, for it is the light
of Divine Guidance
ment from all worldly things, must be the that causeth all the
universe to be illumined.
essence of purity, must show in himself the To disregard, though it be
for a moment,
fear of God, knowledge, wisdom and learn- this absolute command
which is binding
ing. Thus, should the first-born of the upon everyone, is in no
wise permitted, that
guardian of the Cause of God not manifest the existent world may
become even as the
in himself the truth of the words: "The Abha Paradise, that the
surface of the earth
child is the secret essence of its sire," that is, may become heavenly, that
contention and
should he not inherit of the spiritual within conflict amidst peoples,
kindreds, nations and
him (the guardian of the Cause of God) and governments may disappear,
that all the
his glorious lineage not be matched with a dwellers on earth may
become one people
goodly character, then must he (the guardian and one race, that the
world may become
of the Cause of God), choose another branch even as one home. Should
differences arise
to succeed him. they shall be amicably and
conclusively set-
The Hands of the Cause of God must elect tled by the Supreme
Tribunal, that shall in-

from their own number, nine persons that	clude members from all the
governments and	
shall at all times be occupied in the impor-	peoples of the world.
tant services in the work of the guardian of	O ye beloved of the
iTord! In this sacred	
the Cause of God. The election of these nine	Dispensation, conflict and
contention are in	
must be carried either unanimously or by	no wise permitted. Every
aggressor deprives	
majority from the company of the Hands of	himself of God's grace.
It is incumbent	
the Cause of God and these, whether unani-	upon everyone to show the
utmost love, rec-	
mously or by a majority vote, must give	titude of conduct,
straightforwardness and	
their assent to the choice of the one whom	sincere kindliness unto all
the peoples and	
the guardian of the Cause of God hath	kindreds of the world, be
they friends or	
chosen as his successor. This assent must be	strangers. Sa intense must
be the spirit of	
given in such wise as the assenting and dis-	love and loving-kindness,
that the stranger	
senting voices may not be distinguished	may find himself a friend,
the enemy a true	
(secret ballot).	brother, no difference
whatsoever existing	
O friends! The Hands of the Cause of	between them. For
universality is of God	
God must be nominated and appointed by	and all limitations
earthly. Thus man must	
the guardian of the Cause of God. All must	strive that his reality
may manifest virtues	
be under his shadow and obey his command.	and perfections, the light
whereof may shine	
Should any, within or without the company	upon everyone. The light
of the sun shineth	
of the Hands of the Cause of God, disobey	upon all the world and the
merciful showers	
and seek division, the wrath of God and His	of Divine Providence fall
upon all peoples.	
vengeance will be upon him, for he will have	The vivifying breeze
reviveth every living	
caused a breach in the true Faith of God.	creature and all beings
endued with life ob-	

The obligations of the Hands of the Cause at His heavenly of God are to diffuse the Divine Fragrances, the affections and to edify the souls of men, to promote learn- servants of the One ing, to improve the character of all men and bountifully and univer- sally extended to all mankind. Regarding sanctified and detached from earthly things. limitations are in no

They must manifest the fear of God by their

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Wherefore, O my loving friends! Consort through the close with all the peoples, kindreds and religions of these two forces, (Jie the world with the utmost truthfulness, up- and justice may berightness, faithfulness, kindliness, good-will come firm and strong, that all the regions of and friendliness; that all the world of being as Paradise

may be filled with the holy ecstasy of the grace of Baha, that ignorance, enmity, hate and rancor may vanish from the world and Lord! It is incumbent the darkness of estrangement amidst the peo- to all monarchs ples and kindreds of the world may give way your fidelity to every to the Light of Unity. Should other peoples the sovereigns of and nations be unfaithful to you show your truthfulness and loy-

fidelity unto them, should they be unjust unto them and be toward you show justice towards them, their leave and their well-wishers. should they keep aloof from you attract with political them to yourself, should they show their en- to the just sovereign is mity be friendly towards them, should they

tain their share and portion board. In like manner, loving-kindness of the True God must be to be, at all times and under all conditions, this, restrictions and wise permitted.

legislative body so that union and harmony of foundation of fairness come the world may become even itself.

O ye beloved of the upon you to be submissive that are just and show righteous king. Serve ye the world with utmost

alty. Show obedience

Without

permission do not meddle affairs, for disloyalty disloyalty to God

himself.

poison your lives sweeten their souls, should This is my counsel and
the commandment

they inflict a wound upon you be a salve to of God unto you.

Well is it with them that

their sores. Such are the attributes of the act accordingly.

sincere! Such are the attributes of the

truthful. O dearly beloved

friends! I am now in

And now, concerning the House of Jus- very great danger and the

hope of even an

tice which God hath ordained as the source hour's life is lost to

me. I am thus con-

of all good and freed from all error, it must strained to write these

lines for the protection elected by universal suffrage, that is, by tion

of the Cause of God, the preservation of

the believers. Its members must be manifes- His Law, the safeguarding

of His Word, and

tations of the fear of God and daysprings of the safety of His

Teachings. By the Ancient

knowledge and understanding, must be Beauty! This wronged one

hath in no wise

steadfast in God's faith and the well-wishers borne nor doth he bear a

grudge against any

of all mankind. By this House is meant the one; towards none doth he

entertain any ill-

Universal House of Justice, that is, in all feeling and uttereth no

word save for the

countries, a secondary House of Justice must good of the world. My

supreme obligation,

be instituted, and these secondary Houses of however, of necessity,

prompteth me to

Justice must elect the members of the Uni- guard and preserve the

Cause of God. Thus,

versal one. Unto this body all things must with the greatest regret,

I counsel you saybe referred. It enacteth all ordinances and ing:

"Guard ye the Cause of God, protect

regulations that are not to be found in the His law and have the

utmost fear of disexplicit Holy Text. By this body all the cord.

This is the foundation of the belief of

difficult problems are to be resolved and the the people of Baha

(may my life be offered

guardian of the Cause of God is its sacred up for them)."

"His Holiness, the Exalted

head and the distinguished member for life One (the Bab), is the

Manifestation of the

of that body. Should he not attend in per- Unity and Oneness of God
and the Forerunson its deliberations, he must appoint one to ner of the
Ancient Beauty. His Holiness the
represent him. Should any of the members Abh Beauty (may my life
be a sacrifice for
commit a sin, injurious to the common weal, His steadfast friends) is
the Supreme Manithe guardian of the Cause of God hath at his festation
of God and the Dayspring of His
own discretion the right to expel him, where- Most Divine Essence. All
others are servants
upon the people must elect another one in unto Him and do His
bidding." Unto the
his stead. This House of Justice enacteth the Most Holy Book every one
must turn and all
laws and the government enforce th them. that is not expressly
recorded therein must
The legislative body must reinforce the ex- be referred to the
Universal House of Jusecutive, the executive must aid and assist the
tice. That which this body, whether unani-
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mously or by a majority doth carry, that is the onslaught of
the insincere, for souls such
verily the Truth and the Purpose of God as these cause the
straight to become crooked
himself. Whoso doth deviate therefrom is and all
benevolent efforts to produce converily of them that love discord, hath shown
trary results.
forth malice and turned away from the Lord O God, my God!
I call Thee, Thy Prophof the Covenant. By this House is
meant ets and Thy Messengers, Thy Saints and Thy
that Universal House of Justice which is to Holy Ones, to
witness that I have declared
be elected from all countries, that is, from conclusively Thy
Proofs unto Thy loved
those parts in the East and West where the ones and set forth
clearly all things unto
loved ones are to be found, after the manner them, that they
may watch over Thy Faith,
of the customary elections in Western coun- guard Thy Straight
Path and protect Thy
tries such as those of England. Resplendent Law.
Thou art, verily, the All-
It is incumbent upon these members (of knowing, the All-
wise!
the Universal House of Justice) to gather
in a certain place and deliberate upon all Whosoever and

whatsoever meeting be problems which have caused difference, ques-
cometh a hindrance to the diffusion of the
tions that are obscure and matters that are
let the loved ones give them
not expressly recorded in the Book. What-
"Of all the gifts of God
soever they decide has the same effect as the
is the gift of Teaching. It

Light of Faith,
counsel and say:

the greatest

Text itself. And inasmuch as this House of
the Grace of God and is our
Justice hath power to enact laws that are not
Of such a gift how can we
expressly recorded in the Book and bear upon
Nay, our lives, our goods,
daily transactions, so also it hath power to
rest, we offer them all as a
repeal the same. Thus
for example, the sacrifice for the Abha Beauty and teach the

draweth unto us
first obligation.
deprive ourselves?

House of Justice enacteth today a certain Cause of God."
Caution and prudence, how law and enforceth it, and a hundred
years ever, must be observed even as recorded in
hence, circumstances profoundly
having the Book. The veil must in no wise be sud-
changed and the conditions having altered, denly rent
asunder. The Glory of Glories
another House of Justice will then have rest upon you.
power, according to the exigencies of the O ye the
faithful loved ones of 'Abdu'ltime, to alter that law. This it can do be-
Baha! It is incumbent upon you to take the

cause that law formeth no part of the Divine greatest care of
Shoghi Effendi, the twig that
Explicit Text. The House of Justice is both hath branched from
and the fruit given
the Initiator and the Abrogator of its own forth by the two
hallowed and Divine Lotelaws.

Trees, that no dust of despondency and sorrow may strain his radiant
nature, that day
And now, one of the greatest and most by day he may wax
greater in happiness, in
fundamental principles of the Cause of God joy and
spirituality, and may grow to beis to shun and avoid
entirely the Covenant- come even as a fruitful tree.
breakers, for they will utterly destroy the For he is, after
'Abdu'l-Baha, the guard-

Cause of God, exterminate His Law and ian of the Cause
of God, the Afnan, the
render of no account all efforts exerted in Hands (pillars) of
the Cause and the beloved
the past. O friends! It behooveth you to of the Lord must
obey him and turn unto
call to mind with tenderness the trials of His him. He that
obeyeth him not, hath not
Holiness, the Exalted One and show your obeyed God; he
that turneth away from him,
fidelity to the Ever-Blest Beauty. The hath turned away
from God and he that deuto most endeavor must be exerted lest all
nieth him, hath denied the True One. Bethese woes, trials and
afflictions, all this ware anyone falsely interpret these
lest

pure and sacred blood that hath been shed words, and like
unto them that have broken
so profusely in the Path of God, may prove the Covenant after
the Day of Ascension (of
to be in vain. BahaVllah) advance
a pretext, raise the
O ye beloved of the Lord! Strive with all standard of revolt,
wax stubborn and open
your heart to shield the Cause of God from wide the door of
false interpretation. To
"O

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none is given the right to put forth his own ated in His public
addresses throughout the

opinion or express his particular convictions. West. The laws that
govern its operation

All must seek guidance and turn unto the and limit its functions
are those which have

Center of the Cause and the House of Jus- been expressly ordained
in the Kitab-i-Aqdas.

tice. And he that turneth unto whatsoever The seat round which
its spiritual, its huelse is indeed in grievous error.

manitarian and administrative activities will

The Glory of Glories rest upon you. cluster are the

Mashriqu'l-Adhkar and its

Dependencies. The pillars that sustain its

Let no one, while this System is still in its authority and buttress its
structure are the

infancy, misconceive its character, belittle twin institutions of
the Guardianship and of

its significance or misrepresent its purpose. the Universal House of
Justice. The central,

The bedrock on which this Administrative the underlying aim
which animates it is the

Order is founded is God's immutable Purpose establishment of the
New World Order as

for mankind in this day. The Source from adumbrated by
BahaVllah. The methods it

which it derives its inspiration is no one less employs, the standard
it inculcates, incline it

than BahaVllah Himself. Its shield and de- to neither East nor
West, neither Jew nor

fender are the embattled hosts of the Abha Gentile, neither rich
nor poor, neither white

Kingdom. Its seed is the blood of no less nor colored. Its

watchword is the unificathan twenty thousand martyrs who have

tion of the human race; its standard the

offered up their lives that it may be born and "Most Great Peace"; its
consummation the

flourish. The axis round which its institu- advent of that golden

millennium the Day
 tions revolve are the authentic provisions of when the kingdoms of
 this world shall have become the Kingdom of
 the "Will and Testament" of 'Abdu'l-Baha. Kingdom of BahaVllah.
 God Himself, the
 Its guiding principles are the truths which SHOGHI EFFENDL
 He Who is the unerring Interpreter of the ("The Dispensation of
 BahaVllah," pages 64 and 65.)
 teachings of our Faith has so clearly enunci-

EXCERPTS FROM THE LETTERS OF SHOGHI EFFENDI

i HAVE been acquainted by the perusal of attempts that protrude
 their ugly face from
 your latest communications with the nature time to time, seem for
 a while able to create
 of the doubts that have been publicly ex- a breach in the ranks
 of the faithful, recede
 pressed, by one who is wholly misinformed finally into the
 obscurity of oblivion, and are
 as to the true precepts of the Cause, regard- thought of no more.
 . Such incidents we
 ing the validity of institutions that stand should regard as the
 interpositions of Proviinextricably interwoven with the Faith of
 dence, designed to fortify our faith, to clar-
 BahaVllah. Not that I for a moment view ify our vision, and to
 deepen our understandsuch faint misgivings in the light of an open
 ing of the essentials of His Divine Revelachallenge to the structure that
 embodies the tion.

Faith, nor is it because I question in the least It would, however,
 be helpful and instruc-
 the unyielding tenacity of the faith of the tive to bear in mind
 certain basic principles
 American believers, if I venture to dwell with reference to the
 Will and Testament of
 upon what seems to me appropriate observa- 'Abdu'l-Babd, which
 together with the
 tions at the present stage of the evolution of Kitdb-i-Aqdas,
 constitutes the chief deposiour beloved Cause. I am indeed inclined
 to tory wherein are enshrined those priceless elewelcome these expressed
 apprehensions inas- ments of that Divine Civilization, the
 estabmuch as they afford me an opportunity to lishment of which
 is the primary mission of
 familiarize the elected representatives of the the Bah&'i Faith.

A
 study of the provisions

believers with the origin and character of the documents will reveal the institutions which stand at the very basis of exists between them, the world order ushered in by BahaVllah. as well as the identity of purpose and method We should feel truly thankful for such futile which they inculcate. Far from regarding attempts to undermine our beloved Faith their specific provisions as incompatible and THE WORLD ORDER OF BAHU'ULLAH 263

contradictory in spirit, every fair-minded in- u.'1-Baha, and from his incompetence to render quirer will readily admit that they are not adequately such truths as have been revealed to only complementary, but that they mutually him by the Master's statements. Much of the confirm one another, and are inseparable confusion that has obscured the understanding parts of one complete unit. A comparison of the believers should be at of their contents with the rest of Baha'i tributed to this double error involved in the Sacred Writings will similarly establish the inexact rendering of an only partially underconformity of whatever they contain with stood statement. Not infrequently has the the spirit as well as the letter of the authenti- interpreter even failed to convey the exact purport of the cated writings and sayings of BahaVllah inquirer's specific questions, and 'Abdu'1-Baha. In fact, he who reads the and, by his deficiency of understanding and Ac/das with care and diligence will not find expression in conveying the answer of 'Abdit hard to discover that the Most Holy Book u'l-Baha, been responsible for reports has

[Ac/das] anticipates in a number of itself wholly with the true spirit and at variance

passages the institutions which 'Abdu'1-Baha purpose of the Cause. It was chiefly in view ordains in His Will. By leaving certain mat- of this misleading nature of the reports of the ters unspecified and unregulated in His Book informal

conversations of 'Abdu'l-Baha with
 of Laws [Aqdas], BahaVllah seems to have
 visitingpilgrims, that I have insistently
 deliberately left a gap in the general scheme urged the
 believers of the West to regard
 of Baha'i Dispensation, which the unequivocal such
 statements as
 merely personal imprescal provisions of the Master's Will has filled.
 and to
 sions of the sayings of their Master,
 To attempt to divorce the one from the quote and
 consider as authentic only such
 other, to insinuate that the Teachings of translations
 as are based upon the authentic-
 BahaVllah have not been upheld, in their cated text of
 His recorded utterances in the
 entiretyand with absolute integrity, by original
 tongue.
 what 'Abdu'l-Baha has revealed in his Will, It should be
 remembered by every fol-
 is an unpardonable affront to the unswerving lower of the
 Cause that the system of Baha'i
 fidelity that has characterized the life and administration
 is not an innovation imposed
 labors of our beloved Master. arbitrarily
 upon the Baha'is of the world
 I will not attempt in the least to assert or since the Master's
 passing, but derives its
 demonstrate the authenticity of the Will and authority from
 the Will and Testament of
 Testament of 'Abdu'l-Bahd, for that in itself
 Abdu'l-Baha, is specifically prescribed in unwould betray an apprehension on my
 part as numbered Tablets, and rests in some of its
 to the unanimous confidence of the believers essential
 features upon the explicit provisions
 in the genuineness of the last written wishes of the
 Kitdb-i-Aqdas. It thus unifies and
 of our departed Master. I will only confine correlates the
 principles separately laid down
 my observations to those issues which may by BahaVllah
 and 'Abdu'l-Baha, and is inassist them to appreciate the essential unity
 dissolubly bound with the essential verities
 that underlies the spiritual, the humanita- of the Faith.
 To dissociate the administrarian, and the administrative principles
 tive principles of the Cause from the purely

enunciated by the Author and the Inter-spiritual and humanitarian teachings would be 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. what is admittedly only an obscure and un-Local and National Houses of Justice authenticated translation of an oral statement made by 'Abdu'l-Baha, in defiance and It should be carefully borne in mind that total disregard of the available text of all of the local as well as the international Houses His universally recognized writings. I truly of Justice have been expressly enjoined by deplore the unfortunate distortions that have the Kitdb-i-Aqdas; that the institution of resulted in days past from the incapacity of the National Spiritual Assembly, as an interpreter to grasp the meaning of *Abd- intermediary body, and referred to in the Master's

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Will as the "Secondary House of Justice," stood and more fully recognized, will gradually have the express sanction of 'Abdu'l-Baha; and ally be superseded by the permanent and that the method to be pursued for the election more appropriate designation of House of tion of the International and National Houses Justice. Not only will the present-day Spirit of Justice has been set forth by Him in His itual Assemblies be styled differently in fu-

Will, as well as in a number of His Tablets. ture, but will be enabled also to add to their

Moreover, the institutions of the local and present functions thofe powers, duties, and national Funds, that are now the necessary prerogatives necessitated by the recognition adjuncts to all Local and National Spiritual of the Faith of Baha'u'llah, not merely as one of the recognized religious Assemblies, have not only been established of the recognized religious systems of the

by 'Abdu'l-Baha in the Tablets He revealed world, but as the State Religion of an independent Baha'is of the Orient, but their im- pendent and Sovereign Power. And as the portance and necessity have been repeatedly Baha'i Faith permeates the

masses of the

emphasized by Him in His utterances and peoples of East and West, and its truth is writings. The concentration of authority in embraced by the majority of the peoples of a number of the Sovereign States of the world, the believers; the necessity of the submission will the Universal House of Justice attain of every adherent of the Faith to the con- the plenitude of its power, and exercise, as sidered judgment of Baha'i Assemblies; His the supreme organ of the Baha'i Common-

preference for unanimity in decision; the wealth, all the rights, the duties, and redeductive character of the majority vote; and sponsibilities incumbent upon the world's even the desirability for the exercise of close future superstate. It must be pointed out, however, in this supervision over all Baha'i publications, have been sedulously instilled by 'Abdu'l-Baha, as connection that, contrary to what has been evidenced by His authenticated and widely- confidently asserted, the establishment of the scattered Tablets. To accept His broad and Supreme House of Justice is in no way dehumanitarian Teachings on one hand, and to pendent upon the adoption of the Baha'i reject and dismiss with neglectful indiffer- Faith by the mass of the peoples of the ence His more challenging and distinguish- world, nor does it presuppose its acceptance ing precepts, would be an act of manifest by the majority of the inhabitants of any one disloyalty to that which He has cherished country. In fact, 'Abdu'l-Baha, Himself, most in His life. in one of His earliest

Tablets, contemplated That the Spiritual Assemblies of today the possibility of the formation of the Uniwill be replaced in time by the Houses of versal House of Justice in His own lifetime,

Justice, and are to all intents and purposes and but for the unfavorable circumstances identical and not separate bodies, is abundantly confirmed by 'Abdu'l-Baha Himself. have, in all probability, taken the prelimi-

He has in fact in a Tablet addressed to the nary steps for its
establishment. It will be

members of the first Chicago Spiritual As- evident, therefore, that
given favorable cirsembly, the first elected Baha'i body insti-
cumstances, under which the Baha'is of fran
tuted in the United States, referred to them and of the adjoining
countries under Soviet
as the members of the "House of Justice" for Rule may be enabled to
elect their national
that city, and has thus with His own pen representatives, in
accordance with the guidestablished beyond any doubt the identity of ing
principles laid down in 'Abdu'l-Baha's
the present Baha'i Spiritual Assemblies with writings, the only
remaining obstacle in the
the Houses of Justice referred to by Baha'- way of the definite
formation of the Internau'llah. For reasons which are not difficult
tional House of Justice will have been reto discover, it has been found
advisable to moved. For upon the National Houses of
bestow upon the elected representatives of Justice of the East and
West devolves the
Baha'i communities throughout the world task, in conformity with
the explicit provithe temporary appellation of Spiritual As- sions of
the Will, of electing directly the

semblies, a term which, as the position and members of the
International House of Jusaims of the Baha'i Faith are better under-
tice. Not until they are themselves fully

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representative of the rank and file of the The
Animating Purpose of Babd'i
believers in their respective countries, not
 Institutions
until they have acquired the weight and the

experience that will enable them to function And, now, it
behooves us to reflect on the
vigorously in the organic life of the Cause, animating purpose
and the primary funccan they approach their sacred task, and pro-
tions of these divinely-established instituvide the spiritual
basis for the constitution tions, the sacred character
and the universal
of so august a body in the Baha'i world. efficacy of
which can be demonstrated only
by the spirit they diffuse and the work they
The Institution of Guardianship I need not
dwell upon

actually achieve.

It must be also clearly understood by every believer that the institution of Guardianship sized that the administration of the Cause is does not under any circumstances abrogate, an instrument and not a or even in the slightest degree detract from, Faith of Baha'u'llah, that the powers granted to the Universal House as a channel through of Justice by BahaVllah in the Kitdb-i- blessings may flow, that Aqdas, and repeatedly and solemnly con- guard against such rigidity as firmed by 'Abdu'1-Baha in His Will. It does would clog and fetter the liberating forces not constitute in any manner a contradiction released by His Revelation. Who, I . . .

to the Will and Writings of BahaVllah, nor may ask, when viewing the international character of the Cause, its far-flung ramifications. It enhances the prestige of that cations, the increasing complexity of its afexalted assembly, stabilizes its supreme posi- fairs, the diversity of its adherents, and the tion, safeguards its unity, assures the con- state of confusion that assails on every side

tinuity of its labors, without presuming in the infant Faith of God, can for a moment the slightest to infringe upon the inviolabil- question the necessity of some sort of adity of its clearly defined sphere of jurisdic- ministrative machinery that will insure, amid tion. We

stand indeed too close to so monu- the storm and stress of a struggling civilizational a document to claim for ourselves a tion, the unity of the Faith, the preservation

complete understanding of all its implica- of its identity, and the protection of its tions, or to presume to have grasped the interests? To repudiate the validity of the manifold mysteries it undoubtedly contains. assemblies of the elected ministers of the

Only future generations can comprehend the Faith of would be to reject

Baha'u'llah
 value and the significance attached to this these countless
 Tablets of Baha'u'llah and
 Divine Masterpiece, which the hand of the 'Abdu'l-Baha,
 wherein they have extolled
 Master-builder of the world has designed for their privileges
 and duties, emphasized the
 the unification and
 triumph of the
 the glory of their mission, revealed the imworld-wide
 Faith of BahaVllah. Only those mensity of their task, and
 warned them of
 who come after us will be in a position to the attacks they
 must needs expect from the
 realize the value of the surprisingly strong unwisdom of friends,
 as well as from the
 emphasis that has been placed on the institu- malice of their
 enemies. surely for It is

 tion of the House of Justice and of the those to whose hands
 so priceless a heritage

 Guardianship. They only will appreciate the has been committed
 to prayerfully watch

 significance of the vigorous language em- lest the tool
 should supersede the Faith itself,

 ployed by 'Abdu'l-Baha with reference to lest undue concern
 for the minute details
 the band of Covenant-breakers that has op- arising from the
 administration of the Cause
 posed Him in His days. To them alone will obscure the vision
 of its promoters, lest parbe revealed the suitability of the institutions
 tiality, ambition, and worldliness tend in the
 initiated by 'Abdu'l-Baha to the character of course of time to
 becloud the radiance, stain
 the future society which is to emerge out of the purity, and
 impair the effectiveness of
 the chaos and confusion of the present the Faith of
 BahaVllah.
 age. . . .

(February 27, 1929.)

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A,-MID the reports that have of late ble stronghold, or
 struggling in the heart
 reached the Holy Land, most of which wit- of Europe, and
 across the seas as far as the

ness to the triumphant march of the Cause, a continent of Australia, have already abundantly demonstrated the tenacity of their faith and the abiding value of their conviction which stand inseparably associated with the vic-tion.

Faith of Baha'u'llah}. These expressed mis- I feel it, however, incumbent upon me by givings appear to be actuated by certain virtue of the responsibility attached to the

whisperings which have emanated from Guardianship of the Faith, to dwell more quarters which are either wholly misin- 'fully upon the essential character and the formed regarding the fundamentals of the distinguishing features of that world order Baha'i Revelation, or which deliberately con- as conceived by Baha'u'llah. . . .

trive to sow the seeds of dissension in the It behooves us, dear friends, to endeavor hearts of the faithful. not only to

familiarize ourselves with the

Viewed in the light of past experience, the essential features of this supreme Handiwork

inevitable result of such futile attempts, of Baha'u'llah, but also to grasp the fundamental difference existing between this mental difference existing between this

to contribute to a wider and deeper recognition of the world-embracing, divinely-appointed Order

tion by believers and unbelievers alike of the and the chief ecclesiastical organizations of

distinguishing features of the Faith pro- the world, whether they pertain to the

claimed by Baha'u'llah. These challenging Church of Christ, or to the ordinances of

criticisms, whether or not dictated by malice, the Muhammadan Dispensation.

cannot but serve to galvanize the souls of its For those whose priceless privilege is to

ardent supporters, and to consolidate the guard over, administer the affairs, and advance the interests of its faithful promoters.

They will vance the interests of these Baha'i institutions will have, sooner or later, to face this those pernicious ele-

ments whose continued association with the searching question: "Where and how does

believers tends to discredit the fair name of this Order
 established by BahaVllah, which
 the Cause, and to tarnish the purity of its to outward seeming
 is but a replica of the
 spirit. We should welcome, therefore, not institutions
 established in Christianity and
 only the open attacks which its avowed ene- Islam, differ from
 them? Are not the twin
 mies persistently launch against it, but institutions of the
 House of Justice and of
 should also view as a blessing in disguise the
 Guardianship, the institution of the
 every storm of mischief with which they Hands of the Cause
 of God, the institution
 who apostatize their faith or claim to be its of the national and
 local Assemblies, the
 faithful exponents assail it from time to institution of the
 Mashriqu'l-Adhkar, but
 time. Instead of undermining the Faith, different names
 for the institutions of the
 such assaults, both from within and without, Papacy and the
 Caliphate, with all their atreinforce its foundations, and excite the in-
 tending ecclesiastical orders which tfie
 tensity of its flame.Designed to becloud its Christians uphold
 and advocate? What can
 radiance, they proclaim to all the world the possibly be the
 agency that can safeguard
 exalted character of its precepts, the com- these Baha'i
 institutions, so strikingly repleteness of its unity, the uniqueness of its
 semblant, in some of their features, to those
 position, and the pervasiveness of its influ- which have been
 reared by the Fathers of
 ence. the Church and the
 Apostles of Muhammad,
 I do not feel for one moment that such from witnessing the
 deterioration in characclamor, mostly attributable to impotent rage
 ter, the breach of unity, and the extinction
 against the resistless march of the Cause of of influence, which
 have befallen all organ-
 God, can ever distress the valiant warriors of ized religious
 hierarchies?Why should they
 the Faith. For these heroic souls, whether not eventually
 suffer the same fate that has
 they be contending in America's impregna- overtaken the
 institutions which the sue-

cessors of Christ and Muhammad have which from time immemorial have inflamed reared?" the imagination of seers and poets in every Upon the answer given to these challenges; they have also, in unequivocal and eming questions will, in a great measure, depend phatic language, appointed those twin institutions the success of the efforts which believers in tutions of the House of Justice and of the

every land are now exerting for the establishment of their Guardianship as their chosen Successors, deslishment of God's kingdom upon the earth. tined to apply the principles, promulgate Few will fail to recognize that the Spirit the laws, protect the institutions, adapt loybreathed by BahaVllah upon the world, and ally and intelligently the Faith to the rewhich is manifesting itself with varying de- quirements of progressive society, and congreess of intensity through the efforts con- summate the incorruptible inheritance which sciously displayed by His avowed supporters the Founders of the Faith have bequeathed and indirectly through certain humanitarian to the world.

organizations, can never permeate and exer- Should we look back to the past, were we cise an abiding influence upon mankind un- to search out the Gospel and the Qur'an, we less and until it incarnates itself in a visible will readily recognize that neither the Chris-

Order, which would bear its name, wholly tian nor the Islamic Dispensations can offer a

identify itself His principles, and with parallel either to the system of Divine Econfunction in conformity with His laws. That omy so thoroughly established by Baha'- BahaVllah in His Book of Aqdas, and later u'llah, or to the safeguards which He has 'Abdu'l-Baha inliisWill a document which provided for its preservation and advanceconfirms, supplements, and correlates the ment. Therein, I am profoundly convinced, provisions of the Aqdas have set forth in lies the answer to those questions to which their entirety those essential elements for I have already referred.

the constitution of the world Baha'i Com- None, I feel, will

question the fact that
monwealth, no one who has read them will the fundamental reason
why the unity of

deny. According to these divinely ordained the Church of Christ was
irretrievably shatadministrative principles, the Dispensation tered,
and its influence was in the course of
of BahaVllah the Ark of human salvation time undermined was that
the Edifice which
must needs be modeled. From them, all the Fathers of the
Church reared after the
future blessings must flow, and upon them passing of His First
Apostle was an Edifice
its inviolable authority must ultimately rest. that rested in nowise
upon the explicit di-
For BahaVllah, we should readily recog- rections of Christ Himself.
The authority
nize, has not only imbued mankind with a and features of their
administration were
new and regenerating Spirit. He has not wholly inferred, and
indirectly derived, with
merely enunciated certain universal princi- more or less
justification, from certain vague
ples, or propounded a certain philosophy, and fragmentary
references which they
however potent, sound and universal these found scattered amongst
His utterances as
may be. In addition to these He, as well as recorded in the Gospel.
Not one of the
'Abdu'l-Baha after Him, have, unlike the sacraments of the Church;
not one of the
Dispensations of the past, clearly and specifi- rites and ceremonies
which the Christian

cally laid down a set of Laws, established Fathers have elaborately
devised and ostendefinite institutions,and provided for the
tatively observed; not one of thfe elements
essentials of a Divine Economy. These are of severe discipline they
rigorously imposed
destined to be a pattern for future society, a upon the primitive
Christians; none of these
supreme instrument for the establishment of reposed on the direct
authority of Christ, or
The Most Great Peace, and the one agency emanated from His
specific utterances. Not
for the unification of the world, and the one of these did Christ
conceive, none did
proclamation of the reign of righteousness He specifically invest

with sufficient authority and justice upon the earth. Not only have they to either interpret His Word, or to add they revealed all the directions required for to that which He had not specifically intended the practical realization of those ideals which joined.

the Prophets of God have visualized, and For this reason, in later generations, voices

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were raised in protest against the self-ap- schisms which have dismembered and dis-

pointed Authority which arrogated to itself credited Islam.

privileges and powers which did not emanate Not so with the Revelation of Bahá'-

from the clear text of the Gospel of Jesus u'llah. Unlike the Dispensation of Christ,

Christ, and which constituted a grave de- unlike the Dispensation of Muhammad, un-

parture from the spirit which that Gospel like the Dispensations of the past, the all

did inculcate. They argued with force and apostles of Bahá'í in every land, where justification that the canons promulgated ever they labor and toil, have before them

by the Councils of the Church were not di- in clear, in unequivocal and emphatic law and divinely-appointed laws, but were merely human language, all the laws, the regulations, the principles devices which did not even rest upon principles, the institutions, the guidance, they

the actual utterances of Jesus. Their conduct require for the prosecution and consumption centered around the fact that the maturation of their task. Both in the administrative provisions of the Bahá'í Dispensation vague and inconclusive words, addressed by Christ to Peter, "Thou art Peter, and upon tion, and in the matter of succession, as

this rock I will build my Church," could embodied in the twin institutions of the

never justify the extreme measures, the elaborate House of Justice and of the Guardianship,

elaborate ceremonials, the fettering creeds and the followers of Bahá'í can summon to

dogmas, with which His successors have their aid such irrefutable evidences of Di-

gradually burdened and obscured His Faith. vine Guidance that none can resist, that

Had it been possible for the Church Fathers, none can belittle or ignore. Therein lies the whose unwarranted authority was thus distinguishing feature of the Baha'i Revelation, fiercely assailed from every side, to refute the denunciations heaped upon them by unity of the Faith, of the validity of a Revelation quoting specific utterances of Christ regarding the future administration of His Church, previous Revelations, but to connect, unify or the nature of the authority of His Successors, and fulfill them.

. . .

cessors, they would surely have been capable We should also bear in mind that the danger of quenching the flame of controversy, and distinguishing character of the Baha'i Revelation, preserving the unity of Christendom. The distinction does not consist solely in the completeness and utterances of Christ, afforded no such shelter Dispensation which the teachings of Baha'ullah and to these harassed leaders of the Church, who 'Abdu'l-Baha have established. Its excellence lies found themselves helpless in the face of the also in the fact that those pitiless onslaught of their enemy, and who elements which in past* Dispensations have, without the eventually had to submit to the forces of authority from their least schism which invaded their ranks. Founders, been a source of corruption and In the Muhammadan Revelation, how- of incalculable harm to the Faith of God, ever, although His Faith as compared with been strictly excluded by the clear text of that of Christ was, so far as the administration of His Dispensation is concerned, more practices, in connection with the sacrament of baptism, of complete and more specific in its provisions, communion, of confession of yet in the matter of succession it gave no sins, of asceticism, of priestly domination, written, no binding and conclusive instructions of elaborate

ceremonials, of holy war and of
 tions to those whose mission was to propa- polygamy, have one and
 all been rigidly supgate His Cause. For the text of the Qur'n,
 pressed by the Pen of BahaVllah, whilst the
 the ordinances of which regarding prayer, rigidity and rigor of
 certain observances,
 fasting, marriage, divorce, inheritance, pil- such as fasting, and
 which are necessary to
 grimage, and the like, have after the revolu- the devotional
 life of the individual, have
 tion of thirteen hundred years remained in- been considerably
 abated. . . .

tact and operative, gives no definite guidance Dear friends!
 Feeble though our Faith
 regarding the Law of Succession, the source may now appear in the
 eyes of men, who
 of all the dissensions, the controversies, and either denounce it as
 an offshoot of Islam,

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or contemptuously ignore it as one more of who have
 already recognized the supreme
 those obscure sects that abound in the West, station of
 Baha'u'llah, only those whose
 this priceless gem of Divine Revelation, now hearts have
 been touched by His love, and
 still in its embryonic state, shall evolve have become
 familiar with the potency of
 within the shell of His law, and shall forge His spirit,
 can adequately appreciate the
 ahead, undivided and unimpaired, till it em- value of
 this Divine Economy His inesbrates the whole of mankind. Only those
 timable gift to mankind. (March 21, 1930.)

THE GOAL OF A NEW WORLD ORDER

JL HE inexorable march of recent events and nations
 as the embodiment of triumphhas carried humanity so near to the goal
 ant justice and the unfailing instrument of
 foreshadowed by Baha'u'llah that no respon- an abiding
 peace, held in store for an unsible follower of His Faith, viewing on all
 repentant humanity. "Peace, Peace," how
 sides the distressing evidences of the world's often we
 heard Him remark, "the lips of potravail, can remain unmoved at
 the thought tentates and peoples unceasingly proclaim,
 of its approaching deliverance. whereas the
 fire of unquenched hatreds still

It would not seem inappropriate, at a time smoulders in
their hearts" How often we
when we are commemorating the world heard Him
raise His voice, whilst the tumult
over, the termination of the first decade of
triumphant enthusiasm was still at its

*

since 'Abdu'l-Baha's sudden removal from height and
long before the faintest misgiving midst, to ponder, in the light of the
ings could have been felt or expressed, teachings
bequeathed by Him to the world, confidently declaring
that the Document,
such events as have tended to hasten the extolled as
the Charter of a liberated humankind gradual emergence of the World Order an-
ity, contained within itself seeds of such
ticipated by Baha'u'llah.
bitter deception as would further enslave
Ten years ago, this very day, there flashed the world. How
abundant are now the
upon the world the news of the passing of evidences
that attest the perspicacity of His
Him Who alone, through the ennobling in- unerring
judgment!
fluence of His love, strength and wisdom, Ten years
of unceasing turmoil, so laden
could have proved its stay and solace in the with
anguish, so fraught with incalculable
many afflictions it was destined to suffer. consequences
to the future of civilization,
How well we, the little band of His have brought
the world to the verge of a
avowed supporters who lay claim to have
calamity too awful to contemplate. Sad unrecognized the Light that shone within
Him, deed is the contrast between the manifest and can
still remember His repeated allusions, tions of confident
enthusiasm in which the
in the evening of His earthly life, to the
Plenipotentiaries at Versailles so freely in tribulation and turmoil with which
an undiluted and the cry of unconcealed distress
regenerate humanity was to be increasingly which
victors and vanquished alike are now
afflicted. How poignantly some of us can raising in
the hour of bitter disillusion.
recall His pregnant remarks, in the presence Neither
the force which the Framers and
of the pilgrims and visitors who thronged Guarantors
of the Peace Treaties have mus-

His doors on the morrow of the jubilant
tered, nor the lofty ideals which originally
celebrations that greeted the termination of animated the
Author of the Covenant of
the World War a war, which by the hor- the League
of Nations, have proved a suffirors it evoked, the losses
it entailed and the cient bulwark against the forces of internal
complications it engendered, was destined disruption
with which a structure so laborito exert so far-reaching an influence on
ously contrived had been consistently asthe fortunes of mankind.

How serenely, sailed. Neither the provisions of the soyet
how powerfully, He stressed the cruel called
Settlementwhich the victorious
deception which a Pact, hailed by peoples Powers have
sought to impose, nor the ma-

1 November

28, 1921. chinery of an institution which

America's

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illustrious and far-seeing President had con- turbed resignation.

From darkest Africa
ceived, have proved, either in conception or the first stirrings of
a conscious and de-

practice, adequate instruments to ensure
the termed revolt against the aims and methintegrity of the
Order they had striven to ods of political and economic imperialism
establish. "The ills from which the world can be increasingly
discerned, adding their

now suffers" wrote 'Abdu'1-Baha in Janu- share to the
growing vicissitudes of a trouary, 1920, "will multiply; the gloom which

bled age. Not even America, which until
envelops it will deepen. The Balkans will very recently prided
itself on its traditional

remain discontented. Us restlessness will in- policy of aloofness
and the self-contained

crease. The vanquished Powers will con- character of its
economy, the invulnerabilitinue to agitate. They will resort to every
ity of its institutions and the evidences of
measure that may rekindle the flame of war. itsgrowing prosperity
and prestige, has been

Movements, newly-born and worldwide in able to resist the
impelling forces that have

their range, will exert their utmost effort for swept her into the
vortex of an economic

the advancement of their designs. The hurricane that
now threatens to impair the

Movement of the Left will acquire great basis of her
 own industrial and economic importance* Its influence will spread." life. Even
 far-away Australia, which,
 Economic distress, since those words were owing to its
 remoteness from the stormwritten, together with political confusion,
 centers of Europe, would have been expected
 financial upheavals, religious restlessness and to be immune
 from the trials and torments
 seem to have conspired to
 racial animosities, of an ailing
 continent, has been caught in
 add immeasurably to the burdens under this whirlpool of
 passion and strife, im-

 which an impoverished, a war- weary world potent to extricate
 herself from their enis groaning. Such has been the cumulative
 snaring influence.
 effectof these successive crises, following Never indeed have
 there been such wideone another with such bewildering rapidity,
 spread and basic upheavals, whether in the
 that very foundations of society are
 the social, economic or political
 spheres of hutrembling. The world, to whichever conti- man
 activity as those now going on in difnent we turn our gaze, to however remote a
 ferent parts of the world. Never have there
 region our survey may extend, is everywhere been so many and
 varied sources of danger
 assailed by forces it can neither explain nor as those that now
 threaten the structure of

 control. society. The
 following words of Baha'u-
 Europe, hitherto regarded as the cradle of 'llah are indeed
 significant as we pause to
 a highly-vaunted civilization, as the torch- reflect upon the
 present state of a strangely
 bearer of liberty and the mainspring of the disordered world: "How
 long will humanity
 forces of world industry and commerce, persist in its
 How long will
 waywardness?
 stands bewildered and paralyzed at the sight injustice continue?How
 long chaos and is

 of so tremendous an upheaval. Long-cher- confusion to reign
 amongst men? How
 ished ideals in the political no less than in long will discord

agitate the face of society?

the economic sphere of human activity are The winds of despair
are, alas, blowing from

being severely tested under the pressure of every direction, and
the strife that divides

reactionary forces on one hand and of an in- and afflicts the human
race is daily increassidious and persistent radicalism on the other.

ing. The signs of impending convulsions

From the heart of Asia distant rumblings, and chaos can now be
discerned, inasmuch

ominous and insistent, portend the steady as the prevailing
order appears to be laonslaught of a creed which, by its negation
mentably defective."

of God, His Laws and Principles, threatens The disquieting
influence of over thirty

to disrupt the foundations of human million souls living
under minority condisociety. The clamor of a nascent national-
tions throughout the continent of Europe;

ism, coupled with a recrudescence of skep- the vast and
ever-swelling army of the unticism and unbelief, come as added misfor-
employed with its crushing burden and detunes to a continent hitherto

regarded as moralizing influence on governments and
the symbol of age-long stability and undis- peoples; the wicked,
unbridled race of arma-

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ments swallowing an ever-increasing share hinder the unfoldment
and future efflor-

of the substance of already impoverished escence of God's
struggling Faith?

nations; the utter demoralization from Let BahaVllah
Himself shed the illumiwhich the international financial markets

nation of His words upon our path as we
are now increasingly suffering; the on- steer our course amid
the pitfalls and miser-

slaught of secularism invading what has ies of this
troubled age. More than fifty
hitherto been regarded as the impregnable years ago, in a world
far removed from the
strongholds of Christian and Muslim ortho- ills and trials that
now torment it, there

doxy these stand out as the gravest symp- flowed from His Pen
these prophetic words:

toms that bode ill for the future stability "The world is in
travail and its agitation

of the structure of modern civilization. waxeth day by day.
Its face is turned
Little wonder if one of Europe's preeminent towards waywardness
and unbelief. Such
thinkers, honored for his wisdom and re- shall be its plight
that to disclose it now
str^int, should have been forced to make so would not be meet and
seemly. per- Its
bold an assertion: "The world is passing versity will long
continue. And when the
through the gravest crisis in the history of appointed hour is
come, there shall suddenly
civilization." "We stand," writes another, appear that which
shall cause the limbs of
"before either a world catastrophe, or per- mankind to quake. Then
and only then
haps before the dawn of a greater era of will the Divine
Standard be unfurled and
truth and wisdom." "It is in such times," the Nightingale of
Paradise warble its melody adds, "that religions have perished and
ody."
are born." Dearly - beloved
friends! Humanity,
Might we not already discern, as we scan whether viewed in the light
of man's indithe political horizon, the alignment of those vidual
conduct or in the existing relationforces that are dividing afresh the
continent ships between organized communities and
of Europe into camps of potential combat- nations, has, alas,
strayed too far and sufants, determined upon a contest that may
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 cus- however disinterested
their motives, howtodians of a priceless Faith, called upon to ever
concerted their action, however unwitness 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, no
man Empire in the West? Might it not hap- doctrine which the
most distinguished expen every vigilant adherent of the Faith
ponents of economic theory may hope to adof Baha'u'llah might well pause to
reflect vance, no principle which the most ardent
that out of this world eruption there may of moralists may

strive to inculcate, can
 stream forces of such spiritual energy as provide, in the last
 resort, adequate foundation shall recall, nay eclipse, the splendor of those
 tions upon which the future of a distracted

 signs and wonders that accompanied the es- world can be built. No
 appeal for mutual
 tablishment of the Faith of Jesus Christ? tolerance which the
 worldly-wise might

 Might there not emerge out of the agony of raise, however
 compelling and insistent, can
 a shaken world a religious revival of such calm its passions or
 help restore its vigor.
 scope and power as to even transcend the Nor would any general
 scheme of mere orpotency of those world-directing forces with
 ganized international cooperation, in whatwhich the Religions of the Past have,
 at ever sphere of human activity, however infixed intervals
 and according to an inscru- genious in conception or extensive in
 scope,
 table Wisdom, revived the fortunes of de- succeed in removing
 the root cause of the

 clining ages and peoples? Might not the evil that has so
 rudely upset the equilibrium

 bankruptcy of this present, this highly- of present day
 society. Not even, I venture
 vaunted materialistic civilization, in itself to assert, would the
 very act of devising the
 clear away the choking weeds that now machinery required for
 the political and
 The new and to the

 New garden and approach to the Bab's Shrine, looking eastward towards the
 Iranian Pilgrim House.

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economic unification of the world a princi- tions
 contracted in the course of the war,

 ple that has been increasingly advocated in as well
 as the imposition of a staggering
 recent times provide in itself the antidote burden of
 reparations upon the vanquished,
 against the poison that is steadily under- have, to a
 very great extent, been responsimining the vigor of organized peoples and
 ble for the maldistribution and consequent
 nations. shortage of

the world's monetary gold supply, which in turn
 What else, might we not confidently affirm, has, to a very great
 measure, firm, but the unreserved acceptance of the
 accentuated the phenomenal fall in Divine Program enunciated, with such sim-
 plicity and force as far back as sixty years
 burdens of impoverished countries, no imago, by BahaVllah, embodying in its essen-
 partial mind would question. That
 intertials God's divinely appointed scheme for
 governmental debts have imposed a severe
 the unification of mankind in this age, strain on the
 masses of the people in Europe,
 coupled with an indomitable conviction in have upset
 the equilibrium of national budgthe unfailing efficacy of each and all of its
 ets, have crippled national industries, and
 provisions, is eventually capable of with- led to an
 increase in the number of the
 standing the forces of internal disintegration unemployed,
 is no less apparent to an unwhich, if unchecked, must needs continue
 prejudiced observer. That the spirit of vinto eat into the vitals
 of a despairing society. dictiveness, of suspicion, of fear
 and rivalry,
 Itis towards this
 goal the goal of a new engendered by the war, and
 which the pro-
 World Order, Divine in origin, all-embrac- visions of
 the Peace Treaties have served to
 ing in scope, equitable in principle, chal- perpetuate
 and foster, has led to an enorlenging in its features that a harassed hu-
 mous increase of national competitive armamanity must strive.
 ments, involving during the last
 year the
 To claim to have grasped all the implica- aggregate
 expenditure of no less than a thoutions of BahaVllah's prodigious scheme for
 sand million pounds, which in turn has acworld-wide human
 solidarity, or to have centuated the effects of the
 worldwide defathomed its import, would be presumptu-
 pression, is a truth that even the most
 ous on the part of even the declared sup- superficial
 observer will readily admit. That
 porters of His Faith. To attempt to visual- a narrow and
 brutal nationalism, which the
 ize it in all its possibilities, to estimate its post-war
 theory of self-determination has

future benefits, to picture its glory, would served to
 reinforce, has been chiefly response premature at even so advanced a stage
 sible for the policy of high and prohibitive
 in the evolution of mankind. tariffs, so
 injurious to the healthy flow of
 All we can reasonably venture to attempt international
 trade and to the mechanism
 is to strive to obtain a glimpse of the first of
 international finance, is a fact which few
 streaks of the promised Dawn that must, in would venture
 to dispute.
 the fullness of time, chase away the gloom It would be
 idle, however, to contend that

 that has encircled humanity. All we can do the war, with
 all the losses it involved, the
 isto point out, in their broadest outlines, passions it
 aroused and the grievances it left
 what appears to us to be the guiding prin- behind, has
 solely been responsible for the
 ciples underlying the World Order of Baha'- unprecedented
 confusion into which almost
 u'llah, amplified and enunciated by
 as every section of the
 civilized world is

 'Abdu'l-Baha, the Center of His Covenant plunged at
 present. Is it not a fact and
 with all mankind and the appointed Inter- this is the
 central idea I desire to emphasize

 preter and Expounder of His Word. that the
 fundamental cause of this world
 That the unrest and suffering afflicting unrest is
 attributable, not so much to the
 the mass of mankind are in no small meas- consequences
 of what must sooner or later
 ure the direct consequences of the World come to be
 regarded as a transitory disloca-
 War and are attributable to the unwisdom tion in the
 affairs of a continually changing
 and shortsightedness of the framers of the world, but
 rather to the failure of those into
 Peace Treaties only a biased mind can re- whose hands
 the immediate destinies of peofuse to admit. That the financial obliga-
 ples and nations have been committed, to
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 adjust their systems of economic

and political institutions to the imperative needs of a fast evolving age? Are not these intermittent crises that convulse present-day government and people, "if

society due primarily to the lamentable inability of the world's recognized leaders to the world, to assist in the eventual application of the principle of federalism under themselves once for all of their preconceived lying the government of your own country ideas and fettering creeds, and to reshape to the relationships now existing between the machinery of their respective governments according to those standards that are the peoples and nations of the world."

In "The Secret of Divine Civilization"

implicit in Baha'u'llah's supreme declaration ("The Mysterious Forces of Civilization"), the chief 'Abdu'l-Baha's outstanding contribution to and distinguishing feature of the Faith He re-organization of* the world, we

read the following:
"True civilization will unfurl its banner

in the midmost heart of the world when nothing more or less than the enforcement ever a certain number of its distinguished and high-minded of His scheme for the unification of the sovereigns the shining exemplars of devotion and determination the scheme to which we have already referred. "In every Dispensation," writes shall, for the good and happiness of all man-

kind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. They must make ... In this wondrous Revelation, this glorious century, the foundation of the Faith of the Cause of Peace the object of general consultation, and seek

God and the distinguishing feature of His power to establish
 Law is the consciousness of the Oneness of the world. They
 Mankind." must conclude a binding
 treaty and establish a covenant, the
 provisions of which shall
 these leaders of human institutions who, in be sound, inviolable and
 definite. They must
 utter disregard of the spirit of the age, are proclaim it to all the
 world and obtain for
 striving to adjust national processes, suited it the sanction of all
 the human race. This
 to the ancient days of self-contained nations, to an age which must either achieve
 undertaking the real source of the peace and
 well-being of all
 the unity of the world, as adumbrated by the world should be
 regarded as sacred by
 Bahd'u'llah, or perish. At so critical an hour all that dwell on
 earth. All the forces of
 in the history of civilization it behooves humanity must be
 mobilized to ensure the
 the leaders of all the nations of the world, stability and permanence
 of this Most Great
 great and small, whether in the East or in Covenant. In this
 all-embracing pact the
 the West, whether victors or vanquished, to limits and frontiers of
 each and every nation
 give heed to the clarion call of Baha'u'llah
 fixed, the principles
 and, thoroughly imbued with a sense of underlying the relations
 of governments
 world solidarity, the sine qua non of loyalty towards one another
 definitely laid down,
 alty to His Cause, arise manfully to carry and all
 international agreements and obliout in its entirety the one remedial scheme
 gations ascertained. In like manner, the size
 He, the Divine Physician, has prescribed for of the armaments of
 every government
 an ailing humanity. Let them discard, once should be strictly
 limited, for if the preparafor every preconceived idea, every naall,
 tions for war and the military forces of
 any

tional prejudice, and give heed to the sub- nation should be allowed
to increase, they
lime counsel of 'Abdu'l-Baha", the authorized will arouse the
suspicion of others. The
Expounder of His teachings. "You can best fundamental principle
underlying this solserve your country," was 'Abdu'l-Bahi's re- emn
Pact should be so fixed that if any govjoinder to a high official in the
service of the ernment later violate any one of its provi-
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governments on earth should
sions, all the have become
increasingly interdependent.
arise to reduce
it to utter submission, nay For none is self-sufficiency any
longer posthe human race as a whole should resolve, sible,
inasmuch as political ties unite all
with every power at its disposal, to destroy peoples and
nations, and the bonds of trade
that government. Should this greatest of and industry, of
agriculture and education,
allremedies be applied to the sick body of are being
strengthened every day. Hence
the world, it will assuredly recover from its the unity of all
mankind can in this day be
ills and will remain eternally safe and se- achieved. Verily
this is none other but one
cure." of the wonders of
this wondrous age, this
"A few," He further adds, "unaware of glorious century. Of
this past ages have
the power latent in human endeavor, con- been deprived, for
this century the consider this matter as highly impracticable, nay
tury of light has been endowed with
even beyond the scope of man's utmost ef- unique and
unprecedented glory, power and
forts. Such is not the case, however. On illumination.
Hence the miraculous unfoldthe contrary, thanks to the unfailing grace
ing of a fresh marvel every day. Eventually
of God, the loving-kindness of His favored it will be seen
how bright its candles will
ones, the endeavors of unrivalled wise and burn in the
assemblage of man.
capable souls, and the thoughts and ideas of "Behold how its
light is now dawning
the peerless leaders of this age, nothing what- upon the world's

darkened horizon. The
soever can be regarded as unattainable. En- first candle
is unity in the political realm,
deavor, "ceaseless endeavor, is required. Noth- the early
glimmerings of which can now be
ing short of an indomitable determination discerned. The
second candle is unity of
can possibly achieve it. Many a cause past thought in world
undertakings, the conages have regarded as purely visionary, yet
summation of which will ere long be witin this day have become most easy and
prac- nessed. The third candle is unity in freeticable.
Why should this most great and dom which will surely come to
pass. The
lofty cause the day-star of the firmament fourth candle is
unity in religion which is
of true civilization and the cause of the the corner-stone
of the foundation itself,
glory, the advancement, the well-being and and which, by the
power of God, will be
the success of all humanity be regarded revealed in all
its splendor. The fifth candle
as impossible of achievement? Surely the is the unity of
nations a unity which in
day will come when its beauteous light shall this century will
be securely established,
shed illumination upon the assemblage of causing all the
peoples of the world to reman."
gard themselves as citizens of one common
In one of His Tablets 'Abdu'l-Baha, elu- fatherland. The
sixth candle is unity of
cidating further His noble theme, reveals races, making of
all that dwell on earth
the following: peoples and
kindreds of one race. The sev-
"In cycles gone by, though harmony was enth candle is unity
of
language, that is,
established, yet, owing to the absence of the choice of a
universal tongue in which
means, the unity of all mankind could not all peoples will
be instructed and converse.
have been achieved. Continents remained Each and every one
of these will inevitably
widely divided, nay even among the peoples come to pass,
inasmuch as the power of the

Kingdom of God
realization."

Over sixty

Queen Victoria,
concourse of the
means of

"Take ye counsel

concern be only

hankind

thereof. Regard

man body which

D

enforce
ve ills and maladies. Not
e

members

their

shall be

d grievously. And, if at

whose

judgment

in such

us did not

case to its

munity in which all economic barriers will
 dained as a sovereign remedy and mightiest have been
 permanently demolished and the
 instrument for the healing of all the world
 interdependence of Capital and Labor defiis the union of all its
 peoples in one uni- nitely recognized; in which the clamor of
 versal Cause, one common Faith. This can religious
 fanaticism and strife will have
 in no wise be achieved except through the been forever
 stilled; in which the flame of
 power of a skilled, all-powerful and inspired racial
 animosity will have been finally ex-
 Physician. This verily is the truth, and all tinguished;
 in which a single code of interelse naught but error."
 national law the product of the considered
 In a further passage Baha'u'llah adds judgment of the
 world's federated representthese words:
 tatives shall have as its sanction the instant
 "We see you adding every year unto your and coercive
 intervention of the combined
 expenditures and laying the burden thereof forces of
 the federated units; and finally a
 on the people whom ye rule; this verily is world
 community in which the fury of a canaught but grievous injustice. Fear the
 pricious and militant nationalism will have
 sighs and tears of this wronged One, and been
 transmuted into an abiding consciousburden not your peoples beyond that which
 ness of world citizenship such indeed, apthey can
 endure. ... Be reconciled among pears, in its
 broadest outline, the Order anyourselves, that ye may need armaments no
 ticipated by BahdVlldh, an Order that shall
 more save in a measure to safeguard your come to be
 regarded as the fairest fruit of
 territories and dominions. Be united, O con- a slowly
 maturing age.
 course of the sovereigns of the world, for "The
 Tabernacle of Unity," Baha'u'llah
 thereby will the tempest of discord be stilled proclaims in
 His message to all mankind,
 amongst you and your peoples find rest. "has been
 raised; regard ye not one another
 Should any one among you take up arms as
 strangers. ... Of one tree are all ye the
 against another, rise ye all against him, for fruit and of
 one bough the leaves. . . The .
 this is naught but manifest justice." world is but

one country and mankind its
What else could these weighty words sig- citizens. .Let
not a man glory in that

. . .

nify if they did not point to the inevitable he loves his
country; let him rather glory
curtailment of unfettered national sover- in this,
that he loves his kind."

eignty as an indispensable preliminary to the Let there
be no misgivings as to the aniformation of the future Commonwealth of
mating purpose of the world-wide Law of
allthe nations of the world? Some form of BahdVllah.
Far from aiming at the suba world superstate must needs be evolved,
version of the existing foundations of soin whose favor all the
nations of the world ciety, it seeks to broaden its
basis, to rewll have willingly ceded every claim to
mold its institutions in a manner consonant
make war, certain rights to impose taxation with the
needs of an ever-changing world.
and all rights to maintain armaments, ex- It can
conflict with no legitimate alle-

cept for purposes of maintaining internal giances, nor
can it undermine essential loyorder within their respective dominions.

alties. Its purpose is neither to stifle the
Such a state will have to include within its flame of a
sane and intelligent patriotism in
orbit an international executive adequate to men's
hearts, nor to abolish the system of

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national autonomy so essential if the evils should
these, in a world subject to the imof excessive centralization are to be
avoided. mutable law of change and decay, be ex-
It does not ignore, nor does it attempt to empt from
the deterioration that must
suppress the diversity of ethnical origins, of needs
overtake every human institution? For
climate, of history, of language and tradi- legal
standards, political and economic theotion, of thought and habit, that
differentiate ries are solely designed to safeguard the
inthe peoples and nations of the world. It terestsof
humanity as a whole, and not
calls for a wider loyalty, for a larger aspira- humanity to
be crucified for the preservation
tion than any that has animated the human of the

integrity of any particular law or
 race. It insists upon the subordination of doctrine.
 national impulses and interests to the im- Let
 there be no mistake. The principle of
 perative claims of a unified world. It re- the Oneness
 of Mankind
 the pivot round
 pudiates excessive centralization on one which all
 the teachings of BahaVllah rehand, and disclaims all attempts at uniform-
 volve is no mere outburst of ignorant emo-
 ity on the other. Its watchword is unity in tionalism
 or an expression of vague and
 diversity such as 'Abdu'1-Baha Himself has pious hope.
 Its appeal is not to be merely
 explained: identified
 with a re-awakening of the spirit
 "Consider the flowers of a garden. of brotherhood
 and good-will among men,
 Though differing in kind, color, form and nor does it
 aim solely at the fostering of
 shape, yet, inasmuch as they are refreshed harmonious
 cooperation among individual
 by the waters of one spring, revived by the peoples
 and nations.
 Its implications are
 breath of one wind, invigorated by the rays deeper,
 claims
 its greater than any which
 of one sun, this diversity increaseth their the
 Prophets of old were allowed to advance.
 charm and addeth unto their beauty. How Its message
 is applicable not only to the in-
 unpleasing to the eye if all the flowers and dividual,
 but concerns itself primarily with
 plants, the leaves and blossoms, the fruit, the
 nature of those essential relationships that must
 the branches and the trees of that garden
 bind all the states and nations as members of
 were all of the same shape and color! Di-
 one human family. It does not
 versity of hues, form and shape enricheth constitute
 merely the enunciation of an
 and adorneth the garden, and heighteneth ideal, but
 stands inseparably associated with
 the effect thereof. In like manner, when an

institution adequate to embody its truth,
 divers shades of thought, temperament, and demonstrate
 its validity, and perpetuate its
 character, are brought together under the influence.
 It implies an organic change in
 power and influence of one central agency, the
 structure of
 present-day society, a
 the beauty and glory of human perfection change such
 as the world has not yet experienced and made manifest. Naught
 perienced. It constitutes a challenge,
 at
 but the celestial potency of the Word of once bold
 and universal, to outworn shib-
 God, which ruleth and transcendeth the boleths of
 national creeds creeds that have
 realities of all things, is capable of harmo- had their
 day and which must, in the ordinizing the divergent thoughts, sentiments,
 iary course of events as shaped and conideas and
 convictions of the children of trolled by
 Providence, give way to a new
 men." gospel,
 fundamentally different from, and
 The call of Baha'u'llah is
 primarily di- infinitely superior to, what the world has
 rected against all forms of provincialism, already
 conceived. It calls for no less than
 and prejudices. If long-cherall insularities
 the reconstruction and the demilitarization
 ished ideals and time-honored institutions, of the
 whole civilized world a world orif certain social assumptions and religious
 ganically unified in all the essential
 aspects
 formulas have ceased to promote the wel- of its
 life, its political machinery, its spirfare of the generality
 of mankind, if they itual aspiration, its
 trade and finance, its
 no longer administer to the needs of a con- script
 and language, and yet infinite in the
 tinually evolving humanity, let them be diversity
 of the national characteristics of
 swept away and relegated to the limbo of its
 federated units.
 obsolescent and forgotten doctrines. Why It
 represents the consummation of hu-

man evolution an evolution that has had which the
 continued existence of their naits earliest beginnings in the birth of
 family tional life depended. With a vigor that relife,
 its subsequent development in the called the energy
 with which the members
 achievement of tribal solidarity, leading in of the Holy
 Alliance sought to stifle the
 turn to the constitution of the city-state, spirit of a
 rising nationalism among the
 and expanding later into the institution of peoples liberated
 from the Napoleonic yoke,
 independent and sovereign nations. those champions of
 an unfettered national
 The principle of the Oneness of Man- sovereignty, in
 their turn, have labored and
 kind, as proclaimed by BahaVllah, carries are still laboring
 to discredit principles upon
 with it, no more and no less, than a solemn which their own
 salvation must ultimately
 assertion that attainment to this final stage depend.
 in stupendous evolution is not only
 this The fierce
 opposition which greeted the
 necessary but inevitable, that its realization abortive scheme
 of the Geneva Protocol;
 isfast approaching, and that nothing short the ridicule
 poured upon the proposal for a
 of a power that is born of God can succeed United States of
 Europe which was subsein establishing it.
 quently advanced, and the failure of the
 So marvellous a conception finds its earli- general scheme for the
 economic union of
 est manifestations in the efforts consciously Europe, may
 appear as setbacks to the efexerted and the modest beginnings already
 forts which a handful of foresighted people
 achieved by the declared adherents of the are earnestly
 exerting to advance this noble
 Faith of BahaVllah who, conscious of the ideal. And yet,
 are we not justified in desublimity of their calling and initiated into
 riving fresh encouragement when we obthe ennobling principles of His
 Administra- serve that the very consideration of such
 tion, are forging ahead to establish His proposals is
 in itself an evidence of their
 Kingdom on this earth. It has its indirect steady growth in
 the minds and hearts of
 manifestations in the gradual diffusion of men. In the

organized attempts that are
the spirit of world solidarity which is spon- being made to
discredit so exalted a conceptaneously arising out of the welter of a dis-
tion are we not witnessing the repetition,

organized society. on a larger scale,
of those stirring struggles
It would be stimulating to follow the and fierce
controversies that preceded the
history of the growth and development of birth, and
assisted in the reconstruction, of
this lofty conception which must increas- the unified
nations of the West?

ingly engage the attention of the responsible To take but one
instance. How confident
custodians of the destinies of peoples and were the
assertions made in the days pre-nations. To 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 soli- conflicting
interests, the mutual distrust, the
darity seemed not only remote but incon- differences of
government and habit that
ceivable. It was not until the forces of divided the states
were such as no force,
nationalism had succeeded in overthrowing whether spiritual
or temporal, could ever
the foundations of the Holy Alliance that hope to harmonize
or control? And yet
had sought to curb their rising power, that how different were
the conditions prevailing
the possibility of a world order, transcend- a hundred and
fifty years ago from those
ing in its range the political institutions that
characterize present-day society! It
these nations had established, came to be would indeed be no
exaggeration to say that
seriously entertained. It was not until after the absence of
those facilities which modern
the World War that these exponents of ar- scientific

progress has placed at the service

rogant nationalism came to regard such an of humanity in our
time made of the proborder as the object of a pernicious doctrine
lem of welding the American states into a
tending to sap that essential loyalty upon single federation
a task infinitely more com-

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plex than that which confronts a divided hu- of responsibility
which the leaders of a newmankind in its efforts to achieve the unifica-
born age must arise to shoulder.

tion of all mankind.

I would again

direct your attention to

Who knows that for so exalted a concep- those ominous words of
Bahā'Vllah which I

tion to take shape a suffering more intense have already quoted:

"And when the apthan any it has yet experienced will have to

pointed hour is come, there shall suddenly

be inflicted upon humanity? Could any- appear that which

shall cause the limbs of

thing less than the fire of a civil war with all mankind to quake."

its violence and vicissitudes a war that Has not 'Abdu'l-Bahā

Himself asserted in

nearly rent the great American Republic unequivocal language

that "another war,

have welded the states, not only into a fiercer than the last,

will assuredly break

Union of independent units, but into a Na- out"?

tion, in spite of all the ethnic differences Upon the

consummation of this colossal,

that characterized its component parts? this unspeakably

glorious enterprise an en-

That so fundamental a revolution, involving terprise that baffled

the resources of Roman

such far-reaching changes in the structure of statesmanship

and which Napoleon's dessociety, can be achieved through the ordi-

perate efforts failed to achieve will depend

nary processes of diplomacy and education the ultimate

realization of that millennium

seems highly improbable. We have but to of which poets of

all ages have sung and

turn our gaze to humanity's bloodstained seers have long

dreamed. Upon it will dehistory to realize that nothing short of in-

pend the fulfillment of the prophecies uttense mental as well as

physical agony tered by the Prophets of old when swords

has been able to precipitate those epoch-
 ploughshares and the
 making changes that constitute the greatest
 down together. It
 landmarks in the history of human civiliza-
 Kingdom of the
 tion. Heavenly Father as
 anticipated by the Faith
 Great and far-reaching as have been those of Jesus Christ. It alone
 can lay the foun-
 changes in the past, they cannot but appear, dation for the New
 World Order visualized
 when viewed in their proper perspective, ex- by BahaVllah a World
 Order that shall
 cept as subsidiary adjustments preluding reflect, however
 dimly, upon this earthly
 that transformation of unparalleled majesty plane, the ineffable
 splendors of the Abha
 and scope which humanity is in this age Kingdom.
 bound to undergo. That the forces of a One word more in
 conclusion. The procworld catastrophe can alone precipitate such
 lamation of the Oneness of Mankind the
 a new phase of human thought is, alas, be- head corner-stone of
 BahaVllah's all-emcoming increasingly apparent. That nothing
 bracing dominion can under no circumshort of the fire of a severe ordeal,
 unparal- stances be compared with such expressions
 leled in its intensity, can fuse and weld the of pious hope as have
 been uttered in the
 discordant entities, that constitute the ele- past. His not
 merely a call which He
 is
 ments of present-day civilization, into the raised, aloneand
 unaided, in the face of the
 integral components of the world Common- relentless and
 combined opposition of two
 wealth of the future is a truth which future of the most powerful
 Oriental potentates of
 events will increasingly demonstrate. His day while Himself
 an exile and pris-
 The prophetic voice of BahaVllah warn- oner in their hands.
 It implies at once a
 concluding passages of the Hiding, in the
 warning and a promise a warning that in
 den Words, "the peoples of the world" that it lies the sole means
 for the salvation of a

"an unforeseen calamity is following them greatly suffering
world, a promise that its
and that grievous retribution awaiteth realization is at
hand.
them" throws indeed a lurid light upon the Uttered at a time
when its possibility had
immediate fortunes of sorrowing humanity. not yet been seriously
envisaged in any part
Nothing but a fiery ordeal, out of which of the world, it has,
by virtue of that celes-
humanity will emerge, chastened and pre- tial potency which
the Spirit of BahaVllah
pared, can succeed in implanting that sense has breathed into it,
come at last to be re-

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garded, by an increasing number of thought-
salient features must fast crystallize in the
ful men, not only as an approaching possi-
consciousness of those who are in authority,
bility, but as the necessary outcome of
the few indeed can doubt. That
its modest
forces now operating in the world.
beginnings have already taken shape in the
Surely the world, contracted and trans-
world-wide Administration with which the
formed into a single highly complex organ-
adherents of the Faith of BahaVllah stands
ism by the marvellous progress achieved in
associated only those whose hearts are tainted
the realm of physical science, by the world- by
prejudice can fail to perceive.
wide expansion of commerce and industry,
Ours, dearly-beloved co-workers, is the
and struggling, under the pressure of world
paramount duty to continue, with uneconomic forces, amidst the pitfalls of
a dimmed vision and unabated zeal, to assist
materialistic civilization, stands in dire need in
the final erection of that Edifice the
of a restatement of the Truth underlying
foundations of which Baha'u'llah has laid in
all the Revelations of the past in a language our
hearts. Ours is the duty to derive added
suited to its essential
requirements. And hope and strength from the

general trend of
what voice other than that of Baha'Vllah
recent events, however dark their immediate
the Mouthpiece of God for this age is ca-
effects, and to pray with unremitting ferpable of effecting a transformation of
society vor that He may hasten the approach of the
as radical as that which He has already ac-
realization of that Wondrous Vision which
complished in the hearts of those men and
constitutes the brightest emanation of His
women, so diversified and seemingly irrec- Mind
and the fairest fruit of the fairest
oncilable, who constitute the body of His
civilization the world has yet seen.
I

declared followers throughout the world?
Might not the hundredth anniversary of
That such a mighty conception is fast the
Declaration of the Faith of Baha'u'llah
budding out in the minds of men, that mark
the inauguration of so vast an era in
voices are being raised in its support, that its
human history? (November 28, 1931.)

NON-POLITICAL CHARACTER OF THE BAHAI FAITH

We stand too close to so colossal a Reve- tion
and administration of its affairs. I feel
lation to expect in this, the first century of it,
therefore, incumbent upon me to stress,
its era, to arrive at a just estimate of its tow- now
that the time is ripe, the importance of
ering grandeur, its infinite possibilities, its an
instruction which, at the present stage of
transcendent beauty. Small though our the
evolution of our Faith, should be inpresent numbers may however limited
be, creasingly emphasized, irrespective of its
apour capacities, or circumscribed our influ-
plication to the East or to the West. And
ence, we, into whose hands so pure, so ten- this
principle is no other than that which

der,* so precious, a heritage has been en-
involves the non-participation by the adhertrusted, should at
all times strive, with ents of the Faith of Baha'u'llah,
whether in
unrelaxing vigilance, to abstain from any
their individual capacities or collectively as

thoughts, words, or deeds, that might tend
local or national Assemblies, in any form of
to dim its brilliance or injure its growth. . . .
activity that might be interpreted, either
Dear friends: Clear and emphatic as are
directly or indirectly, as an interference in
the instructions which our departed Master the
political affairs of any particular govhas ^iterated in
countless Tablets be- ernment. Whether it be in the
publications
queathed by Him to his followers through-
which they initiate and supervise; or in their
out the world, a few, owing to the restricted
official and public deliberations; or in the
influence of the Cause in the West, have
posts they occupy and the services they
been purposely withheld from the body of
render; or in the communications they ad-
His occidental disciples, who, despite their
dress to their fellow-disciples; or in their
numerical inferiority, are
exercising now
such a preponderating influence in the direc-

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dealings with men of eminence and author- is
 their duty to strive to distinguish, as
 ity; or in their affiliations with kindred so-
 clearly as they possibly can, and if needed
 cieties and organizations, it is, I am firmly with
 the aid of their elected representatives,
 convinced, their first and sacred obligation such
 posts and functions as are either diplot to abstain from any word or deed that
 might matic or political from those that are
 purely
 be construed as a violation of this vital
 administrative in character, and which unprinciple. Theirs is
 the duty to demon- der no circumstances are
 affected by the
 strate, on one hand, their unqualified loyalty
 changes and chances that political activities
 and obedience to whatever is the con- and
 party government, in every land, must
 sidered judgment of their respective govern-
 necessarily involve. Let them affirm their
 ments.
 unyielding determination to stand, firmly
 Let them refrain from associating them- and
 unreservedly, for the way of Baha'-
 selves, whether by word or by deed, with the
 u'llah, to avoid the entanglements and bick-
 political pursuits of their respective nations,
 erings inseparable from the pursuits of the
 with the policies of their governments and
 politician, and to become worthy agencies
 the schemes and programs of parties and of
 that Divine Polity which incarnates God's
 factions. In such controversies they should
 immutable Purpose for all men.
 assign no blame, take no side, further no It
 should be made unmistakably clear that
 design, and identify themselves with no sys- such
 an attitude implies neither the slighttem prejudicial to the best interests of
 that est indifference to the cause
 and interests
 world-wide Fellowship which it is their aim of
 their own country, nor involves any into guard and foster. Let them beware lest
 subordination on their part to the authority
 they allow themselves to become the tools of

recognized and established governments.
 of unscrupulous politicians, or to be en- Nor
 does it constitute a repudiation of their
 trapped by the treacherous devices of the
 sacred obligation to promote, in the most

 plotters and the perfidious among their
 effectivemanner, the best interests of their
 countrymen. Let them so shape their lives
 government and people. It indicates the

 and regulate their conduct that no charge
 by every true and loyal foldesire cherished
 of secrecy, of fraud, of bribery or of intimi- lower
 of Bah&'u'llah to serve, in an unseldation may, however ill-f ounded, be
 brought fish, unostentatious and patriotic
 fashion, the

 against them. Let them rise above all par-
 highest interests of the country to which he
 ticularism and partisanship, above the vain
 belongs, and in a way that would entail no
 disputes, the petty calculations, the tran-
 departure from the high standards of insient passions that agitate the face,
 and en- tegrity and truthfulness associated with
 the
 gage the attention, of a changing world. It
 teachings of His Faith. (March 21, 1932.)

AMERICA AND THE MOST GREAT PEACE

Dearly-beloved friends! It is not for me, His
 divine Purpose. Future historians of
 nor does it seem within the competence of this
 mighty Revelation, endowed with pens
 any one of the present generation, to trace abler
 than any which its present-day supthe exact and full history of the rise and
 porters can claim to possess, will no doubt
 gradual consolidation of this invincible arm,
 transmit to posterity a masterly exposition
 this mighty organ, of a continually advanc- of
 the origins of those forces which, through
 ing Cause. It would be premature at this a
 remarkable swing- of the pendulum, have
 early stage of its evolution, to attempt an
 caused the administrative center of the
 exhaustive analysis, or to arrive at a just Faith
 to gravitate, away from its cradle, to
 estimate, of the impelling forces that have the

shores of the American continent and
 urged it forward to occupy so exalted a
 towards its very heart the present mainplace among the various
 instruments which spring and chief bulwark of
 its fast evolving
 the Hand of Omnipotence has fashioned,
 institutions. On them will devolve the task
 and is now perfecting, for the execution of of
 recording the history, and of estimating
 THE WORLD ORDER OF BAHÁ'U'LLAH

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the significance, of so radical a revolution in nary brilliancy.
 Consider the Faith prothe fortunes of a slowly maturing Faith.
 claimed by Jesus. Though it first appeared
 Theirs will be the opportunity to extol the in the East, yet not
 until its light had been
 virtues and to immortalize the memory of shed upon the West
 did the full measure of
 those men and women who have partici- its potentialities
 be manifest" "The day is
 pated in its accomplishment. Theirs will approaching," He, in
 another passage, assures
 be the privilege of evaluating the share us, "when ye shall
 witness how, through the
 which each of these champion-builders of splendor of the
 Faith of Bahá'u'lláh, the
 the World Order of Bahá'í has had in West will have
 replaced the East, radiating
 ushering in that golden Millennium, the the light of
 Divine Guidance." "In the
 promise of which lies enshrined in His teach- books of the
 Prophets," He again asserts,
 ings. "certain glad-tidings
 are. recorded which are
 Does not the history of primitive Chris- absolutely true and free
 from doubt. The
 tianity and of the rise of Islam, each in its East hath ever been
 the dawning-place of
 own way, offer a striking parallel to this the Sun of Truth.
 In the East all the Prophstrange phenomenon the beginnings of which
 ets of God have appeared. . . . The West
 we are now witnessing in this, the first cen- hath acquired
 illumination from the East but
 tury of the Bahá'í Era? Has not the Divine in some respects
 the reflection of the light
 Impulse which gave birth to each of these hath been greater in

the Occident. This is
 great religious systems been driven, through specially true of
 Christianity. Jesus Christ
 the operation of those forces which the irre- appeared in
 Palestine and His teachings were
 sistible growth of the Faith itself had re- founded in that
 country. Although the
 leased, away from the land of its
 to seek doors of the Kingdom were first
 opened in
 birth and in more propitious climes a ready that land and the
 bestowals of God were
 field and a more adequate medium for the spread broadcast from
 its center, the people
 incarnation of its spirit and the propagation of the West have
 embraced and promulgated
 of its cause? Have not the Asiatic churches Christianity more
 fully than the people of
 of Jerusalem, of Antioch and of Alexandria, the East."
 consisting chiefly of those Jewish converts, Little wonder
 that from the same unerwhose character and temperament inclined
 ring pen there should have flowed, after
 them to sympathize with the traditional 'Abdu'l-Baha's
 memorable visit to the West,
 ceremonies of the Mosaic Dispensation, been these often-quoted
 words, the significance
 forced, as they steadily declined, to recog- of which it would
 be impossible for me to

 nize the growing ascendancy of their Greek overrate: "The
 continent of America" He
 and Roman brethren? Have they not been announced in a Tablet
 unveiling His Divine
 compelled to acknowledge the superior valor Plan to the believers
 residing in the North and the trained efficiency which have en-
 Eastern States of the American Republic,
 abled these standard-bearers of the Cause of "is in the eyes of
 the one true God the land

 Jesus Christ to erect the symbols of His wherein the splendors
 of His light shall be
 world-wide dominion on the ruins of a col- revealed, where the
 righteous will abide and
 lapsing Empire? Has not the
 animating the free assemble." "May this
 American
 spirit of Islam been constrained, under the democracy," He
 Himself, while in America,

pressure of similar circumstances, to abandon was heard to remark,
 "be the first nation to
 the inhospitable wastes of its Arabian Home, establish the
 foundation of international
 the theatre of its greatest sufferings and ex- agreement. May it be
 the first nation to proploits, to yield in a distant land the fairest
 claim the unity of mankind. May it be the
 fruit of its slowly maturing civilization? firstto unfurl the
 standard of the 'Most
 "Prow the beginning of time until the Great Peace. 9 The
 American people are

. . .

present day," 'Abdu'1-Baha" Himself affirms, indeed worthy of
 being the first to build the
 "the light of Divine Revelation bath risen tabernacle of the
 great peace and proclaim
 in the East and shed its radiance upon the the oneness of
 mankind. . .
 May America

.

West. The illumination thus shed hath, become the
 distributing center of spiritual
 however, acquired in the West an extraordi- enlightenment and all
 the world receive this

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heavenly blessing. For America has devel- of His
 infinite care and love. It was He
 oped powers and capacities greater and more Who,
 through the power of His presence
 wonderful than any other nations. . .

May . . . and the charm of His utterance, infused into
 the inhabitants of this country become like the
 entire body of His followers those sen-

angels of heaven with faces turned continu- timents
 and principles which could alone
 ally May all of them become
 toward God. sustain them

amidst the trials which the very
 servants of the omnipotent One. May they
 prosecution of their task would inevitably
 rise from theirpresent material attainments
 engender. Was He not, through the sevto such a height that heavenly
 illumination eral functions which He exercised
 whilst

may stream from this center to all the peo- He dwelt

amongst them, whether in the layples of the world. . .American
. This ing of the corner-stone of their House of
nation is equipped and empowered to accom- Worship,
or in the Feast which He offered
plish that which will adorn the pages of his- them and
at which He chose to serve them in
tory, to become the envy of the world and person,
or in the emphasis which He on a
be blest in both the East and the West for more
solemn occasion placed on the implithe triumph of its people. The Ameri-
. . cations of His spiritual station was He not,
can continent gives signs and evidences of thereby,
deliberately bequeathing to them
very great advancement. Its future is even all the
essentials of that spiritual heritage
more promising, for its influence and illumi- which He
knew they would ably safeguard
nation are jar-reaching. It will lead all na- and by
their deeds continually enrich? And
tions spiritually." finally
who can doubt that in the Divine
Would it seem extravagant, in the light Plan which,
in the evening of His life, He
of so sublime an utterance, to expect that in unveiled
to their eyes He was investing them
the midst of so enviable a region of the earth with
that spiritual primacy on which they
and out of the agony and wreckage of an could
rely in the fulfillment of their high
%
unprecedented crisis there should burst forth destiny?
a spiritual renaissance which, as it propagates "O
ye apostles of Babd'u'lldh!" He thus
itself through the instrumentality of the
addresses them in one of His Tablets, "May
American believers, will rehabilitate the my life
be sacrificed for you! . . . Behold
fortunes of a decadent age? It was 'Abdu'l- the
portals which Babd'u'lldb hath opened
Baha Himself, His most intimate associates before
you! Consider how exalted and lofty
testify, Who, on more than one occasion, is the
station you are destined to attain; how
intimated that the establishment of His unique
the favors with which you have been
Father's Faith in the North American con-

endowed." "My thoughts," He tells them
 tinent ranked as the most outstanding among in
 another passage, "are turned towards you,
 the threefold aims which, as He conceived and my
 heart leaps within me at your merit, constituted the principal objective of
 His tion. Could ye know how my soul glows
 ministry. It was He who, in the heyday of with
 your love, so great a happiness would
 His life and almost immediately after His flood
 your hearts as to cause you to become
 Father's ascension, conceived the idea of in- enamored
 with each other " "The full
 auguring His mission by enlisting the in- measure
 of your success " He declares in
 habitants of so promising a country under another
 Tablet, "is as yet unrevealed, its sigthe banner of BahaVllah. He it was Who
 nificance still unapprehended. Ere long ye
 in His unerring wisdom and out of the will,
 with your own eyes, witness how brilabundance of His heart chose to bestow on
 liantly every one of you, even as a shining
 His favored disciples, to the very last day star,
 will radiate in the firmament of your
 of His life, the tokens of His unfailing so- country
 the light of Divine Guidance and
 licitude and to overwhelm them with the will
 bestow upon its people the glory of an
 marks of His special favor. It was He Who,
 everlasting life" "The range of your future
 in His declining years, as soon as delivered
 achievements" He once more affirms, "still
 from the shackles of a long and cruel in- remains
 undisclosed. 1 fervently hope that
 carceration, decided to visit the land which in the
 near future the whole earth may be
 had remained for so many years the object stirred
 and shaken by the results of your

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achievements." "The Almighty," He as- unbelieving world.
 . . . Exert yourselves;
 sures them, "will no doubt grant you the your mission is unspeakably
 glorious. Should
 help of His grace, will invest you with the success crown your
 enterprise, America will
 tokens of His might, and will endue your assuredly evolve into a
 center from which

souls with the sustaining power of His holy will emanate, and	waves of spiritual power
Spirit" "Be not concerned," He admonishes of God will, in	the throne of the Kingdom
them, "with the smallness of your numbers, majesty and glory, be	the plenitude of its
neither be oppressed by the multitude of an (April 21, 1933.)	firmly established."

THE BAHÁ'Í ADMINISTRATIVE ORDER

Dearly-beloved brethren in 'Abdu'l-Bahá! laid its pristine	generated its very life and
With the ascension of Bahá'Vllah the Day-creative age of	foundations. That first and
Star of Divine guidance which, as foretold very nature,	the Baha'i era must, by its
by Shaykh Ahmad and Siyyid Kazim, had the formative	stand above and apart from
risen in Shiraz, and, while pursuing its west-entered and the	period into which we have
ward course, had mounted its zenith in Adri-succeed it.	golden age destined to
anople, had finally sunk below the horizon	'Abdu'l-bahá, Who
incarnates an instituof 'Akka, never to rise again ere the com- tion	
for which we can find no parallel whatplete revolution of one thousand years.	
The soever in any of the world's recognized	
setting of so effulgent an Orb brought to a said to have closed	religious systems, may be
definite termination the period of Divine belonged and	the Age to which He Himself
Revelation the initial and most vitalizing	opened the one in which we
are now laborstage in the Baha'i era. Inaugurated by ing. His "Will and Testament" should thus	
the Bab, culminating in Bahá'Vllah, antici-perpetual, the indissoluble	be regarded as the
pated and extolled by the entire company of Who is the	link which the mind of Him
the Prophets of this great prophetic cycle, conceived in order to	Mystery of God has
this period has, except for the short interval the three ages that	insure the continuity of
between the Bab's martyrdom and Bahá'u-parts of the	constitute the component
'llah's shaking experiences in the Siyah-Chal period in which	Bahá'i Dispensation. The
of Tihiran, been characterized by almost fifty been slowly ger-	the seed of the Faith had

years of continuous and progressive Revelation intertwined both with the
 tion a period which by its duration and efflorescence and
 fecundity must be regarded as unparalleled the subsequent age in which
 that seed will
 in the entire field of the world's spiritual history have finally yielded its
 golden fruit.

tory. The creative energies
 released by the Law
 The passing of 'Abdu'l-Baha, on the other hand, marks the closing of the Heroic and
 evolving of BahaVllah, permeating and
 hand, marks the closing of the Heroic and within the min4 of
 'Abdu'l-Baha, have, by their very impact
 Apostolic Age of this same Dispensation and close interaction,
 that primitive period of our Faith the splen- given birth to an
 Instrument which may be
 dors of which can never be rivaled, much viewed as the Charter of
 the New World
 less be eclipsed, by the magnificence that Order which is at
 once the glory and the
 must needs distinguish the future victories promise of this most great
 Dispensation. The
 of Bahd'u'llah's Revelation. For neither the Will may thus be acclaimed
 as the inevitable achievements of the champion-builders of able offspring
 resulting from that mystic
 the present-day institutions of the Faith of intercourse between Him Who
 communi-

BahaVllah, nor the tumultuous triumphs cated the generating
 influence of His divine
 which the heroes of its Golden Age will in Purpose and the One Who was
 its vehicle and
 the coming days succeed in winning, can chosen 'recipient. Being
 the Child of the
 measure with, or be included within the Covenant the Heir of both
 the Originator
 same category as, the wondrous works asso- and the Interpreter of the
 Law of God the
 ciated with the names of those who have "Will and Testament" of
 'Abdu'l-Baha can
 of the ew erf the the

A view of the new entrance to the Bab's Shrine on Mt. Carmel, showing extension
 of the
 terrace facing the Shrine.

no more be divorced from Him Who supplied at the very basis of the Baha'i Dispensation.

the original and motivating impulse than Has either Christianity or Islam, to take as an instance two of the most widely diffused BahaVllah's inscrutable purpose, we must and outstanding among the world's recogever bear in mind, has been so thoroughly nized religions, anything to offer that can infused into he conduct of 'Abdu'l-Baha, measure with, or be regarded as equivalent and their motives have been so closely to, either the Book of BahaVllah's Covenant wedded together, that the mere attempt to or to the "Will and Testament" of 'Abdu'l-dissociate the teachings of the former from Baha? Does the text of either the Gospel or any system which the ideal Exemplar of those the Qur'an confer sufficient authority upon those leaders and same teachings has established would amount those leaders and councils that have claimed the right and assumed to a repudiation of one of the most sacred and the function of interbasic truths of the Faith. preting the provisions of their sacred scrip- The Administrative Order, which ever tures and of administering the affairs of since 'Abdu'l-Baha's ascension has evolved their respective communities? Could Peter, the admitted chief of and is taking shape under our very eyes in the Apostles, or the Imam 'Ali, the cousin no fewer than forty countries of the world, and legitimate sucmay be considered as the framework of the cessor of the Prophet, produce in support of Will itself, the inviolable stronghold where- the primacy with which both had been inin this new-born child is being nurtured and vested written and explicit affirmations from developed. This Administrative Order, as it Christ and Muhammad that could have expands and consolidates itself, will no doubt silenced those who either among their conmanifest the potentialities and reveal the full temporaries or in a later age have repudiated implications of this momentous Document their authority and, by their action, prethis most remarkable expression of the Will cipitated the schisms that persist until the of One of the most remarkable Figures of the present day? Where,

we may confidently
 Dispensation of BahaVllah. It will, as its ask, in the recorded
 sayings of Jesus Christ,

component parts, its organic institutions, be- whether in the matter
 of succession or in
 gin to function with efficiency and vigor, the provision of a set
 of specific laws and
 assert its claim and demonstrate its capacity clearly defined
 administrative ordinances, as
 to be regarded not only as the nucleus but distinguished from
 purely spiritual principles,
 the very pattern of the New
 World Order can we find anything approaching the dedestined to
 embrace in the fullness of time tailed injunctions, laws and
 warnings that
 the whole of mankind. abound in the
 authenticated utterances of

It should be noted in this connection that both BahaVllah and
 'Abdu'1-Baha? Can any
 this Administrative Order is fundamentally passage of the Qur'an,
 which in respect to its
 different from anything that any Prophet legal code, its
 administrative and devotional
 has previously established, inasmuch as Ba- ordinances marks
 already a notable advance
 haVllah has Himself revealed its principles, over previous and more
 corrupted Revelaestablished its institutions, appointed the tions,
 be construed as placing upon an unperson to interpret His Word and
 conferred assailable basis the undoubted authority with
 the necessary authority on the body designed which Muhammad had,
 verbally and on sevto supplement and apply His legislative or- eral
 occasions, invested His successor? Can
 dinances. Therein lies the secret of its the Author of the Babi
 Dispensation, howstrength, its fundamental distinction, and ever
 much He may have succeeded through
 the guarantee against disintegration and the provisions of the
 Bayan in averting a
 schism. Nowhere in the sacred scriptures schism as permanent and
 catastrophic as
 of any of the world's religious systems, nor those that afflicted
 Christianity and Islam
 even in the writings of the Inaugurator of can He be said to have
 produced instruments
 the Baha'i Dispensation, do we find any pro- for the safeguarding of
 His faith as definite
 visions establishing a covenant or providing and efficacious as

those which must for all

for an administrative order that can compare time preserve the unity
of the organized folin scope and authority with those that lie
lowers of the Faith of BahdVIUh?

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Alone of all the Revelations gone before fixetb bis gaze upon the
Order of Bahd'-

it this Faith has, through the explicit direc- u'lldh and
rendereth thanks unto his Lord!

tions, the repeated warnings, the authenti- For He will
assuredly be made manifest.

cated safeguards incorporated and elaborated God hath indeed
irrevocably ordained it in

in its teachings, succeeded in raising a struc- the Bayan."

ture which the bewildered followers of bank- In the Tablets

of BahaVliah where the

rupt and broken creeds might well approach institutions ofthe
International and local

and critically examine, and seek, ere it is too Houses of Justice
are specifically designated

late, the invulnerable security of its world- and formally
established; in the institution

embracing shelter. of the Hands of the

Cause of God which first

No wonder that He Who through the BahaVllah and then

'Abdu'1-Baha brought

operation of His Will has inaugurated so into being; in the
institution of both local

vast and unique an Order and Who is the and national

Assemblies which in their em-

Center of so mighty a Covenant should have bryonic stage were

already functioning in the

written these words: "So firm and mighty is days preceding

'Abdu'l-Baha's ascension; in

this Covenant that from the beginning of the authority with

which the Author of our

time until the present day no religious Dis- Faith and the

Center of His Covenant have

pensation hath produced its like." "What- in their Tablets

chosen to confer upon them;

soever is latent in the innermost of this holy in the institution

of the Local Fund which

cycle" He wrote during the darkest and operated according

to 'Abdu'l-Baha's specific

most dangerous days of His ministry, "shall injunctions

addressed to certain Assemblies

gradually appear and be made manifest, for in Iran; in the
 verses of the Kitab-i-Aqdas
 now is but the beginning of its growth and the implications
 of which clearly anticipate
 the dayspring of the revelation of its signs." the institution of
 the Guardianship; in the
 "Fear not" are His reassuring words fore- explanation which
 'Abdu'l-Baha, in one of
 shadowing the rise of the Administrative His Tablets, has
 given to, and the emphasis
 Order established by His Will, "fear not if He has placed
 upon, the hereditary principle
 this Branch be severed from this material and the law of
 primogeniture as having been
 world and cast aside its leaves; nay the y upheld by the
 Prophets of the past in these
 leaves thereof shall flourish, for this Branch we can discern the
 faint glimmerings and
 will grow after it is cut off from this world discover the
 earliest intimation of the nature
 below, it shall reach the loftiest pinnacles of and working of the
 Administrative Order
 glory, and it shall bear such fruits as will which the Will of
 'Abdu'l-Baha was at a
 perfume the world with their fragrance." later time
 destined to proclaim and formally
 To what else if not to the power and maj- establish.

 esty which this Administrative Order the
 rudiments of the future all-enfolding Baha'i An attempt, I
 feel, should at the present
 Commonwealth is destined to manifest, can juncture be made
 to explain the character
 these utterances of Baha'ullah allude: "The and functions of
 the twin pillars that supworld's equilibrium hath been upset through
 port this mighty Administrative Structure
 the vibrating influence of this most great, the institutions
 of the Guardianship and
 this new World Order. Mankind's ordered of the Universal
 House of Justice. To delife hath been revolutionized through the
 scribe in their entirety the diverse elements

 agency of this unique, this wondrous System that function in
 conjunction with these in the like of which mortal eyes have never
 stitutions is beyond the scope and purpose of
 witnessed" this general
 exposition of the fundamental
 The Bab Himself, in the course of His verities of the

Faith. To define with acreferences to "Him Whom God will make
curacy and minuteness the features, and to
manifest" anticipates the System and glori- analyze
exhaustively the nature of the relafies the World Order which the Revelation
tionships which, on the one hand, bind toof Bah*Vllah is
destined to unfold. "Well gether these two fundamental
organs of the
is it with him" is His remarkable statement Will of
'Abdu'1-Baha and connect, on the
in the third chapter of the Bayan, "who other, each
of them to the Author of
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the Faith and the Center of His Covenant is endangered.
Its prestige would suffer, the
a task which future generations will no means
required to enable it to take a long, an
doubt adequately fulfill. My
present inten- uninterrupted view over a series of generation
is to elaborate certain salient features of tions would be
completely lacking, and the
this scheme which, however close we may necessary
guidance to define the sphere of
stand to its colossal structure, are already so the
legislative action of its elected representa-
clearly defined that we find it inexcusable to tives would
be totally withdrawn.
either misconceive or ignore. Severed
from the no less essential institu-
It should be stated, at the very outset, in tion of the
Universal House of Justice this
clear and unambiguous language, that these same system
of the Will of 'Abdu'1-Baha
twin institutions of the Administrative Order would be
paralyzed in its action and would
of Baha'u'llah should be regarded as divine be powerless
to fill in those gaps which the
in origin, essential in their functions and Author of the
Kitab-i-Aqdas has deliberately
complementary in their aim and purpose. left in the
body of His legislative and ad-
Their common, their fundamental object is ministrative
ordinances.
to insure the continuity of that divinely- "He is the
Interpreter of the Word of
appointed authority which flows from the God"

'Abdu'l-Baha, referring to the functions of the Source of our Faith, to safeguard the unity of the Guardian of the Faith, asserts, using in His Will the very term which He Himself had and flexibility of its teachings. Acting in Himself had chosen when refuting the argument with each other these two in- ment of the Covenant-breakers who had separable institutions administer its affairs, challenged His right to interpret the utterance of Baha'u'llah. "After him," He adds, interests, "will execute its laws and defend its subsidiary in- "will succeed the first-born of his lineal stitutions. Severally, each operates within a descendants" "The mighty stronghold" clearly defined sphere of jurisdiction; each is He further explains, "shall remain impenetrable and safe through obedience to him who instruments designed for the effective discharge is the Guardian of the Cause of God." "It charge of its particular responsibilities and is incumbent upon the members of the House duties. Each exercises, within the limitations of Justice, upon all the Aghs, the Afimposed upon it, its powers, authority, its its ndn, the Hands of the Cause of God, to rights and prerogatives. These are neither show their obedience, submissiveness and contradictory, nor detract in the slightest subordination until the Guardian of the Cause of degree from the position which each of these Cause of God." "It is institutions occupies. Far from being incom- "It is incumbent upon the members of the House of Justice," Baha'u'llah, on the other hand, ment each other's authority and functions, hand, declares in the Eighth Leaf of the Exalted and are permanently and fundamentally Exalted Paradise, "to take counsel together united in their aims. regarding those things which have not out- Divorced from the institution of the Guardian, wardly been revealed in the Book, and to enforce that dianship the World Order of Baha'u'llah

which is agreeable to them. God
 would be mutilated and permanently de- will verily
 inspire them with whatsoever He
 prived of that hereditary principle which, as willeth,
 and He verily is the Provider, the
 'Abdu'l-Baha has written, has been invariably Omniscient."
 "Unto the Most Holy Book"
 upheld by the Law of God. "In all the (the
 Kitab-i-Aqdas), 'Abdu'l-Baha states in
 Divine Dispensations" He states, in a Tablet His Will,
 "every one must turn, and all that
 addressed to a follower of the Faith in Iran, is not
 expressly recorded therein must be re-
 "the eldest son hath been given extraordinary ferred to the
 Universal House of Justice.
 Even the station of prophetdistinctions.

That which this body, whether unanimously
 hood hath been his birthright" Without or by a
 majority doth carry, that is verily
 such an institution the integrity of the the truth and
 the purpose of God Himself.
 Faith would be imperiled, and the stability Whoso doth
 deviate therefrom is verily of
 of the entire fabric would be gravely en- them that
 love discord, hath shown forth
 A view of one of the garden walks behind the Shrine of the Bab on Mt. Carmel,
 Haifa.

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malice, and turned away from the Lord of actment he
 conscientiously believes to conthe Covenant"
 flict with the meaning and to depart from
 Not only does 'Abdu'l-Baha confirm in the spirit of Bah4
 Vllah's revealed utterances.
 His Will BahaVllah's above-quoted state- He interprets
 what has been specifically rement, but invests this body with the addi-
 vealed, and cannot legislate except in his
 tional right and power to abrogate, according capacity as
 member of the Universal House
 to the exigencies of time, its own enactments, of Justice. He
 is debarred from laying down
 as well as those of a preceding House of Jus- independently
 the constitution that must
 tice. "Inasmuch as the House of Justice" govern the
 organized activities of his fellowis His explicit statement in His Will, "hath

members, and from exercising his influence
power to enact laws that are not expressly in a manner that
would encroach upon the
recorded in the Book and bear upon daily liberty of those
whose sacred right is to elect
transactions, so also it hath power to repeal the body of his
collaborators.

the same. . This it can do because these
. . . It should be borne in mind
that the institu-

laws form no part of the divine explicit tion of the
Guardianship has been anticipated
text." by 'Abdu'l-Baha

in an allusion He made in
Referring to both the Guardian and the a Tablet
addressed, long before His own as-

Universal House of Justice we read these cension, to
three of His friends in Iran. To
emphatic words: "The sacred and youthful their question
as to whether there would be

Branch^ the Guardian of the Cause of God y any person to
whom all the Baha'is would
as well as the UniversalHouse of Justice be called upon
to turn after His ascension He
to be universally elected and established, made the
following reply: "As to the question
are both under the care and protection of ye have asked
me, know verily that this is a
the Abhd Beauty, under the shelter and un- well-guarded
secret. It is even as a gem

erring guidance of the Exalted One (the concealed within
its shell. That it will be
Bab) (may my life be offered up for them revealed is
predestined. The time will come

both) . Whatsoever they decide is of God" when its light
will appear, when its evidences
From these statements it is made in- will be made
manifest, and its secrets un-

dubitably clear and evident that the Guard- raveled"
ian of the Faith has been made the Interpreter Dearly
beloved friends! Exalted as is the
of the Word and that the Universal House position and
vital as is the function of the
of Justice has been invested with the func- institution of

the Guardianship in the Addition of legislating on matters not expressly Administrative Order of Baha'u'llah, and stage revealed in the teachings. The interpretation regarding as must be the weight of responsibility of the Guardian, functioning within his own which it carries, its importance must, wherever, is as authoritative and binding as the ever be the language of the Will, be in no enactments of the International House of wise over-emphasized. The Guardian of the Justice, whose exclusive right and prerogative is to pronounce upon and deliver the whatever his merits or his achievements, be final judgment on such laws and ordinances exalted to the rank that will make him a co-sharer with 'Abdu'l-Baha in the unique position which the Center of the Covenant occupies much less to the station exclusively Neither will seek to curtail the specific and ordained for the Manifestation of God. So undoubted authority with which both have grave a departure from the established tenets of our Faith is been divinely invested. nothing short of open blasphemy. As I have already stated, in the course of my references to 'Abdu'l-Baha's station, however a body he can never, even temporarily, assume the right of exclusive legislation. He Him from the Author of a Divine Revelation it can never cannot override the decision of the majority stands between measure with the distance that Him Who is the Center of Bahá'í's of his fellow-members, but is bound to insist upon a reconsideration by them of any encroachment upon the Covenant and the Guardians

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who are its chosen ministers. There is a far, A word should now be said regarding the theory on which this far greater distance separating the Guardian Administrative Order is based and the principle from the Center of the Covenant than there that must govern

is between the Center of the Covenant and the operation of its chief institutions. It

its Author. would be utterly misleading to attempt a

No Guardian of the Faith, I feel it my comparison between this unique, this

solemn duty to place on record, can ever divinely-conceived Order and any of the claim to be the perfect exemplar of the teach- diverse systems which the minds of men, at

ings of BahaVllah or the stainless mirror various periods of their history, have conthat reflects His light. Though overshadowed trived for the government of human institu-

by the unfailing, the unerring protection of tions. Such an attempt would in itself be- BahaVllah and of the Bab, and however tray a lack of complete appreciation of the much he may share with 'Abdu'1-Baha the excellence of the handiwork of its great right and obligation to interpret the Baha'i Author. How could it be otherwise when teachings, he remains essentially human and we remember that this Order constitutes the cannot, if he wishes to remain faithful to his very pattern of that divine civilization which trust, arrogate to himself, under any pre- the almighty Law of BahaVllah is designed tense whatsoever, the rights, the privileges to establish upon earth?

The divers and everand prerogatives which BahaVllah has chosen shifting systems of human polity, whether to confer upon His Son. In the light of this past or present, whether originating in the truth to pray to the Guardian of the Faith, to East or in the West, offer no adequate criaddress him as lord and master, to designate terion wherewith to estimate the potency of him as his holiness, to seek his benediction, its hidden virtues or to appraise the solidity to celebrate his birthday, or to commemo- of its foundations. rate any event associated with his life would The Baha'i Commonwealth of the future, of which this vast be tantamount to a departure from those Administrative Order is

established truths that are enshrined within the sole framework, is, both in theory and

our beloved Faith. The fact that the Guardian practice, not only unique
 in the entire hisian has been specifically endowed with such tory of
 political institutions, but can find no
 power as he may need to reveal the purport parallel in the annals of
 any of the world's
 and disclose the implications of the utterances recognized religious
 systems. No form of
 of BahaVllah and of 'Abdu'1-Baha does not democratic government; no
 system of autocnecessarily confer upon him a station co-equal racy or of
 dictatorship, whether monarchical
 with those Whose words he is called upon to or republican; no
 intermediary scheme of a
 interpret. He can exercise that right and purely aristocratic order;
 nor even any of the
 discharge this obligation and yet remain infi- recognized types of
 theocracy, whether it be
 nitely inferior to both of them in rank and the Hebrew Commonwealth, or
 the various
 different in nature. Christian ecclesiastical
 organizations, or the
 To the integrity of this cardinal principle I ma mate or the Caliphate in
 Islam none of
 of our Faith the words, the deeds of its pres- these can be identified or
 be said to conform
 ent and future Guardians must abundantly with the Administrative
 Order which the
 testify. By their conduct and example they masterhand of its perfect
 Architect has fashmust needs establish its truth upon an unas- ioned.
 sailable foundation and transmit to future This new-born
 Administrative Order ingenerations unimpeachable evidences of its
 corporates within its structure certain elereality.
 ments which are to be found in each of the
 For my own part to hesitate in recogniz- three recognized forms of
 secular govern-
 ing so vital a truth or to vacillate in proclaim- ment, without being in any
 sense a mere
 ing so firm a conviction must constitute a replica of any one of
 them, and without
 shameless betrayal of the confidence reposed introducing within its
 machinery any of the
 in me by 'Abdu'1-Baha and an unpardonable objectionable features
 which they inherently
 usurpation of the authority with which He possess. It blends and
 harmonizes, as no
 Himself has been invested. government fashioned by
 mortal hands has

as yet the salutary truths accomplished, the obvious reason that upon the internawhich each of these systems undoubtedly tional elected representatives of the followers contains without vitiating the integrity of of Bahá'í has been conferred the exclthose God-given verities on which it is ultimate right of legislating on matters not ex-

mately founded. pressly revealed in the Bahá'í writings. The Administrative Order of the Faith of Neither the Guardian of the Faith nor any Baha'í must in no wise be regarded as institution apart from the International purely democratic in character inasmuch as House of Justice can ever usurp this vital and the basic assumption which requires all essential power or encroach upon that sacred democracies to depend fundamentally upon right. The abolition of professional priestgetting their mandate from the people is hood with its accompanying sacraments of altogether lacking in this Dispensation. In baptism, of communion and of confession of the conduct of the administrative affairs of sins, the laws requiring the election by the Faith, in the enactment of the legislation universal suffrage of all local, national, and necessary suplement the laws of the to international Houses of Justice, the total ab-

Kitab-i-Aqdas, the members of the Unisence of episcopal authority with its attendversal House of Justice, it should be borne ant privileges, corruptions and bureaucratic in mind, are not, as Bahá'í's utterances tendencies, are further evidences of the nonclearly imply, responsible to those whom they autocratic character of the Bahá'í Adminisrepresent, nor are they allowed to be gov- trative Order and of its inclination to demoerned by the feelings, the general opinion, and cratic methods in the administration of its even the convictions of the mass of the faith- affairs.

ful, or of those who- directly elect them. Nor is this Order identified with the name They are to follow, in a prayerful attitude, of Bahá'í to

be confused with any system of purely aristocratic government in science. They may, indeed they must, acquaint themselves with the conditions pre-hereditary principle and entrusts vailing among the community, must weigh the Faith with the obligation of dispassionately in their minds the merits of interpreting its teachings, and provide, on the other, for the free and direct election from among the mass of the faithful for an unfettered decision. God will verily of the body that constitutes its highest legislative organ. them with whatsoever he willeth"

is Baha'ullah's incontrovertible assurance. Whereas this Administrative Order cannot be said to have been modeled after any of these directly or indirectly elect them, have thus recognized systems of government, it nevertheless embodied, reconciles and assimilates within its framework such wholesome life-blood and ultimate safe-guard of this Revelation. elements as are to be found in each one of them. The

Moreover, he who symbolizes the hereditary principle in this Dispensation has been made Guardian is called upon to exercise, the vital and essential functions which the Universal House of Justice discharges, the specific practical authority vested in him, to be the visions requiring its democratic election by the

figure-head invariably associated with the representatives of the faithful these prevailing systems of constitutional monarchies. combine to demonstrate the truth that this divinely revealed Order, which can never be Nor can the Baha'i Administrative Order identified with any

of the standard types of
be dismissed as a hard and rigid system of government
referred to by Aristotle in his
unmitigated autocracy or as an idle imita- works, embodies
tion of any form of absolutistic ecclesiastical verities on
which it is based the beneficent

government, whether it be the Papacy, the elements which
are to be found in each one
Imimate or any other similar institution, for of them.

The admitted evils inherent in

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each of systems being rigidly and
these the action of its blind and
bewildered states-

permanently excluded, this unique Order, men.
How fierce the hatreds, how false the
however long it may endure and however ex- ambitions,
how petty the pursuits, how deep its ramifications, cannot ever degen-

erated the suspicions of its peoples! How
erate into any form of despotism, of oli- disquieting
the lawlessness, the corruption,
garchy, or of demagoguery which must sooner the
unbelief that are eating into the vitals of
or later corrupt the machinery of all man- a tottering
civilization!

made and essentially defective political in- Might not
this process of steady deterioration.

tion which is insidiously invading so many
departments of human activity and thought

Dearly-beloved friends! Significant as are be regarded as a
necessary accompaniment to

the origins of this
mighty administrative the rise of this almighty Arm of
BkhaVllah?

structure, and however unique its features, Might we
not look upon the momentous hapthe happenings that may be said to have
penings which, in the course of the past

heralded its birth and signalized the initial twenty
years, have so deeply agitated every
stage of its evolution seem no less remarkable. continent
of the earth, as ominous signs

How striking, how edifying the contrast be-
simultaneously proclaiming the agonies of a
tween the process of slow and steady con-
disintegrating civilization and the birthpangs

solidation that characterizes the growth of that
World Order that Ark of human
of its infant strength and the devastating salvation
that must needs arise upon its
onrush of the forces of disintegration that ruins?
are assailing the outworn institutions, The
catastrophic fall of mighty mon-
both religious and secular, of present-day archies
and empires in the European consociety!
tinent, allusions to some of which may be
The vitality which the organic institutions found in the
prophecies of BahaVllah; the
of this great, this ever-expanding Order so decline
that has set in, and is still continu-
strongly exhibit; the obstacles which the high ing, in the
fortunes of the Shi'ih hierarchy
courage, the undaunted resolution of its in His own
native land; the fall of the Qajar
administrators have already surmounted; the dynasty,
the traditional enemy of His Faith;
fire an unquenchable enthusiasm that
of the overthrow of
the Sultanate and the Caliglows with undiminished fervor in the hearts
phate, the sustaining pillars of Sunni Islam,
of its itinerant teachers; the heights of to which
the destruction of Jerusalem in the
self-sacrifice which its champion-builders latter part
of the first century of the Chrisare now attaining; the breadth of vision, the
tian era offers a striking parallel; the wave
confident hope, the creative joy, the inward of
secularization which is invading the Mupeace, the uncompromising
integrity, the hammadan ecclesiastical institutions in Egypt
exemplary discipline, the unyielding unity and sapping
the loyalty of its staunchest supand solidarity which its stalwart defenders
porters; the humiliating blows that have
manifest; the degree to which its moving afflicted
some of the most powerful Churches
Spirit has shown itself capable of assimilating of
Christendom in Russia, in Western Europe
the diversified elements within its pale, of and Central
America; the dissemination of
cleansing them of all forms of prejudice and those
subversive doctrines that are underminof fusing them with its own structure
these ing the foundations and overthrowing the
are evidences of a power which a disillu- structure

of seemingly impregnable strongholds and sadly shaken society can ill afford
holds in the political and social spheres of
to ignore. human

activity; the signs of an impending
Compare these splendid manifestations of catastrophe,
strangely reminiscent of the Fall
the spirit animating this vibrant body of of the
Roman Empire in the West, which
the Faith of BahaVllah with the cries and threatens
to engulf the whole structure of
agony, the follies and vanities, the bitterness present-day
civilization all witness to the

and prejudices, the wickedness and divisions tumult
which the birth of this mighty Organ
of an ailing and chaotic world. Witness the of the
Religion of BahaVllah has cast into
fear that torments its leaders and paralyzes the world
a tumult which will grow in

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scope and in intensity as the implications of the Will and
Testament of 'Abdu'l-Baha. Its
this constantly evolving Scheme are more guiding principles
are the truths which He
fully understood and its ramifications more Who is the
unerring Interpreter of the teach-

widely extended over the surface of the globe. ings of our Faith
has so clearly enunciated in

A word more in conclusion. The rise and His public addresses
throughout the West.

establishment of this Administrative Order The laws that
govern its operation and limit
the shell that shields and enshrines so pre- its functions are
those which have been excious a gem constitutes the hallmark of this
pressly ordained in the Kitab-i-Aqdas. The
second and formative age of the Baha'i era. seat round which
its spiritual, its humani-

It will come to be regarded, as it recedes tarian and
administrative activities will clusfarther and farther from our eyes,
as the ter are the Mashriqu'l-Adhkar and its Dechief agency empowered
to usher in the con- pendencies. The pillars that sustain
its aucluding phase, the consummation of this thority and
buttress its structure are the
glorious Dispensation. twin institutions

of the Guardianship and
Let no one, while this System is still in of the Universal House of

Justice. The cenits infancy, misconceive its character, belittle
 tral, the underlying aim which animates it is
 its significance or misrepresent its purpose. the establishment
 of the New World Order
 The bedrock on which this Administrative as adumbrated by
 BahaVllah. The methods
 Order is founded is God's immutable Purpose it
 employs, the standard it inculcates, incline
 for mankind in this day. The Source from it to neither East
 nor West, neither Jew nor
 which it derives its inspiration is no one less Gentile, neither
 rich nor poor, neither white
 than BahSVlldh Himself. Its shield and de- nor colored.
 Its watchword is the unification
 fender are the embattled hosts of the Abha of the human race;
 its standard the "Most
 Kingdom. Its seed is the blood of no less Great Peace"; its
 consummation the advent
 than twenty thousand martyrs who have of that golden
 millennium the Day when
 offered up their lives that it may be born and the kingdoms of
 this world shall have become
 flourish. The axis round which its institu- the Kingdom of God
 Himself, the Kingdom
 tions revolve are the authentic provisions of of BahaVllah.
 (February 8, 1934.)

THE UNFOLDMENT OF WORLD CIVILIZATION

your co-sharer in the building up of longer fail to discern them.
 He cannot be
 the New World Order which the mind of misled by the
 painful slowness characterizing
 BahaVllah has visioned, and whose features the unfoldment of
 the civilization which the
 the pen of 'Abdu'1-Baha, its perfect Archi- followers of
 BahaVllah are laboring to estabtect, has delineated, I pause to contemplate
 lish. Nor can he be deluded by the ephemwith you the scene which
 the revolution of eral manifestations of returning prosperity
 well-nigh fifteen years after His passing un- which at times
 appear to be capable of checkfolds before us.
 ing the disruptive influence of the chronic
 Thecontrast between the accumulating ills
 afflicting the institutions of a decaying
 evidences of steady consolidation that accom- age. The signs of
 the times are too numerous
 pany the rise of the Administrative Order and compelling to

allow him to mistake their
of the Faith of God, and the forces of dis- character or to
belittle their significance. He
integration which batter at the fabric of a can, if he be fair
in his judgment, recognize
travailing society, is as clear as it is arresting. in the chain of
events which proclaim on
Both within and outside the Baha'i world the the one hand
the irresistible march of the
signs and tokens which, in a mysterious man- institutions
directly associated with the Reverer, are heralding the birth of that World
lation of BahaVllah and foreshadow on the
Order, the establishment of which must other the downfall
of those powers and prin-signalize the Golden Age of the Cause of
cipalities that have either ignored or opposed
God, are growing and multiplying day by it he can
recognize in them all evidences of
day. No fair-minded observer can any the operation of
God's all-pervasive Will, the
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shaping of His perfectly ordered and world- armaments save in a measure to
safeguard
embracing Plan. your territories and
dominions. . Be . . .
"Soon," Baha'u'llah's own words proclaim united, O kings of the
earth, for thereby will
it, "will the present day Order be rolled up, the tempest of discord be
stilled amongst
and a new one spread out in its stead. Verily, you, and your peoples find
rest, if ye be of
thy Lord speaketh the truth and is the them that comprehend. Should
any one
Knower of things unseen" "By Myself," among you take up arms against
another, rise
He solemnly asserts, "the day is approaching ye all against him, for this
is naught but
when We will have rolled up the world and manifest justice"
all that is therein, and spread out a new The Most Great Peace, on the
other hand,
Order in its stead. He, verily, is powerful as conceived by Baha'u'llah
a peace that
over all things" "The world's equilibrium" must inevitably follow, as the
practical con-
He explains, "hath been upset through the sequence of the
spiritualization of the world

vibrating influence of this Most Great, this	and the fusion of all its
new World Order. Mankind's ordered life	and nations can rest on no
other basis, and	
hath been revolutionized through the agency	can be preserved through no
other agency,	
of this unique, this wondrous System, the	except the divinely appointed
ordinances that	
like of which mortal eyes have never wit-	are implicit in the World
Order that stands	
"	

In His Tabnessed	"The signs of impending convul-	associated with
His holy name.		
sions and chaos," He warns the peoples of	let,	revealed almost
seventy years ago to		
the world, "can now be discerned, inasmuch	Queen Victoria, BahaVllah,	
alluding to this		
as the prevailing	Order appeareth to be la-	Most Great Peace, has
declared: "That which		
mentably defective."	the Lord hath ordained as	
the sovereign		

Dearly-beloved friends!	This New World	remedy and mightiest instrument
for the		
Order, whose promise is enshrined in the	healing of all the world is	
the union of all		
Revelation of Baha'u'llah, whose funda-	its peoples in one universal	
Cause, one com-		
mental principles have been enunciated in	mon Faith. This can in no wise	
be achieved		
the writings of the Center of His Covenant,	except through the power of a	
skilled, an		
involves no less than the complete unifica-	all-powerful and inspired	
Physician. This,		
tion of the entire human race. This unifi-	verily, is the truth, and all	
else naught but		
cation should conform to such principles as	error. . Consider these	
days in which the		
. . .		

would directly harmonize with the spirit	Ancient Beauty, He Who is the
Most Great	
that animates, and the laws that govern the	Name, hath been sent down to
regenerate	
operation of, the institutions that already	and unify mankind. Behold how
with drawn	
constitute the structural basis of the Admin-	swords they rose against Him,

and committed
 istrative Order of His Faith. that which caused the Faithful
 Spirit to
 No machinery falling short of the stand- tremble. And whenever We said
 unto them:
 f 9
 ard inculcated by the Baha'i Revelation, and Lo, the World Reformer is
 come, they made
 at variance with the sublime pattern ordained reply: 'He, in truth, is one
 of the stirrers of
 in His teachings, which the collective efforts mischief.'" "It
 beseemeth all men in this
 of mankind may yet devise can ever hope to Day," He, in another Tablet,
 asserts, "to
 achieve anything above or beyond that "Les- take firm hold on the Most
 Great Name, and
 ser Peace" to which the Author of our Faith to establish the unity of all
 mankind. There
 has Himself alluded in His writings. "Now is no place to
 flee to, no refuge that any one
 that ye have refused the Most Great Peace," can seek, except Him"
 He, admonishing the kings and rulers of the
 earth, has written, "hold ye fast unto this Humanity's Coming of
 Age
 the Lesser Peace, that haply ye may in some The Revelation of
 BahaVllah, whose sudegree better your own condition and that preme
 mission is none other but the achieveof your dependents" Expatiating on
 this ment of this organic and spiritual unity of
 Lesser Peace, He thus addresses in that same the whole body of nations,
 should, if we be
 Tablet the rulers of the earth: "Be reconciled faithful to its implications,
 be regarded as

among yourselves, that ye may need no more signalizing through its advent
 the coming of

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age of the entire human race. It should be Word be allowed
 to release suddenly all the
 viewed not merely as yet another spiritual energies latent
 within it, no man could susrevival in the ever-changing fortunes of man-
 tain the weight of so mighty a revelation.

kind, not only as a further stage in a chain . . .
 Consider that which hath been sent
 of progressive Revelations, nor even as the down unto
 Muhammad, the Apostle of God.
 culmination of one of a series of recurrent The measure of
 the Revelation of which He

prophetic cycles, but rather as marking the stages in the unfoldment of the Golden Age
 had been clearly foreordained Message. No sooner had man of the Baha'i Era
 last and highest stage in the stupendous evolution of man's collective life on this planet. should, by their
 the Almighty, the All-Powerful of man's collective life on this planet. very kind attained the stage of maturity, than the
 erful. They that heard Him, however, could nature, be regarded, as far as this planetary Word revealed to
 The emergence of a world community, the purpose only to the extent of men's eyes the latest enlightenment is concerned, as the furthermost limits
 consciousness of world citizenship, the foundation and spiritual capacity. He, in energies
 ing of a world civilization and culture all like manner, which manifested themselves in
 uncovered the Face of Wisdom in proportion to man, as an individual, will, nay, must indeed the
 of which must synchronize with the initial burden of His plenitude of their glory when the
 their ability to sustain the stages in the unfoldment of the Golden Age should, by their
 stages in the unfoldment of the Golden Age burden of His Message. No sooner had man of the Baha'i Era
 very kind attained the stage of maturity, than the nature, be regarded, as far as this planetary Word revealed to
 men's eyes the latest enlightenment is concerned, as the furthermost limits energies
 ergies with which it had been endowed in the organization of human society, though
 which manifested themselves in man, as an individual, will, nay, must indeed the
 plenitude of their glory when the as a result of such a consummation, continue Ancient
 Beauty appeared, in the year indefinitely to progress and develop. sixty, in
 the person of 'Al-Muhammad, That mystic, all-pervasive, yet indefinable the Bab."
 change, which we associate with the stage of 'Abdu'l-Baha, elucidating this fundamaturity
 inevitable in the life of the individual mental verity, has written: "All created
 ual and the development of the fruit must, things have their degree or stage of maturity.
 if we would correctly apprehend the utter-maturity in the life of a tree The period of
 ances of Baha'ullah, have its counterpart in isthe time of its fruit-bearing. The . . .
 the evolution of the organization of human animal attains a stage of full growth and
 society. A similar stage must sooner or later completeness, and in the human kingdom
 be attained in the collective life of mankind, man reaches his maturity when the light of
 producing an even more striking phenomenon his intelligence

attains its greatest power and

non in world relations, and endowing the development.

. . .

Similarly there are periods

whole human race with such potentialities of and stages in
the collective life of humanity.

well-being as shall provide, throughout the At one time it
was passing through its stage

succeeding ages, the chief incentive required of childhood, at
another its period of youth,

for the eventual fulfillment of its high des- but now it has
entered its long-predicted

tiny. Such a stage of maturity in the process phase of
maturity, the evidences of which are

of human government must, for all time, if everywhere
apparent. . . . That which was

we would faithfully recognize the tremen- applicable to
human needs during the early

dous claim advanced by BahaVllah, remain history of the
race can neither meet nor satidentified with the Revelation of which He

isfy the demands of this day, this period of
was the Bearer. newness and

consummation. Humanity has

In one of the most characteristic passages emerged from its
former state of limitation

He Himself has revealed, He testifies in a and preliminary
training. Man must now

language that none can mistake to the truth become imbued
with new virtues and powers,

of this distinguishing principle of Bahd'i be- new moral
standards, new capacities. New

lief: "It hath been decreed by Us that the bounties,
perfect bestowals, are awaiting and

Word of God and all the potentialities already
descending upon him. The gifts and

thereof shall be manifested unto men in strict blessings of the
period of youth, although

conformity with such conditions as have timely and
sufficient during the adolescence

been foreordained by Him Who is the All- of mankind, are
now incapable of meeting

Knowing, the All-Wise. . . . Should the the requirements
of its maturity."

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The Process of Integration splendor of one common Revelation at the various spages which have marked the advance of mankind towards Such a unique and momentous crisis in the maturity may thus, in a sense, be life of organized mankind may, moreover, regarded as preliminary Manifestations, be likened to the culminating stage in the anticipating and paving the political evolution of the great American Re- way for the advent of that Day of Days public the stage which marked the emerg- when the whole earth will have fructified and the tree of humanity will ence of a unified community of federated have yielded its destined fruit. states. The stirring of a new national con- Incontrovertible as is sciousness, and the birth of a new type of this truth, its chalcivilization, infinitely richer and nobler than lenging character should never be allowed to any which its component parts could have obscure the purpose, or distort the principle, severally hoped to achieve, may be said to underlying the utterances of Baha'u'llah utterances that have have proclaimed the coming of age of the established for all time the absolute oneness of all American people. Within the territorial limits of this nation, this consummation may self included, whether belonging to the past be viewed as the culmination of the process or to the future. Though the mission of the Prophets preceding of human government. The diversified and loosely related elements of a divided com- viewed in that light, Baha'u'llah may be Divine Revelation with though the measure of munity were brought together, unified and which each has been entrusted must, as a result incorporated into one coherent system. of this process of evolution, necessarily Though this entity may continue gaining in

differ, their common
cohesive power, though the unity already origin, their essential
unity, their identity of
achieved may be further consolidated, though purpose, should at no time
and under no circumstance the civilization to which that unity could cumstances
be misapprehended or denied.

alone have given birth may expand and flourish - That all the Messengers
of God should be
ish, yet the machinery essential to such an regarded as "abiding in the
same Tabernacle)
unfoldment may be said to have been, in its soaring in the same Heaven,
seated upon the
essential structure, erected, and the impulse same Throne, uttering the
same Speech, and
required to guide and sustain it may be re- proclaiming the same Faith"
must, however
regarded as having been fundamentally im- much we may extol the
measure of Divine
parted. No stage above and beyond this Revelation vouchsafed to
mankind at this
consummation of national unity can, within crowning stage of its
evolution, remain the
the geographical limits of that nation, be unalterable foundation and
central tenet of

imagined, though the highest destiny of its Baha'i belief. Any
variations in the splendor
people, as a constituent element in a still which each of these
Manifestations of the

larger entity that will embrace the whole Light of God has shed upon
the world should
of mankind, may still remain unfulfilled. be ascribed not to any
inherent superiority

Considered as an isolated unit, however, this involved in the essential
character of any one
process of integration may be said to have of them, but rather to the
progressive career reached its highest and final consummation. capacity, the
ever-increasing spiritual reception

Such is the stage to which an evolving tiveness, which mankind, in
its progress toward humanity is collectively approaching. The wards
maturity, has invariably manifested,

Revelation entrusted by the Almighty Ordainer to Baha'u'llah, His followers
firmly The Final Consummation
believe, has been endowed with such potentiality - Only those who are
willing to associate the
potentialities as are commensurate with the manifestation - Revelation proclaimed by
Baha'u'llah with

turity of the human race the crowning and the consummation of so
stupendous an evomost momentous stage in its evolution from lution in
the collective life of the whole

infancy to manhood. human race can grasp the
significance of the
The successive Founders of all past Re- words which He, while alluding
to the glories
ligions Who, from time immemorial, have of this promised Day and to
the duration of
shed, with ever-increasing intensity, the the Bahi'i Era, has deemed
fit to utter. "This

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the King of Days/ He exclaims, "the Day willeth.
9 "

"This holy Dispensation 99
is

He,
that hath seen the coming of the Best-Be- alluding
to the Revelation of Baha Vllah, exloved, Him Who, through all eternity, hath
plains, "is illumined with the light of the
been acclaimed the Desire of the World' Sun of
Truth shining from its most exalted
"The Scriptures of past Dispensations' 9 He station,
and in the plenitude of its resplendfurther asserts, "celebrate the great
jubilee ency, its heat and glory"
that must needs greet this most great Day of
God. Well is it with him tkat hath lived to
Pangs of Death and Birth
see this Day and hath recognized its station"
Dearly-beloved friends: Though the Reve-

"It is He, in another passage exevident
lation of BahaVllah has been delivered, the
plains, "that every age in which a Manifesta- World
Order which such a Revelation must
tion of God hath lived is divinely-ordained, needs
beget is as yet unborn. Though the
and mayy in a sense, be characterized as God's Heroic
Age of His Faith is passed, the creaappointed Day. This
Day, however, is tive energies which that Age has released have

unique, and is to be distinguished from those not as
yet crystallized into that world sothat have preceded it. The designation
'Seal ciety which, in the fullness of time, is to
of the Prophets fully revealeth its high sta- mirror
forth the brightness of His. glory.

tion. The Prophetic Cycle hath verily ended. Though
 the framework of His Administra-
 The Eternal Truth is now come. He hath tive
 Order has been erected, and the Forma-
 lifted up the ensign of power, and is now tive
 Period of the Baha'i Era has begun, yet
 shedding upon the world the unclouded the
 promised Kingdom into which the seed of
 splendor of His Revelation." "In this most His
 institutions must ripen remains as yet
 mighty Revelation," He, in categorical lan-
 uninaugurated. Though His Voice has been
 guage, declares, "all the Dispensations of the raised,
 and the ensigns of His Faith have been
 past have attained their highest, their final lifted up
 in no less than forty countries of
 consummation. That which hath been made both the
 East and the West, yet the whole manifest in this preeminent, this most exalted
 ness of the human race is as yet unrecog-
 Revelation, standeth unparalleled in the an- nized,
 its unity unproclaimed, and the standards of the past, nor will future ages
 witness ard of its Most Great Peace unhoisted.
 its like.
 "The heights, 99 Baha'u'llah Himself testi-
 'Abdu'l-Baha's authentic pronouncements fies, "which,
 through the most gracious favor
 should, likewise, be recalled as confirming, of God,
 mortal man can attain in this Day
 in no less emphatic manner, the unexampled are as
 yet unrevealed to his sight. The world
 vastness of the Baha'i Dispensation. "Cen- of being
 hath never had, nor doth it yet
 turies," He affirms in one of His Tablets,
 possess, the capacity of such a revelation.
 "nay, countless ages, must pass away ere the The day,
 however, is approaching when the
 Day-Star of Truth shineth again in its mid-
 potentialities of so great a favor will, by
 summer splendor, or appeareth once more in virtue of
 His behest, be manifested unto
 the radiance of its vernal glory. The mere . . . men. 99
 contemplation of the Dispensation inaugu- For
 the revelation of so great a favor a
 rated by the Blessed Beauty would have suf- period of

intense turmoil and wide-spread
 ficed to overwhelm the saints of bygone ages suffering
 would seem to be indispensable.
 saints who longed to partake, for one mo- Resplendent
 as has been the Age that has
 ment, of its
 great glory. "Concerning the witnessed the
 inception of the Mission with
 Manifestations that will come down in the which
 Baha'u'llah has been entrusted, the
 9 99
 future 'in the shadows of the clouds He, interval
 which must elapse ere that Age
 in a still more definite language, affirms, yields
 its choicest fruit must, it is becoming
 "know, verily, that in so far as their relation
 increasingly apparent, be overshadowed by
 to the Source of their inspiration is con- such
 moral and social gloom as can alone
 cerned, they are under the shadow of the prepare
 an unrepentant humanity for the
 Ancient Beauty. In their relation, however, prize she
 is destined to inherit.
 to the age inwhich they appear, each and Into
 such a period we are now steadily and
 every one of them 'doetb whatsoever He
 irresistibly moving. Amidst the shadows
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 which are increasingly gathering about us been made the recipient of
 the revelation of
 we can faintly discern the glimmerings of the All-Merciful, and the
 earth the repository
 Baha'u'llah's unearthly sovereignty appearing of things inscrutable to
 all except God, the
 fitfully on the horizon of history. To us, Truth, the Knower of
 things unseen. The
 the "generation of the half-light," living at time is
 approaching when every created
 a time which may be designated as the period thing will have cast its
 burden. Glorified be
 of the incubation of the World Common- God Who hath vouchsafed
 this grace that
 wealth envisaged by Baha'u'llah, has been encompasseth all things,
 whether seen or unassigned a task whose high privilege we can seen!"
 never sufficiently appreciate, and the arduous- "The Call of God,"
 'Abdu'l-Baha has

ness of which we can as yet but dimly recog- written, "when raised,
 breathed a new life hito the body of mankind,
 nize. We may well believe, we who are called
 and infused a new spirit into the whole
 upon to experience the operation of the dark creation. It is for
 forces destined to unloose a flood of agonizing this reason that the world
 hath been moved

 afflictions, that the darkest hour that must to its depths, and the
 hearts and consciences

 precede the dawn of the Golden Age of our of men been quickened.
 Erelong the evi-
 Faith has not yet struck. Deep as is the dences of this
 regeneration will be revealed,
 gloom that already encircles the world, the and the fast asleep will
 be awakened"
 afflictive ordeals which that world is to suffer

 are still in preparation, nor can their black-
 Universal Fermentation

 ness be as yet imagined. We stand on the As we view the world
 around us, we are
 threshold of an age whose convulsions pro- compelled to observe the
 manifold evidences
 claim alike the death-pangs of the old order of that universal
 fermentation which, in
 and the birth-pangs of the new. Through every continent of the
 globe and in every
 the generating influence of the Faith an- department of human life,
 be it religious,
 nounced by Baha'u'llah this New World social, economic or
 political, is purging and
 Order may be said to have been conceived. reshaping humanity in
 anticipation of the
 We can, at the present moment, experience Day when the wholeness of
 the human race
 its stirrings in the womb of a travailing age will have been recognized
 and its unity estaban age waiting for the appointed hour at lished.

A
 two-fold process, however, can be
 which it can cast its burden and yield its distinguished, each
 tending, in its own way
 fairest fruit. and with an accelerated
 momentum, to bring
 "The whole earth," writes Baha'u'llah, "is to a climax the forces that
 are transforming

now In a state of pregnancy. The day is the face of our planet.
 The first is essentially
 approaching when it will have yielded its an integrating process,
 while the second is
 noblest fruits, when from it will have sprung fundamentally disruptive.
 The former, as it
 forth the loftiest trees, the most enchanting steadily evolves, unfolds
 a System which may
 blossoms, the most heavenly blessings. Im- well serve as a pattern
 for that world polity
 measurably exalted is the breeze that wafteth towards which a strangely
 disordered world
 from the garment of thy Lord, the Glorified! is continually
 advancing; while the latter,
 For lo, it hath breathed its fragrance and
 tends
 as its disintegrating influence deepens,
 made all things new! Well is it with them to tear down, with
 increasing violence, the
 that comprehend' "The onrushing winds antiquated barriers that
 seek to block huof the grace of God," He, in the Suratu'l- manity's
 progress towards its destined goal.
 Haykal, proclaims, "have passed over all The constructive process
 stands associated
 things. Every creature hath been endowed with the nascent Faith of
 Baha'u'llah, and is
 with all the potentialities it can carry. And the harbinger of the New
 World Order that
 yet the peoples of the world have denied this Faith must erelong
 establish. The destrucgrace! Every tree hath been endowed with
 tive forces that characterize the other should
 the choicest fruits, every ocean enriched with be identified with a
 civilization that has
 the most luminous gems. Man, himself, hath refused to answer to the
 expectation of a
 been invested with the gifts of understand- new age, and
 is consequently falling into
 ing and knowledge. The whole creation hath chaos and decline.
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A titanic, a spiritual struggle, unparal- To the catastrophic
 fall of mighty kingleled in its magnitude yet unspeakably glori-
 doms and empires, on the eve of 'Abdu'lous in its ultimate
 consequences, is being Baha's departure, Whose passing may be said
 waged as a result of these opposing tenden- to have ushered in
 the opening phase of the

cies, in this age of transition through which	Age of Transition
in which we now live, I	
the organized community of the followers of	have, in a previous
communication, briefly	
Baha'u'llah and mankind as a whole are pass-	alluded. The
dissolution of the German	
ing.	Empire, the
humiliating defeat inflicted upon	
The Spirit that has incarnated itself in the	its ruler, the successor
and lineal descendant	
institutions of a rising Faith has, in the course	of the Prussian
King and Emperor to whom	
of its onward march for the redemption of	Baha'u'llah had
addressed His solemn and	
the world, encountered and is now battling	historic
warning, together with the extinct with such forces as are, in most instances,	
the	tion of the Austro-Hungarian Monarchy, the
very negation of that Spirit, and whose con-	remnant of the
oncp-great Holy Roman Empire continued existence must inevitably hinder	
it were both precipitated by a war whose	
pire,	
from achieving its purpose. The hollow and	outbreak signaled
the opening of the Age of	
outworn institutions, the obsolescent doc-	Frustration
destined to precede the establishments and beliefs, the effete and discredited	
ment of the World Order of Baha'u'llah.	
traditions which these forces represent, it	Both of these
momentous events may be	
should be observed, have, in certain instances,	viewed as the
earliest occurrences of that	
been undermined by virtue of their senility,	turbulent Age, into
the outer fringes of	
the loss of their cohesive power, and their	whose darkest phase
we are now beginning	
own inherent corruption. A	
few have been	to enter.
swept away by the onrushing forces which	To the Conqueror
of Napoleon III, the	
the Baha'i Faith has, at the hour of its birth,	Author of our Faith
had, on the morrow of	
so mysteriously released. Others, as a direct	the King's victory,
addressed, in His Most	
result of a vain and feeble resistance to its rise	Holy Book, this
clear and ominous warning:	
in the initial stages of its development, have	"O King of Berlin!

. Take heed lest pride

. . .

died out and been utterly discredited. Still debar thee from
recognizing the Dayspring
others, fearful of the pervasive influence of of Divine
Revelation, lest earthly desires shut
the institutions in which that same Spirit had, thee out, as by a
veil, from the Lord of the
at a later stage, been embodied, had mobilized Throne above and of
the earth below. Thus
their forces and launched their attack, des- counseleth thee the
Pen of the Most High.
tined to sustain, in their turn, after a brief He, verily, is the
Most Gracious, the Alland illusory success, an ignominious .defeat.
Bountiful. Do thou remember the one whose
power transcended thy power (Napoleon
This Age of Transition III), and whose station excelled thy
station.
It is not my purpose to call to mind, much Where is he? Whither
are gone the things
less to attempt a detailed analysis of, the he possessed? Take
warning, and be not of
spiritual struggles that have ensued, or to them that are fast
asleep. He it was who
note the victories that have redounded to the cast the Tablet of
God behind him, when
glory of the Faith of Baha'u'llah since the We made known unto
him what the hosts of
day of its foundation. My chief concern is tyranny had caused
Us to suffer. Wherenot with the happenings that have distin-
fore, disgrace assailed him from all sides, and
guished the First, the Apostolic Age of the he went down to
dust in great loss. Think
Baha'i Dispensation, but rather with the out- deeply, O King,
concerning him, and constanding events that are transpiring in, and
cerning them who, like unto thee, have conthe tendencies which characterize,
the forma- quered cities and ruled over men. The
tive period of its development, this Age of All-Merciful
brought them down from their
Transition, whose tribulations are the precur- palaces to their
graves. Be warned, be of
sors of that Era of blissful felicity which is them who reflect."
to incarnate God's ultimate purpose for all "O banks of the
Rhine!" BahdVllah, in
mankind. another passage of
that same Book, prophe-

Titt oi the held if

Baha'is of Sydney, Australia, welcome a traveling friend from America, Mrs. Nellie French, seated between "Father and Mother Dunn," the pioneers of the Cause in the Southern Hemisphere.

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sies, "We have seen you covered with gore, cence, when the
impetuosity of youth and
inasmuch as the swords of retribution were its vehemence
reach their climax, and must
drawn against you; and so you shall have gradually be
superseded by the calmness, the
another turn. And We hear the lamenta- wisdom, and the
maturity that characterize
tions of Berlin, though she be today in con- the stage of
manhood. Then will the human
spicuous glory" . . . race reach that
stature of ripeness which will
enable it all the powers and cato acquire
Divine Retribution
pacities upon which its ultimate development
The whole of mankind is groaning, is dy- must depend.
ing to be led to unity, and to terminate its
World Unity the Goal
age-long martyrdom. And yet it stubbornly
refuses to embrace the light and acknowledge Unification
of the whole of mankind is
the sovereign authority of the one Power that the hall-mark of
the stage which human
can extricate it from its entanglements, and society is now
approaching. Unity of famavert the woeful calamity that threatens to
ily, of tribe, of city-state, and nation have
engulf it. been successively
attempted and fully estab-
Ominous indeed is the voice of Baha'u- lished. World
unity is the goal towards
'llah that rings through these prophetic which a harassed
humanity is striving. Nawords:
rr
O ye peoples of the world! Know, tion-building has come to an end.
The anverily, that an unforeseen calamity follow- archy
inherent in state sovereignty is moving
eth you, and grievous retribution awaiteth towards a climax.

A world, growing to mayon. Think not that which ye have com-
turity, must abandon this fetish, recognize
"

mitted hath been effaced in My sight And the oneness and
wholeness of human relationagain: "We have a fixed time for you, O
ships, and establish once for all the machinpeoples. If ye jail,
at the appointed hour, ery that can best incarnate this
fundamental

to turn towards God, He, verily, will lay principle of its
life.

violent hold on you, and will cause grievous "A new life,"
Baha'u'llah proclaims, "is,

afflictions to assail you from every direction. in this age,
stirring within all the peoples of

How severe, indeed, is the chastisement with the earth;
and yet none hath discovered its

which your Lord will then chastise you!" cause, or perceived
its motive" ye chilff

O
Must humanity, tormented as she now is, dren of men," He thus
addresses His generaff

be afflicted with still severer tribulations ere tion, the
fundamental purpose animating

their purifying influence can prepare her to the faith of God
and His Religion is to safeenter the heavenly Kingdom destined to be

guard the interests and promote the unity of
establishedupon earth? Must the inaugu- the human race.

. . . This is the straight
ration of so vast, so unique, so illumined an path, the fixed and
immovable foundation.

era in human history be ushered in by so Whatsoever it
raised on this foundation, the

great a catastrophe in human affairs as to changes and chances
of the world can never

recall, nay surpass, the appalling collapse of impair its
strength, nor will the revolution

Roman civilization in the first centuries of of countless
centuries undermine its structhe Christian Era? Must a series of

profound ture." "The well-being of mankind," He
convulsions stir and rock the human race ere declares, "its

peace and security are unattain-
BahaVllah can be enthroned in the hearts able unless and

until its unity is firmly estaband consciences of the masses, ere His undis-
lished." "So powerful is the light of unity,"

puted ascendancy is universally recognized, isHis further
testimony, "that it can illuand the noble edifice of His World Order is

minate the whole earth. The one true God,

reared and established?	He Who knoweth all
things, Himself testi-	
The long ages of infancy and childhood,	fieth to the truth of
these words. . . , This	
through which the human race had to pass,	goal excelleth
every other goal, and this	
have receded into the background. Human-	aspiration is the
monarch of all aspirations"	
ity is now experiencing the	commotions in- "He Who is your
Lord, the All-Merciful,"	
variably associated with the	most turbulent He moreover, has
written, "cherisheth in His	
stage of its evolution, the stage of adoles-	heart the desire of
beholding the entire hu-	
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man race as one soul and one body.	Haste expression of the
diversified views and conye to win your share of God*s good grace and	
victions of mankind, cease to be mischiev-	
mercy in this Day that eclipseth all other	ously manipulated by
vested interests,	
created days"	whether private or
public, and will be lib-	
The unity of the human race, as envisaged	erated from the
influence of contending gov-	
by Baha'u'llah, implies the establishment of	ernments and peoples.
The economic rea world commonwealth in which all nations,	
sources of the world will be organized, its	
racess, creeds and classes are closely and per-	sources of raw
materials will be tapped and	
manently united, and in which the autonomy	fully utilized, its
markets will be coordinated	
of its state members and the personal free-	and developed, and the
distribution of its	
dom and initiative of the individuals that	products will be
equitably regulated.	
compose them are definitely and completely	National rivalries,
hatreds, and intrigues	
safeguarded. This commonwealth must, as	will cease, and racial
animosity and prejudice	
far as we can visualize it, consist of a world	will be replaced by
racial amity, understand-	
legislature, whose members will, as the trus-	ing and cooperation.
The causes of religious	
tees of the whole of mankind, ultimately	strife will be

permanently removed, economic

control the entire resources of all the component nations, and will enact such laws as inordinate distinction beshall be required to regulate the life, satisfy between classes will be obliterated. Destitution the needs and adjust the relationships of all on the one hand, and gross accumulation of races and peoples. A world executive, backed ownership on the other, will disappear. The enormous energy by an international Force, will carry out the dissipated and wasted on decisions arrived at, and apply the laws en- war, whether economic or political, will be acted by, this world legislature, and will consecrated to such ends as will extend the safeguard the organic unity of the whole range of human inventions and technical decommonwealth. A world tribunal will ad- velopment, to the increase of the productivjudicate and deliver its compulsory and final ity of mankind, to the extermination of disverdict in all and any disputes that may arise ease, to the extension of scientific research, between the various elements constituting to the raising of the standard of physical health, to the this universal system. A mechanism of sharpening and refinement of the human world inter-communication will be devised, the unused and embracing the whole planet, freed from na- the planet, to the unsuspected resources of the planet, to the tional hindrances and restrictions, and func- tioning with marvellous swiftness and per- life, and to the furtherance of any other agency that can fect regularity. A world metropolis will act stimulate the intellectual, the moral, and as the nerve center of a world civilization, spiritual life of the entire human race. the focus towards which the unifying forces A world federal of life will converge and from which its en- system, ruling the whole ergizing influences will radiate. A world earth and exercising unchallengeable authorlanguage will either be invented or chosen ity over its unimaginably vast resources, blending and embodying from among the existing languages and will the ideals of both

be taught in the schools of all the federated nations as an auxiliary to their mother miseries, and bent on the tongue. A world script, a world literature, a all the available sources of uniform and universal system of currency, of the planet, a system of weights and measures will simplify and the servant of Jusfacilitate intercourse and understanding tice,whose life is sustained by its universal among the nations and races of mankind. In and by its allegiance such a world society, science and religion, Revelation such is the goal the two most potent forces in human life, humanity, impelled by the will be reconciled, will cooperate, and will life, is moving. harmoniously develop. The press will, under "One of the great events," affirms 'Abdsuch a system, while giving full scope to the u'l-Baha, "-which is to occur in the Day
 THE WORLD ORDER OF BAHU'U'LLAH

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of the manifestation of that incomparable knowledge of the Lord, as the waters cover the sea." Branch is the hoisting of the Standard of God among all nations. By this is meant The writer of the Apocalypse, prefiguring the that all nations and kindreds will be gathered together under the shadow of this Divine jubilant humanity must witness, has simi- larly Banner, -which is no other than the Lordly testified: "And 1 saw a new heaven and a new earth: Branch itself, and will become a single na- earth were for the first heaven and the first more sea. tion. Religious and sectarian antagonism, new earth were passed away; and there was no more sea. the hostility of races and peoples, and differ- And I, John, saw the holy city, new of heaven, ences among nations, will be eliminated. All her husband. Jerusalem, coming down from God out men will adhere to one religion, will have one prepared as a bride adorned for common faith, will be blended into one race

And I heard a great voice out
 and become a single people. All will dwell of heaven
 saying, 'Behold, the tabernacle of
 in common fatherland, which is the
 one God is with men,
 and he will dwell with
 planet itself" "Now, in the world of be- them, and
 they shall be his people, and God
 ing," He has moreover explained, "the Hand himself
 shall be with them, and be their God.
 of Divine power hath firmly laid the founda- And God
 shall wipe away all tears from their
 tionsof this all-highest bounty, and this eyes; and
 there shall be no more death,
 wondrous gift. Whatsoever is latent in the neither
 sorrow, nor crying, neither shall there
 innermost of this holy Cycle shall gradually be any more
 pain: for the former things are
 "
 appear and be made manifest, for now is but
 passed away.
 the beginning of its growth, and the day- Who can
 doubt that such a consummation
 spring of the revelation of its signs. Ere the the
 coming of age of the human race
 close of this century and of this age, it shall must
 signalize, in its turn, the inauguration
 be made clear and evident how wondrous was of a world
 civilization such as no mortal eye
 that spring-tide, and how heavenly was that hath ever
 beheld or human mind conceived?
 gift." Who is it
 that can imagine the lofty stand-
 No less enthralling is the vision of Isaiah, ard which such a
 civilization, as it unfolds
 the greatest of the Hebrew Prophets, pre-
 destined to attain? Who can measitself, is
 dicting, as far back as twenty-five hundred ure the
 heights to which human intelligence,
 years ago, the destiny which mankind must, liberated
 from its shackles, will soar? Who
 at its stage of maturity, achieve: 'AnJ He
 f
 can visualize the realms which the human
 (the Lord) shall judge among the nations,
 by the outpouring light of

spirit, vitalized
 and shall rebuke many people: and they shall BahaVllah,
 shining in the plenitude of its
 beat their swords into plowshares, and their glory, will
 discover?
 spears into pruninghooks: nation shall not What more
 fitting conclusion to this
 lift up sword against nation, neither shall theme than
 these words of Baha'u'll&h, writthey learn war any more. And there
 ten in anticipation of the golden age of His
 shall come forth a rod out of the stem of Faith the
 age in which the face of the
 Jesse, and a Branch shall grow out of his earth,
 from pole to pole, will mirror the
 roots. . . And he shall smite the earth with
 . . . ineffable splendors
 of the Abha Paradise?
 the rod of his mouth, and with the breath of "This is
 the Day whereon naught can be
 his lips shall he slay the wicked. And right- seen except
 the splendors of the Light that
 eousness shall be the girdle of his loins, and shineth from
 the face of thy Lord, the
 faithfulness the girdle of his reins. The wolf Gracious,
 the Most Bountiful. Verily, We
 also shall dwell with the lamb, and the leo- have catished
 every soul to expire by virtue of
 pard shall lie down with the kid; and the calf Our
 irresistible and all-subduing sovereignty.
 and the young lion and the fatling together. We have then
 called into being a new crea-
 And the sucking child shall play on the tion, as a
 token of Our grace unto men. I
 hole of the asp, and the weaned child shall am, verily,
 the All-Bountiful, the Ancient
 put his hand on the cockatrice s den. They of Days.
 This is the Day whereon the unshall not hurt nor destroy in all my holy
 seen world crieth out: *Great is thy blessedmountain: for the
 earth shall be full of the ness, O earth, for thou hast
 been made the

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foot-stool of thy God, and been chosen as the His sovereignty upon
 thee, through the
 seat of His mighty throne!' The realm of power of His name that
 hath been promised
 glory exclaimeth: 'Would th&t my life could unto all things,
 whether of the past or of the

"

be sacrificed for thee, for He Who is the Beloved of the All-Merciful hath established the future.'
(March 11, 1936.)

THE SPIRIT AND FORM (5F THE BAHAI 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 character, voluntarily and joyously rallying round
their local and in particular their national centers of activity, upholding and promoting
their interests with complete unanimity and contentment, with perfect understanding,
genuine enthusiasm, and sustained vigor. This indeed is the one joy and yearning of my
life, for it is the fountain-head from which all future blessings will flow, the broad
foundation upon which the security of the Divine Edifice must ultimately rest."
SHOGHI EFFENDI.

FOREWORD

The 1926-27 National Spiritual Assembly methods and relationships of Baha'i collected the Baha'is of the United States and Canadian association. The provision both in the Declaration and in the By-Laws for amendment to the outer and more material aspects of the laws in the future will permit the National Cause, nevertheless has a special significance Spiritual Assembly to adapt this document for its spirit and inward sacred purpose. This to such new administrative elements or principles as the Guardian may at any time give which gives proper substance and substantial forth. The Declaration, in fact, is nothing character to the administrative processes employed more or less than a legal parallel of those embodied in the Baha'i Teachings. The form moral and spiritual laws of unity inherent in adopted was that known as a Voluntary the fullness of the Baha'i Revelation and

Trust, a species of corporation recognized making it the fulfillment of the ideal of Reunder the common law and possessing a long lineage in the social as well as spiritual realm.
and interesting history. The famous Covenant Because in the Baha'i Faith this perfect covenant adopted by the Pilgrim Fathers on the

respondence exists between spiritual and so-
Mayflower, the first legal document in civil laws, the Baha'is
believe that administra-

American history, is of the same nature as tive success is
identical with moral success;
the Declaration of Trust voted by the Na- and that nothing less
than the true Bahd'i
tional Spiritual Assembly. This Declaration spirit of devotion
and sacrifice can inspire
of Trust, with attendant By-Laws, is
its with effective power the world-wide body of
published for the information of the Baha'is unity, revealed by
Baha'u'll&h. Therefore it
of the world. Careful examination of the has seemed fitting and
proper to accompany
Declaration and its By-Laws will reveal the the Declaration of
Trust with excerpts from
fact that this document contains no arbi- the letters of Shoghi
Effendi which furnished

trary elements nor features new to the Baha'i the source whence
the provisions of the
Cause. On the contrary, it represents a most Declaration were
drawn, and which further conscientious effort to reflect those very ad-
more give due emphasis to that essential
ministrative principles and elements already spirit without which
any and every social or
set forth In the letters of the Guardian, religious form is but
a dead and soulless body.
Shoghi Effendi, and already determining the
Horace Holley.

Certificate of Incorporation of the National Spiritual
Assembly of the Baha'is of the
United States and Canada.

Declaration of Trust and By-Laws of the National Spiritual Assembly of the
Baha'is of
the United States and Canada.

DECLARATION OF TRUST

By the National Spiritual Assembly of the BaW'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, III, 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 Baha'is of the United States and Canada at the Annual Meeting held at San Francisco, Calif., on April 29, April 30, May 1, and May 2, 1926, to be the National Spiritual Assembly of the Baha'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 Spiritual Assembly of the Baha'is of the United States and Canada by Baha'u'llah, Founder of the Baha'i Faith, by 'Abdu'l-Baha, 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 Baha'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 In eighteen years.

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 Baha'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. We acknowledge in behalf of ourselves and our successors in this Trust the exalted religious stand* ard established by Baha'u'llah for Baha'i administrative bodies in the

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utterance: "Be ye Trustees of the Merciful One among men"; and seek the help of God and His guidance in order to fulfil that exhortation.

Article I

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The name of said Trust shall be the National Spiritual Assembly of the Bahd'is of the United States and Canada.

Article II

Sharing the ideals and assisting .the efforts of our fellow feaha'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 Baha'u'llah we declare the purposes and objects of this Trust to be to administer the affairs of the Cause of Baha'u'llah for the benefit of the

Baha'is of the United States and Canada according to the principles of Baha'i affiliation and administration created and established by Baha'u'llah, defined and explained by 'Abdu'l-Baha, and amplified and applied by Shoghi Effendi and his duly constituted successor and successors under the provision of the Will and Testament of 'Abdu'l-Baha.

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, promoting and generally administering the activities of the Baha'is of the United States and Canada 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 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, of any foreign government; and in this

connection, and in all transactions under the terms of this

THE WORLD ORDER OF BAHU'U'LLAH

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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 testa-

*

mentary instrument in connection with any gift, devise, or bequest in which a trust or trusts is or are established in any part of the world as well as in the United States and Canada ; to receive gifts, devises or bequests of money or other property.

c.

f

All and whatsoever the several purposes and objects set forth in the written utterances of Baha'u'llah, 'Abdu'l-Baha 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 Baha'is of the United States and Canada, are necessary, proper and advantageous to promote the complete and successful administration of this Trust.

Article III

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 -funds 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 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 IV

The Trustees, i.e., the National Spiritual Assembly, shall adopt for the conduct of the affairs entrusted to them under this Declaration of

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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 Baha'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 BahaVllah, which instructions are already known to the Baha'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 VI

The seal of this Trust shall be circular in form, bearing the following description :

National Spiritual Assembly of the Baha'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 Baha'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 NATIONAL SPIRITUAL 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 Baha'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 Baha'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 recognition 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 Baha'i communities. It shall appoint all national Baha'i committees and shall supervise the publication and distribution of Baha'i literature", the reviewing of all writings pertaining to the Bah4 i Cause, the construction and administration of the Mashriqu'l-Adhkar and its accessory and the collection and disbursement of all funds activities,

for the carrying on of this Trust. It shall decide whether any matter lies within its own jurisdiction or within th 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 Baha'i body is in question. It shall furthermore represent the Baha'is of the United States and Canada in all their cooperative and spiritual activities with the Baha'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 Baha'i Cause. Above all, the National Spiritual Assembly shall ever seek trf attain that station of unity in devotion to the Revelation of Baha'u'llah 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

For amendment made to April 20, 1938, see notes at foot of pages 317, 320, 321, 322.

THE BAHÁ'Í WORLD

the National Assembly shall have constantly before it as Divine guide and standard the utterance of Baha'u'llah:

"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. It 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 II

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

. To become a voting member of a Baha'i community a person shall

- a. Be a resident of the locality defined by the area of jurisdiction of the local Spiritual Assembly, as provided by Article VII, Section 12, of this instrument.
- b. Have attained the age, of 21 years.
- c. Have established to the satisfaction of the local Spiritual Assembly, subject to the approval of the National Assembly, that he possesses the qualifications of Baha'i faith and practice 'required under the following standard :Full recognition of the station of the Forerunner (the Bab), the Author (Baha'u'llah), and 'Abdu'l-Baha the True Exemplar of the Baha'i Cause un-

reserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of 'Abdu'l-Baha's sacred Will; and close association with the spirit as well as the form of present-day Baha'i administration throughout the world.

Article III

The National Assembly shall consist of nine members chosen from among the Baha'is of the United and Canada, who shall be States

elected by the said Baha'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 IV

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 VI

Five members of the National 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 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 VII

Whenever in any locality of the United States and Canada, be it city, town or village, the number of Baha'is resident therein recognized by the National Spiritual Assembly exceeds nine, these may on April 21 st of any year convene and elect by plurality vote a local administrative body of nine members, to be known as the Spiritual As-

Article IV, amended to read ". . . by a majority vote of the Assembly taken by secret ballot."

sembly of the Baha'is of that community. Every such Spiritual Assembly shall be elected annually thereafter upon each successive 21st 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 Baha'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 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 IV 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 2. The general powers and duties of a local Spiritual Assembly shall be as set forth in the writings of Baha'ullah, 'Abdu'l-Baha and Shoghi Effendi.

Section 3. Among its more specific duties, a local Spiritual Assembly shall have full jurisdiction of all Baha'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

Baha'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 impossible, the election shall be held under the supervision of the National Spiritual Assembly.

Section 5. The business of the local Assembly shall be conducted in like manner as provided for the deliberations of the National Assembly in Article VI above.

Section 6. The local Assembly shall pass upon and approve the each member of the Baha'i community before such qualifications of members shall be admitted to voting membership; but where an individual is dissatisfied with the ruling of the local Spiritual Assembly

THE WORLD ORDER OF BAHÁ'U'LLAH

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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 Baha'i community for the information and approval of the National Assembly.

All matters arising within a local Baha'i community

Section 8.

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 Baha'i body shall rest with the National Spiritual Assembly.

Section 9. 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 Baha'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.

Section 11. All questions arising between two or more local

Spiritual Assemblies, or between members of different Baha'i communities, shall be submitted in the first instance to 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 rights of a believer in any Baha'i community, shall be the locality included within the civil limits of the city, town or village, but Baha'is who reside in adjacent, outlying or suburban districts and can regularly attend the meetings of the local Baha'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 Baha'i

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or group of Baha'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 Baha'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 Baha'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 Baha'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 addresses 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 seated at the Convention must be enrolled as voting members of the Baha'i community represented by them.

The rights and privileges of a delegate may not be

Section 3.

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 Delegates unable to be present in person at the Con-

5.

vention shall have the right to vote for members of the National Spiritual Assembly by mail or telegram under such conditions as may be indicated by the National Assembly.

If in any year the National Spiritual Assembly shall ton-

Section 6.

sider 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

Article VIII, amended to read ". . . number of delegates composing the National Con-

.

vention shall be one hundred seventy-one."

<f

Article VIII, Section 1, amended to read .
by plurality vote. Members who for

. . .

illness or other unavoidable reasons are unable to be present at the election in person shall
have the right to transmit their ballots by mail or telegram under conditions acceptable to
the local Spiritual Assembly."

Article VIII, Section 6, amended to end with words ". . .
by correspondence or telegram."

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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 Assembly, the consideration of the reports of the financial and other activities of the outgoing National Assembly and its various com-

mittees, and deliberation upon the affairs of the Baha'i Cause in general, it being understood, however, in accordance with the principles of Baha'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 Baha'i Cause in the United States and Canada being

vested solely in that body.

Section 9. 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 are elected.

Section n. 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 as a consultative body capable of rendering a dis-

Article VIII, Section 7, amended to read ". . . electing by ballot a presiding officer," etc.

Article VIII, Section 12, deleted.

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tinctive service to the work of the Cause, and they shall 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 IX

Where the National Spiritual Assembly has been given in these By-Laws exclusive and final and paramount executive jurisdiction, authority, in all matters pertaining to the activities and affairs of the Baha'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

Whatever functions and powers are not specifically 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 XI

In order to preserve the spiritual character and purpose of Baha'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 as members of local or national Spiritual Assemblies are :

To 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

Article VIII, Section 13, amended to be Section 12.

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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 Baha'is.

Article XII

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.

Interior view of "Bolton Place," the home of a Baha'i family at Yerrinbool, which has been dedicated as the first Baha'i Summer School of Australia and New Zealand.

Friends gathered on the opening day of the Yerrinbool Baha'i Summer School on May 2, 1937.

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Declaration of Trust and By-Laws of the National Spiritual Assembly of the
Baha'is of Iran.

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THE BAHAI WORLD

'TREUHANDSCHAFTSERKLARUNG

DES NATIONALEN GEISTIGEN RATS DER
BAHA'IS IN DEUTSCHLAND UND
ÖSTERREICH 4

THE DECLARATION AND BY-LAWS OF THE NATIONAL SPIRITUAL
ASSEMBLY OF THE BAHAI'S OF GERMANY AND AUSTRIA

IR, Marta Blanche Brauns-Forel, unserer gemeinsamen
Tätigkeit eine fester

Karlsruhe i. Paul Ferdinand Gollmer,

B.; umrissene, gesetzmassige Form zu geben.

Stuttgart; Max Greeven, Bremen; Dr. Her- Wir tun dies in
völliger Einmütigkeit und

mann Grossmann, Neckargemünd; Edith in voller

Erkenntnis der damit geschaffen

Elisabeth Anna Horn, Stuttgart; Anna heiligen Bindung.

Wir anerkennen für uns

Maria Kostlin, Esslingen a. N.; Dr. Adelbert und unsere

Nachfolger in dieser Treuhand-

Friedrich Alexander Marinus Miethchlegel, schaft die

erhabene religiöse Richtschnur,

Stuttgart; Dr. Karl Eugen Schmidt, Stutt- die für

Bahai'-Verwaltungskorperschaften

gung; Alice Corinna Gabriele Emma Amelie in dem Worte

Bahau'llah's zum Ausdruck

(Tahirih) Schwarz-Solivo, Stuttgart, er- kommt: „Seid

Treuhand der Barmherzigen hiermit als der durch die Abgeordne-
ten unter den Menschen", und suchen den

ten der Bahai' in Deutschland und Österreich Beistand Gottes und

Seine Führung, damit

anlässlich der Jahrestagung in Stuttgart am wir dieser Ermahnung
folgen können.

22. April 1934 ordnungsmässig gewählte

und mit alien Vollmachten zur Errichtung

ARTIKEL I

der nachfolgenden Treuhandschaft ausge-

Die

genannte Treuhandgemeinschaft

stattete Nationale Geistige Rat der Bahai' in führt die

Bezeichnung, „der Nationale Geis-

Deutschland und Österreich, dass vom heuti- tige Rat der

Bahai' in Deutschland und

gen Tage an die diesem Rate durch Bahau'- Österreich".

'llah, den Begründer des Bahai'-Glaubens,

ARTIKEL II

'Abdu'l-Baha, den Ausleger und das Vorbild,

und Shoghi Effendi, den Hüter desselben,

Wir teilen die

Ideale unserer Mit-Bahai'

übertragenen Befugnisse, Verantwortlich- und arbeiten mit

ihnen an der Aufrichtung,
 keiten, Rechte, Vorrechte und Pflichten von Erhaltung und
 Forderung der geistigen, erdem vorgenannten Nationalen Geistigen Rat
 ziehlichen und menschenfreundlichen Lehund seinen ordnungsmässig
 bestellten Nach- ren menschlicher Bruderschaft, strahlenden

 folgern gemäss dieser Treuhandschaftser- Glaubens, erhabenen
 Charakters und selbstklarung ausgeübt, verwalter und fortgef iihrt
 loser Liebe, wie sie im Leben und in den
 werden sollen. Ausserungen aller
 Propheten und Botschaf-
 Die Annahme dieser Form
 Zusam-des ter Gottes, der Bergriinder der Offenbarungs-

 menschiusses, der Vereinigung und Gemein- religionen in der
 Welt, geofTenbart und mit
 schaft, und die Zulegung der Bezeichnung erneuter Kraft und
 allumfassender Geltung
 als Treuhander der Baha'i in Deutschland f iir die
 Gegebenheiten dieses Zeitalters durch

 und Osterreich erfolgt durch den Natio- das Leben und die
 Worte BahaVllah's
 nalen Geistigen Rat als dem seit mehr als verkiindet worden
 sind. Wir erklaren als
 dreiundzwanzig Jahren bestehenden und Zweck und Gegenstand
 dieser Treuhandgeverantwortlichen Verwaltungskorper einer
 meinschaft die Verwaltung der Angelengen-
 Religionsgemeinschaft. Infolge dieser Ta- heiten der Sache
 BahdVllah's zum Besten
 tigkeit erwachst dem Nationalen Geistigen der Baha'i in
 Deutschland und Osterreich
 Rat die Pflicht zur Verwaltung der standig gamass den von
 BahdVllah geschaffenen
 mannigfacher und umfangreicher werden- und eingefiihrten,
 von 'Abdu'l-Baha naher
 den Angelegenheiten und Vermögenswerte bestimmten und
 erlauterten und von Shoghi
 der Baha'i in Deutschland und Oesterreich, Effendi und dessen
 nach dem Willen und
 weshalb wir als dessen Mitglieder es fur Testament
 'Abdu'l-Baha'sordnungsmSssig
 wunschenswert und notwendig erachten, eingesetzten
 Nachfolger und Nachfolgern
 THE WORLD ORDER OF BAHA'U'LLAH

erweiterten und angewandten Grundsätzen sungen
 in Geld oder sonstigen

für die Baha'i-Zugehörigkeit und -Verwaltungs-
Vermögenswerten anzunehmen,
ung. c. alles und
was immer in den schrift-

Der Erfüllung dieses Zweckes sollen lichen
Ausserungen BahVllah's,
Andachtszusammenkünfte, öffentliche Ver-
'Abdu'l-Baha's, Shoghi Effendi's und
sammlungen und Zusammenkünfte erzieh-
seinerordnungsmässigen Nachfolger,
lichen, menschenfreundlichen und geistigen durch die
den Nationalen Geistigen
Charakters, die Veröffentlichung von Raten
gewisse Spruchrechte, Befug-
Büchern, Zeitschriften und Zeitungen, die nisse und
Gerechtsame gewahrt sind,

Errichtung von Tempeln allgemeiner An- an
verschiedenen Zwecken und Zielen
betung und anderer Einrichtungen und
niedergelegt ist,
Bauten für menschenfreundliche Dienste, d. gemeinhin
alles zu tun und zu be-

die Überwachung, Vereinheitlichung, For- wirken,
was nach Ansicht der bedienung und allgemeine Verwaltung der
nannten Treuhänder d. h. des Natio-
Angelegenheiten der Baha'i in Deutschland nalen
Geistigen Rates der Baha'i in
und Österreich in Erfüllung ihrer religiösen
Deutschland und Österreich zur
Dienste, Pflichten und Ideale, sowie jedes Forderung
der vollständigen und
sonstige diesen Zielen oder einem von ihnen
erfolgreichen Verwaltung dieser Treuforderungen Mittel dienen.

handgemeinschaft erforderlich, ge-
Weiterer Zweck und Gegenstand dieser eignet und
von Vorteil ist.

Treuhandgemeinschaft ist:

ARTIKEL III

a. das Recht, mit irgendwelchen Per- 1. Abschnitt.

Allen Personen, Untersonen, Unternehmungen, Vereinigung-
nehmungen, Körperschaften und Vereinen, privaten, öffentlichen
oder ge- gungen gegenüber, die den Treuh'andern
meindlichen Körperschaften, dem Staat d. h. dem Nationalen
Geistigen Rat und den

oder irgendwelchen seiner Länder, Mitgliedern desselben in

ihrer Eigenschaft
 Gebiete oder Kolonien oder mit als solche Kredit
 gewahren, Verträge mit
 irgendwelchen fremden Regierungen ihnen oder
 irgendwelche Anschließen
 in jeder und Weise Verträge
 Art spräche gegen sie, gleichviel welcher
 Art,
 abzuschließen, zu vollziehen und zu ob rechtlich oder billig,
 zu Recht oder zu
 erfüllen, die zur Förderung der Ziele Unrecht, haben, gilt
 lediglich das Treuhandvermögen dieser Treuhandbesitz als
 handvermögen und der Treuhandbesitz als
 Zusammenhang damit und bei alien Masse für Zahlung oder
 Sicherstellung
 Einrichtungen, die im Rahmen dieser bzw. für die Begleichung
 irgendwelcher
 Treuhandbesitz erfolgen, alles und Schulden, Ersatzansprüche,
 Auflagen und
 jedes zu tun, was eine Gesellschaft Bescheide oder
 irgendwelcher Beträge, die
 oder natürliche Person zu tun oder in sonstiger Weise seitens
 der Treuhänder
 auszuüben vermag und was gegen- geschuldet oder zahlbar
 werden konnten,
 w'artig oder künftige vom Gesetz zu- sodass weder die
 Treuhänder, noch irgendgelassen ist,
 einer von ihnen, noch irgendeiner ihrer kraft
 b. bei alien durch Gesetz oder anderswie dieses ernannten
 Beamten oder Beauftragten,
 errichteten Verbänden oder Nach- noch irgendwelche hierin
 genannte Berechtigungen und sonstigen letztwilligen tigte, sei
 es einzeln oder gemeinsam, person-
 Verfügungen in Verbindung mit lich dafür haften.
 Schenkungen, Vermächtnissen oder 2. Abschnitt.
 Alle Bescheinigungen,
 Auflassungen jeder Art, in welchen ein Schuldanerkenntnisse,
 Anträge, schriftlichen
 oder mehrere Treuhänder in irgend Verpflichtungen und
 Verträge oder sonstigen Teil der Welt sowohl als auch en
 Vereinbarungen und Urkunden, die im
 in Deutschland und Österreich bestellt Rahmen dieser
 Treuhandbesitz getroffen
 werden, aufzutreten und als emp- oder gegeben werden,
 werden ausdrücklich

fangsberechtigt zu gelten und Schenkungen vom Nationalen Geistigen Rat als Treuhandlungen, Vermächtnisse oder Auflassungen der Treuhänder durch dessen ordnungsmässige Ernennung.

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machtigte Beamte und Beauftragte vollziehen an jenigen Orten, die durch den Nationalen Geistigen Rat von Zeit zu Zeit bestimmt werden.

ARTIKEL IV

Die Nationalen Geistigen Räte der Nationen

ARTIKEL VI

Treuhänder,

Geistiger Rat, nehmen für die Durchführung des Siegels dieser

Treuhandgemeinschaft

der ihm in dieser Treuhandserklärung übergebenen runden

Form und zeigt folgende Inanvertrauten Obliegenheiten die zur Festsetzung:

Legung und Erledigung der eigenen Verwaltungsaufgaben wie auch derjenigen der Geistigen Räte der Nationen

in Deutschland und Österreich sowie in

verschiedenen örtlichen und sonstigen Gliedern

Treuhandserklärung 1955.

derungen, die die Baha'i in Deutschland und Österreich verkörpern, erforderlichen Satz-

ARTIKEL VII

ungen, Bestimmungen und Dienstvorschriften Diese

Treuhandserklärung kann

entsprechend dem Zweck dieser Einrichtung durch absoluten

Mehrheitsbeschluss des

und in Übereinstimmung mit den seitherigen Nationalen

Geistigen Räte der Baha'i in

gen ausdrücklichen, den Baha'i in Deutschland und

Österreich in jeder Beziehung und Österreich bereits bekannten und

sondern Versammlung, die zu diesem

von ihnen in der Führung und Handhabung der Zwecke

ordnungsmässig einberufen worüber religiösen Angelegenheiten

übernommen ist, ergänzt werden, vorausgesetzt, dass

den Weisungen Shoghi Effendi's, des mindestens

dreissig Tage vor dem für die

Hüters des Baha'i-Glaubens, an der Versammlung

festgesetzten Zeitpunkt eine

Abschrift der vorgeschlagenen Ergänzung

ARTIKEL V oder Ergänzungen an jedes

Ratsmitglied

Die Hauptgeschäftsstelle dieser Treu- durch den Sekretar
mittels eingeschriebenen
handgemeinschaft befindet sich an dem- Briefes
versandt wird. *

SATZUNG DES NATIONALEN GEISTIGEN RATS

ARTIKEL I schiedenen Baha'i-Gemeinden.

Er ernennt

Der Nationale Geistige Rat besitzt in sämtliche nationalen
Baha'i -Ausschiisse und

Erfiüllung seiner geheiligten Pflichten im iiberwacht

die Veroffentlichung und Ver-

Rahmen dieses Treuhandverhältnisses aus- teilung vom

Baha'i -Schrifttum, die Überschliessliches Spruch- und

Hoheitsreich priifung aller die Baha'i -Sache betreffenden

iiber alle Veranstaltungen und Angelegen- Schrif ten, den

Bau und die Verwaltung des

heiten der Baha'i -Sache in Deutschland und allgemeinen

Mashriq'l-Adhkar's und seiner

Osterreich unter Einschluss der Oberhoheit

Nebeneinrichtungen und die Erhebung und

in bezug auf die Verwaltung dieser Treu- Verwendung

aller Gelder zur Fortfiührung

handschaft. Er soil darnach streben, die dieser

Treuhandschaft. Er entscheidet, ob

(nachstehend erläuterte) Arbeit der ort- irgendwelche

Angelegenheiten dem Bereiche

lichen Geistigen Rate sowie diejenige der seines eigenen

Spruchrechtes oder demjenigen

einzelnen Baha'i in Deutschland und Oster- eines

ortlichen Geistigen Rates angehoren.

reich anzuspornen, zusammenzufassen und Er nimmt in

Fallen, die ihm geeignet

gleichzurichten, und sie in jeder nur mog- und notwendig

erscheinen, Berufungen aus

lichen Weise in der Forderung der Einheit Entscheidungen

ortlicher Geistiger Rate

der Menschheit unterstützen. Ihm obliegt an und besitzt

das Recht zur endgiildie Anerkennung derartiger ortlicher Rate,

tigen Entscheidung in alien Fallen, in denen

die Priifund der ortlichen Mitgliederrollen, die Befähigung

eines Einzelnen oder einer

die Einberufung der Jahrestagung oder be- Gruppe, standig

das Wahlrecht auszutiben

sonderer Versammlungen und die Einsetzung oder Mitglied

der Bahd'i-Gemeinschaft zu

der Abgeordneten zur Jahrestagung und sein, in Frage
steht. Er vertritt die Bahd'i
ihre ziffernmässige Verteilung auf die ver- in Deutschland
und Österreich überall, wo
THE WORLD ORDER OF BAHA'U'LLAH

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es sich um die Zusammenarbeit und geistige
Vorlaufers (des Bab), des Begründers
Betätigung mit den Baha'i anderer Länder
(Baha'ullah's) und 'Abdu'l-Baha's,
handelt, und bildet das alleinige Wahlorgan des
Erklärers und wahren Vorbildes
der Baha'i in Deutschland und Österreich des
Baha'i-Glaubens, vorbehaltlose
bei Schaffung des in den heiligen Schriften Annahme
von allem, was durch ihre
der Sache vorgesehenen Universalen Hauses Feder
geoffenbart ist, und Unterwerfung der Gerechtigkeit. Vor allem aber soll der
ung darunter, treues und standhaftes
Nationale Geistige Rat stets jene Stufe der
Festhalten an allen Teilen des gehei-
Einheit in Ergebnisse, gegenüber der Of- ligten
Willens 'Abdu'l-Baha's und

fenbarung Baha'u'llah's erstreben, die die enge
Verbundenheit sowohl mit dem
Bestätigung des Heiligen Geistes anzieht Geiste
als auch mit der Form der
und den Rat zum Dienste an der Begrün-
gegenwärtigen Baha'i -Verwaltung in
dung des Grössten Friedens fähig machen der
Welt.

wird. Bei allen seinen Beratungen und

ARTIKEL III

Handlungen soll der Nationale Geistige Rat Der Nationale
Geistige Rat besteht aus
als göttlichen Führer und Massstab ständig
neun aus dem Kreise der Baha'i in Deutschland Ausserung Baha'u'llah's
vor Augen land und Österreich gewählten Mitgliedern,
haben:

die von den genannten Baha'i in der weiter
„Es geziemt ihnen. (d. h. den Geistigen
unten beschriebenen Weise gewählt werden
Raten), die Vertrauten des Barmherzigen und für die Dauer
eines Jahres oder bis zur
unter den Menschen zu sein und sich für
Wahl ihrer Nachfolger im Amte bleiben.

Gottes auserwählte Hiitter von allem, was
auf Erden ist, zu halten. Es obliegt ihnen,

ARTIKEL IV

miteinander zu beraten und auf die Be-
Die geschäftsführenden Mitglieder des
lange der Diener Gottes acht zu haben, um Nationalen Geistigen
Rates bestehen aus
Seiner Selbst willen, wie sie auf die eigenen
einem Vorsitzenden, stellvertretenden Vorsitzenden,
Belange achten, und das zu wählen, was Sekretar und
Rechner und was sonst zur
geziemend ist und schicklich." geeigneten Führung
seiner Geschäfte an

ARTIKEL II Amtern für nötig erachtet wird. Die
geschäftsführenden Mitglieder werden mit
Die Baha'i in Deutschland und Österreich,
absoluter Stimmenmehrheit durch sämtliche
zu Gunsten dieser Treuhandgesellschaft
deren

Ratsmitglieder in geheimer Abstimmung
errichtet ist, umfassen alle in Deutschland
und Österreich wohnhaften Personen, die gewählt.
vom Nationalen Geistigen Rat als den Er-

ARTIKEL V

fordernissen zum stimmberechtigten Mit- Die erste
Versammlung des neugewählten
glied einer Baha'i-Gemeinde genügend aner- Nationalen
Geistigen Rates wird durch das anerkannt sind. Wer stimmberechtigtes Mitglied
jenige Mitglied einberufen, das bei der Wahl
einer Baha'i-Gemeinde werden will, muss die höchste
Stimmzahl erhalten hat, oder,
a. in dem Ortsgebiet wohnen, das durch soweit zwei oder
mehrere die
Mitglieder
den Rechtsbereich des örtlichen Geis- gleiche Stimmzahl
aufweisen, durch das
tigen Rates gemäss dem zweiten Ab- unter diesen ausgeloste
Mitglied. Dieses
schneidet des Artikels VII dieser Satzung Mitglied führt den Vorsitz
bis zur Wahl
bestimmt ist, des ständigen Vorsitzenden.
Alle folgenden
b. das einundzwanzigste Lebensjahr voll-
Sitzungen werden durch den Sekretar des
lendet haben, Rates auf Ersuchen des
Vorsitzenden oder, bei
c. zur Zufriedenheit des örtlichen Geis- dessen Abwesenheit

oder Verhinderung des
tigen Rates, die von der Zustimmung stellvertretenden Vorsitzers
oder dreier bedurch den Nationalen Geistigen Rat liebiger
Ratsmitglieder einberufen, wobei
abhängt, dargetan haben, dass er den jedoch die Jahrestagung, wie
weiterhin festfolgenden Bahd'i-Glaubensforderun- gelegt, in
bezug auf Zeitpunkt und Ort von
gen und -brauchen geniigt: der Versammlung durch
absoluten Mehrvoile Anerkennung der Stufe des heitsbeschluss
festgelegt wird.

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THE BAHA'i WORLD

ARTIKEL VI

Vorsitzer, Sekretar und Rechner und was

der Rat sonst für die Führung seiner Ge-

Der Nationale Geistige Rat ist beschluss-schafte und die Erfiiliung seiner
Geistigen

fahig, sobald fiinf Mitglieder desselben in

Pflichten an Amtern für nötig erachten mag,

einer Sitzung anwesend sind, und die durch

diese absoluten Mehrheitsbe- bestehen.

Unmittelbar darnach iibermittelt

gefassten,

schliisse gelten, soweit nicht diese Satzung

der gewahlte Sekretar dem Sekretar des

Anderes bestimmt, in gebuhrendem Nationalen Geistigen

Rates die Namen der

ein

Hinblick auf den in der Einrichtung der Mitglieder des

neugewahlten Rates und eine

Liste seiner geschäftsfiihrenden Mitglieder.

geistigen Rate enthaltenen Grundsatz der

Einheit und aufrichtigen Gemeinschaft als

2. Abschnitt. Die allgemeinen Befugausreichend zur

der Geschäfte. nisse und Pflichten eines örtlichen Geistigen

Fiihrung

Rates ergeben sich aus den Schrif ten Baha'u-

Die Verhandlungen und Entscheidungen des

'llah's, 'Abdu'l-Baha's und Shoghi Effendi's.

Nationalen Geistigen Rates sind bei jeder

Abschnitt. Unter die besonderen

Sitzung durch den Sekretar zu protokol- 3.

Pflichten eines örtlichen Geistigen Rates

lieren, der den Ratsmitgliedern nach jeder

fällt das voile Spruchrecht iiber alle Baha'i-

Sitzung Abschriften der Protokolle zustellt

und die Protokolle unter den offiziellen Veranstaltungen

und -Angelegenheiten innerhalb der Gemeinde, unbeschadet der

Urkunden des Rates aufbewahrt.

hierin erklarten aussch'liesslichen Oberhoheit

ARTIKEL VII des Nationalen Geistigen Rates.

Wo immer in Deutschland und Oster- 4. Abschnitt.

Ausscheidende Mitglieder

reich, in einer Stadt oder einer landlichen eines ortlichen
Geistigen Rates werden auf

Gemeinde, die Zahl der darin wohnenden, einer zu diesem
Zwecke durch den Rat

vom Nationalen Geistigen Rat anerkannten ordnungsmassig
einberufenen, besonderen

Baha'i neuen ubersteigt, können diese am 21.

Gemeindeversammlung durch Wahl erganzt.

April eines Jahres zusammenkommen und Falls die Zahl
der ausscheidenden Mitglieder

mit relativer Stimmenmehrheit eine ortliche hoher als vier
ist, sodass die Beschlussfahig-

Verwaltungskorperschaft von neun Personen keit des
ortlichen Rates entfallt, wird die

als Geistigen Rat der betreffenden Gemeinde Wahl unter

der Oberaufsicht des Nationalen Geistigen Rates vorgenommen.
Jeder solche Geistige Rat wird

darauf alljahrlich an jedem folgenden 21. 5.

Abschnitt. Die Geschafte des ort-

Tag des Aprils gewahlt. Die Mitglieder lichen

werden in gleicher Weise

Rates

bleiben fur die Dauer eines Jahres und bis gefuhrt, wie oben

in Artikel VI fur die

zur Wahl und Benennung ihrer Nachfolger Verhandlungen des

Nationalen Geistigen

im Amte. Rates festgelegt

ist.

Soweit dagegen die Zahl der Baha'i in 6. Abschnitt.

Der ortliche Rat iibereiner Gemeinde genau neun betragt, können

priift und anerkennt die Eignung jedes

sich diese am 21. April eines Jahres und in Mitglied des

Baha'i-Gemeinde vor dessen

den nachfolgenden Jahren durch gemein- Zulassung als

wahlberechtigtes Mitglied,

same Erklarung zum ortlichen Geistigen doch steht es

jedem, der mit dem Befund

Rat ernennen. Durch Beurkundung einer des

ortlichen Geistigen Rates iiber seine

solchen Erklarung seitens des Sekretars des Eignung

als Baha'i unzufrieden ist, frei,

Nationalen Geistigen Rates gilt der besagte gegen den Befund

beim Nationalen Geistigen

Neunerrat als mit alien Rechten, Vorrech- Rat Berufung
einzulegen, der den Fall auften und Pflichten eines ortlichen Geistigen
greift und endgiiltig dariiber entscheidet.

Rates, wie sie in dieser Satzung festgelegt 7.

Abschnitt. Am oder vor dem ersten

sind, eingesetzt. Tag im Februar

jedes Jahres sendet der

i. Abschnitt. Jeder neugewahlte ort- Sekretar jedes
ortlichen Rates dem Sekretar

liche Geistige Rat verfährt sofort gemass des
Nationalen Geistigen Rates eine ordnen in den Artikeln IV und
V

dieser nungsmassig beglaubigte Liste der stimm-
Satzung enthaltenen Anweisungen iiber die berechtigten
Mitglieder der Baha'i -Gemeinde

Wahl seiner geschäftsführenden Mitglieder, zur Unterrichtung
und Gutheissung durch

die aus einem Vorsitz, stellvertretenden den Nationalen
Geistigen Rat.

THE WORLD ORDER OF BAHA'U'LLAH

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8. Abschnitt. Alle sich innerhalb einer f iihrt

Mitgliederrolle eingeschrieben werden

Baha'i-Gemeinde ergebenden Angelegen- und voiles
Wahlrecht geniessen.

heiten von rein ortlichen Interessen, die nicht Alle

Auffassungsverschiedenheiten in bedie nationalen Belange der Sache beriihren,
zug auf das Rechtsgebiet eines ortlichen

unterstehen in erster Instanz dem Spruch- Geistigen Rates

oder bezüglich der Anglierecht des betreffenden ortlichen

Geistigen derung irgend eines Baha'i oder einer Gruppe

Rates, doch liegt die Entscheidung dariiber, in Deutschland

und Oesterreich sind dem

ob in einem Fall durch die Angelegenheit die Nationalen

Geistigen Rat zu unterbreiten,

Belange und die Wohlfahrt der nationalen desen

Entscheidung in der Sache endgiiltig

Baha'i -Gemeinschaft berührt werden, beim ist.

Nationalen Geistigen Rat.

Abschnitt. einer

ARTIKEL VIII

<?. Jedem Mitglied

Baha'i-Gemeinde steht es frei, gegen eine Die

Jahresversammlung des Nationalen

Entscheidung seines Geistigen Rates beim Geistigen Rates,

auf der die Wahl seiner
Nationalen Geistigen Rat Berufung einzu- Mitglieder
erfolgt, führt die Bezeichnung
legen, der darüber befindet, ob er die Sache Nationaltagung
der Baha'i in Deutschland
zur Entscheidung aufgreifen oder sie beim und Österreich.
Zeitpunkt und Ort für die
örtlichen Geistigen Rat zur nochmaligen Abhaltung
bestimmt der Nationale Geistige
Erwägung belassen will. Greift der Natio- Rat, der alle
Baha'i-Gemeinden durch ihre
nale Geistige Rat die Sache zur Entscheidung Geistigen Rate
sechzig Tage zuvor von der
auf so ist seine Findung endgültig.
, Versammlung in Kenntnis
setzt. Der Na-
10. Abschnitt. Bestehen innerhalb einer tionale Geistige Rat
teilt jedem Geistigen
Baha'i-Gemeinde Meinungsverschiedenheit- Rat gleichzeitig
die von ihm der Baha'i-Geen, die nicht durch die Bemühungen des
meinde gemäss dem Grundsatz der Verörtlichen
Geistigen Rates beigelegt werden haltnisvertretung
zugeteilte Anzahl von Abkonnen, so ist die Angelegenheit durch den
geordneten zur Nationaltagung mit, wobei
Geistigen Rat dem Nationalen Geistigen die Gesamtzahl
der Abgeordneten, die die Na-
Rate zur Erwägung zu überweisen, des- tionaltagung
darstellen, neunzehn betragen
sen Vorgehen in der Sache dann endgültig soil. Nach
Empfang dieser Benachrichtigt.
ung beruft jeder örtliche Geistige Rat inner-
n. Abschnitt. Alle Streitfragen zwischen halb eines
angemessenen Zeitraumes und
zwei mehreren örtlichen Geistigen
oder unter Beachtung
ordnungsmässiger und aus-
Raten oder zwischen Mitgliedern verschied- reichender
Ankündigung eine Versammlung
ener Baha'i-Gemeinden sollen in erster In- der in seiner
Rolle stimmverzeichneten
stanz dem Nationalen Geistigen Rate unter- berechtigten
Mitglieder zwecks Wahl ihres
breitet werden, dem bei alien derartigen oder ihrer
Abgeordneten zur Nationaltagung
Angelegenheiten das erste und letzte Spruch- ein, worauf die
Sekretare der einzelnen

recht eigen ist. ortlichen
 Geistigen Rate dem Sekretar des
 12. Abschnitt. Der Rechtsbereich der Nationalen Geistigen
 Rates spätestens dreizehn einzelnen ortlichen Geistigen Rate in bezug
 auf die Befindung zur Mitgliedortliche
 Namen und Anschriften der so gewählten
 schaft und Wahlberechtigung
 eines Glau- Abgeordneten bescheinigen.
 bigen in einer Baha'i-Gemeinde entspricht 1.
 Abschnitt. Alle Tagungsabgeordneten
 der durch die verwaltungsrechtlichen Gren- sind mit
 relativer Stimmenmehrheit zu wählen einer Stadt oder einer landlichen Ge-
 en. Mitglieder, die durch Krankheit oder
 meinde bezeichneten Gemarkung, doch andere
 unvermeidliche Gründe verhindert
 können Baha'i, die in angrenzenden, abseits sind, an der
 Wahl persönlich teilzunehmen,
 liegenden oder vorstädtischen Bezirken haben das Recht,
 ihre Stimme brieflich oder
 wohnen und regelmässig an den Versamm- telegrafisch in
 einer Weise abzugeben, die
 lungen der Baha'i-Gemeinden teilzunehmen dem ortlichen
 Geistigen Rat genügt.
 vermögen, bis zur Errichtung eines ortlichen 2. Abschnitt.
 Alle für die Tagung ein-
 Geistigen Rates in ihrer Heimatgemeinde in zusetzenden
 Abgeordneten müssen als
 die vom angrenzenden Geistigen Rat ge- stimmberechtigte
 Mitglieder der von ihnen
 338 THE BAHAI WORLD
 vertretenen Baha'i-Gemeinden eingetragen reich
 betreffen, ausschliesslich bei dieser
 sein. Körperschaft
 liegt.
 3. Abschnitt. Die Rechte und Vorrechte 9. Abschnitt.
 Die auf der Nationaltag der Abgeordneten können weder übertragen
 ung anzunehmende Geschäftsordnung wird
 noch abgetreten werden. durch den
 Nationalen Geistigen Rat vorbe-
 4. Abschnitt. Die Anerkennung und reitet, doch können
 alle auf die Sache bezug-
 Einsetzung der Abgeordneten zur National- lichen
 Angelegenheiten die von irgend einem

tagung erfolgt im Nationalen Geistigen Abgeordneten
vorgebracht werden, auf An-
Rate.

abzustimmen ist, als Punkt der

5. Abschnitt. Soweit Abgeordnete nicht Tagungsberatungen
aufgenommen werden.

persönlich an der Tagung teilnehmen kon- ro. Abschnitt.

Die Wahl der Mitglieder

nen, haben sie das Recht, Mitglieder des Na- des Nationalen
Geistigen Rates erfolgt mit

nationalen Geistigen Rates schriftlich oder relativer
Stimmenmehrheit durch die vom

telegrafisch zu den vom Nationalen Geisti- ausscheidenden
Nationalen Geistigen Rat

gen Rat festzusetzenden Bedingungen zu anerkannten
Abgeordneten, d. h. als gewählt.

wählt gelten diejenigen neun Personen, die

6. Abschnitt. Halt der Nationale Geistige im ersten Wahlgang
der bei der Tagung an-

Rat in irgend einem Jahre die Zusammen- wesenden
Abgeordneten sowie derjenigen

rufung der Abgeordneten zur Nationaltag- Abgeordneten,
deren Stimme dem Sekretar

ung für undurchführbar oder nicht geraten, des Nationalen
Geistigen Rates schriftlich

so setzt der Nationale Geistige Rat die Mittel oder telegrafisch
übermittelt worden ist, die

und Wege für die briefliche oder telegrafische grösste Anzahl
Stimmen erhalten haben.

Durchführung der Geschäfte der National- Falls infolge
Stimmengleichheit die volle

tagung fest. Mitgliedszahl

nicht im ersten Wahlgang

7. Abschnitt. Das auf der National- erreicht wird,
finden ein oder mehrere

tagung anwesende vorsitzende,

geschäfts- weitere Wahlgänge statt, bis sämtliche neun

führende Mitglied des Nationalen Geistigen Mitglieder gewählt
sind.

Rates ruft die Abgeordneten auf, die darauf n. Abschnitt.

Alle bei der Nationalzur endgültigen Ordnung der Versammlung

tagung offiziell behandelten Angelegenheiten

schreiten, einen Vorsitzenden, Schriftführer sind unter die

Protokolle des Nationalen

und was weiter an Ämtern für die geeignete Geistigen Rates

aufzunehmen und mit der
 Führung der Geschäfte der Tagung erforder- sen zu bewahren.
 lich ist, wählen. 12.
 Abschnitt. Nach Schluss der Na-
 8. Abschnitt. Die Hauptaufgabe der Na- tionaltagung und bis
 zur Einberufung der
 tionaltagung ist die Wahl der neun Mit- nachsten
 Jahrestagung wirken die Abgeordglier zum kommenden Nationalen Geisti-
 neten als zu besonderem Dienste in der Argen Rate, die
 Entgegennahme der Berichte beit fiir die Sache befahigte
 beratende Koriiber die finanzielle und sonstige Tatigkeit
 perschaft fort, in jeder Weise bemuht, zum
 des ausscheidenden Nationalen Geistigen einheitlichen
 Geiste und zu fruchtbringen-
 Rates und seiner verschiedenen Ausschisse der Tatigkeit des
 Nationalen Geistigen
 und Beratung iiber die Angelegenheiten der Rates wahrend des
 Jahres beizutragen.

Baha'i -Sache im allgemeinen, selbstverstand- 13.
 Abschnitt. Freigewordene Mitgliedslich in Obereinstimmung mit den von
 sitze des Nationalen Geistigen Rates werden
 Shoghi Effendi ausgedriickten Grundsätzen mit relativer
 Stimmenmehrheit seitens der
 der Baha'i -Verwaltung, wonach alle Bera- Abgeordneten der
 Nationaltagung, die den
 tungen und Handlungen der Abgeordneten Rat seinerzeit
 gewahlt haben, neu besetzt,
 zur Nationaltagung ausser der Wahl der wobei die Wahl in
 brieflicher oder irgend
 Mitglieder zum kommenden Nationalen sonstiger durch
 den Nationalen Geistigen
 Geistigen Rate nur Ratschlage und Emp- Rat bestimmter
 Form erfolgt.

fehlungen zur Beachtung durch den genannten Rat darstellen, wahrend die
 Entscheid- ARTIKEL IX

ung in alien Fragen, die die Angelegenheiten Soweit dem
 Nationalen Geistigen Rat
 der Baha'i-Sache in Deutschland und Oster- durch diese
 Satzung in irgendwelchen, die
 THE WORLD ORDER -OF BAHU'U'LLAH

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Tatigkeit und die Angelegenheiten der haben; die
 Meinungen, vorherrschenden
 Baha'i -Sache in Deutschland und Osterreich Empfindungen
 und die personliche t)berbetreffenden Fragen ausschliessliches
 und zeugung derjenigen, deren Wohlergehen

hochstrichterliches Spruchrecht sowie voll- zu fordern
ihre feierliche Pflicht ist, zu
ziehende Oberhoheit übertragen ist, gilt dies erforschen und
sich mit ihnen vertraut zu
mit der Weisung, dass alle bezüglich solcher machen; ihre
Erwägungen und die allge-
Fragen getroffenen Entscheidungen oder er- meine Führung
ihrer Angelegenheiten von
folgten Massnahmen in jedem Falle dem verschlossener
Teilnahmslosigkeit, dem
Hiiter der Sache oder dem Universalen Anschein der
Heimlichkeit, dem ersticken-
Hause der Gerechtigkeit zur endgiiltigen den
Dunstkreis diktatorischer Bestim-
Prufung und Billigung zu unterbreiten sind. mungen
und von alien Worten und
Handlungen zu reinigen, die den Ein-
ARTIKEL X druck von Parteilichkeit, Selbstsucht
und
Soweit Aufgaben und Befugnisse durch Vorurteilen
erwecken konnen, und unter
diese Satzung nicht ausdruecklich den ort- Vorbehalt des
geheiligten Rechtes endgiiltigen Geistigen Raten übertragen sind, gel-
tiger Entscheidung zur Besprechung einten sie als dem
Nationalen Geistigen Rate zuladen, Beschwerden nachzugehen,
Ratverliehen, wobei dieser Korperschaft das schlage zu
begriissen und das Gefiihl der
Recht zur Obertragung solcher beliebiger gegenseitigen
Abhangigkeit und Mitbe-
Verrichtungen und Befugnisse zusteht, die teiligung, des
Verstandnisses und wechselse innerhalb ihres Spruchrechtes als fur
seitigen Vertrauens unter sich und alien
ortliche Geistige Rate erforderlich und rat- iibrigen
Baha'i zu pflegen. ^
sam erachtet.

ARTIKEL XII

ARTIKEL XI Diese kann vom
Satzung Nationalen
Zur Wahrung des geistigen Charakters Geistigen Rat
jeder regelmassigen oder
in
und Zweckes der Baha'i-Wahlen soil weder besonderen
Sitzung mit absoluter Stimmender Brauch der Wahlvorschlage noch irgend
mehrheit erganzt werden, vorausge*setzt,
ein sonstiges, und von Gebeten
eine stille dass mindestens vierzehn Tage vor dem
fur

getragene Wahl beeintrachtigendes Wahl- die
betreffende Versammlung festgesetzten
verfahren aufkommen, sodass jeder Wahler Zeitpunkt
eine Abschrift der vorgeschlafur niemanden stimmen soil, als wen
ihm genen Erganzung oder Erganzungen an jedes
Gebet und (Jberlegung eingegeben haben. Ratsmitglied

durch den Sekretar mittels
Zu den hervorragendsten und geheiligt- Einschreibebriefes
versandt wird.

sten Pflichten derer, die berufen werden, die In alien
Fallen, in denen iiber den durch
Angelegenheiten der Sache als Mitglieder den Wortlaut
ausgedriickten Sinn dieser
ortlicher oder nationaler Geistiger Rate auf-
Treuhandschaftserklarung und Satzung Unzugreifen, zu fiihren und
gleichzurichten, klarheit besteht,ist der englische Wortlaut

gehört: der Declaration
of Trust and By Laws der
auf jede nur mogliche Weise das Ver- Bah'i der
Vereinigten Staaten und Kanadas
trauen und die Zuneigung derer zu ge- zu Rate zu ziehen.
winnen, denen zu dienen sie das Vorrecht Stuttgart, den 10.
Februar 1935.

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NO: v>7. of ii>193.

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has tnis day beer, registered inder

Registration \ct, XXI of 1860.

Given under my hand at Lahore

this day of

One thousand nine hundred and thirty three.

Registration Tee.fc, so/-/- v flly) only.

Registrar,
;toCK ^ niej, Punjab.

Certificate of Incorporation of the National Spiritual Assembly
of the Baha'is
of India and Burma.

THE WORLD ORDER OF BAHA'U'LLAH

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Declaration of Trust and By-Laws of the National Spiritual Assembly

Baha'is of 'Iraq.

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THE WORLD ORDER OF BAHÄ'U'LLÄH
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Declaration of Trust of the National Spiritual Assembly
of the Baha'is of Egypt.
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Declaration of Trust of the National Spiritual Assembly
of the Baha'is of Egypt.
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Facsimile of Document related to the Incorporation of the National Spiritual
Assembly of the Baha'is of Egypt.
THE WORLD ORDER OF BAHA'U'LLAH 351

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THE WORLD ORDER OF BAHA'U'LLAH 353

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Certificate of Incorporation of the National Spiritual Assembly of the Baha'is
of

Australia and New Zealand.

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BY-LAWS OF THE SPIRITUAL ASSEMBLY OF
THE BAHA'IS OF THE CITY
OF NEW YORK 1

ARTICLE I guidance of Baha'is throughout the United
States and

1 HE Baha'is of the City of New York Canada.

adopt Corporation in order to supply

this ARTICLE

III

proper legal status to the conduct of the af- The Spiritual
Assembly, in the fulfillment

fairs of a religious community which has had

of its obligations and responsibilities under

continuous existence for more than thirty

this Corporation, shall have exclusive jurisyears, being one of the first two

local Baha'i diction and authority over all the local communities

established in North America.

tivities and affairs of the Baha'i community

During this period the community has been of the City of

New York, including pararecognized, encouraged and instructed in let-
mount authority in the administration of

ters and communications addressed to it by

this Corporation. It shall be responsible for

'Abdu'l-Baha, who in one communication

maintaining the integrity and accuracy of all

designated New York "The City of the Cov- Baha'i teaching, whether
written or oral,

enant." It was in this city that 'Abdu'lundertaken throughout the local

commu-

Baha devoted the larger portion of His

nity. It shall make available the published

American visit in 1912. The Assembly has

literature of the Faith. It shall represent

been recognized since the Ascension of 'Abdthe community in its relation

to the Nau'l-Baha in letters addressed to it by the

tional Spiritual Assembly, in its relation to

Guardian of the Baha'i Faith. The New the Guardian of the

Baha'i Faith, to other

York Baha'i community has been continulocal Baha'i communities, and to the
general

ously and uninterruptedly represented by

public in the City of New* York. It shall

delegates in the Annual Meetings held by the be charged with the

recognition of all aprecongized national Baha'i body of North

plicants requesting membership in the local

America since the formation of that body in

Baha'i community. It shall pass upon the

1909. The Spiritual Assembly is at present

right of any and all members of the comenrolled in the list of Local Spiritual

Asmunity whose membership is in question to

semblies recognized by the National Spirretain their status as voting

members of

itual Assembly. the community.

It shall call the meetings

The Trustees, i.e., the Spiritual Assembly,

of the community, including the Baha'i Anrecognize that this action has been

taken in niversaries and Feasts, the meetings of confull

unanimity and agreement. They acsultation, the Annual Meeting and the

meetknowledge for themselves and on behalf of for the

election of to the

ing delegates

their successors the sacred meaning and uni-

Annual Meeting of the National Spiritual

versal purpose of the Baha'i Faith, the teach-
Assembly. It shall appoint and supervise all
ings and principles of which fulfill the di- committees of the Baha'i
community. It

vine promise of all former revealed religions.
shall collect and disburse all funds intended
for the maintenance of this Corporation. It

ARTICLE II

shall have full and complete custody of the
In administering the affairs of the Baha'i headquarters or meeting
place of the Baha'i

Religion under this Corporation for the ben- community. It shall
report to the National

efit of the Baha'is of the City of New York Spiritual Assembly
annually, or when rein accordance with the religious teachings

quested, the membership roll of the Baha'i
and administrative principles of this Faith, community, for the
information and apthe Spiritual Assembly shall act in conform- proval
of the national Baha'i body. The

ity with the functions of a Local Spiritual Spiritual Assembly,
however, shall recognize

Assembly as defined in the By-Laws adopted the authority and
right of the National

by the National Spiritual Assembly and pub- Spiritual Assembly to
declare at any time

lished by that body for the information and 1 The pattern for all
local Bah&'i constitutions.

THE WORLD ORDER OF BAHU'U'LLAH

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what activities and affairs of the Baha'i com- fluence,
direct or indirect, that savors of immunity of the City of New York are na-
tervention on the part of a Baha'i body in

tional in scope and hence subject to the matters of
public politics and civil jurisdicjurisdiction of the national Baha'i body. It
tion. It shall encourage intercourse between

shall likewise recognize the right of any
community of the City of New
the Baha'i

member of the community to appeal to the York and
other recognized Baha'i commu-

National Spiritual Assembly for review and nities,
issuing letters of introduction to

decision of any matter in which the previ- Baha'is
traveling from New York and passous decision of the local Spiritual Assembly
ing upon letters of introduction issued by

is felt by the member to be contrary to the other

Baha'i Assemblies. It shall regard its explicit teachings of the Baha'i Faith or otherwise as a means of rendering service to its best interests. It shall, on the other hand, have the authority and right to arbitrary power. While retaining the appeal from the decision of the National right of final decision in all mat-

Assembly to the Guardian of the Baha'i Faith for review and final decision of any matter related to the Faith in the City of New York. ters
Baha'is
of
sacred
Spiritual

keep the community informed of all its affairs, and invite full and free discussion on the part of the community of all

The Spiritual Assembly, in administering matters affecting the Faith.

this Corporation, shall ever bear in mind the

ARTICLE V

ideals upheld in the Sacred Writings of the Baha'i Faith respecting the relationships of Baha'is of the City of New York, for a Spiritual Assembly to its Baha'i community, respecting the relations of Baha'is to one another in the community, and the relationships of Baha'is to non-Baha'is,

all by the Spiritual Assembly as having fulfilled without prejudice of race, creed, class or requirements of voting membership in nationality. The Assembly shall therefore Baha'i community. To become a above all recognize its sacred duty to maintain full and complete unity throughout the shall:

Baha'i community, to relieve and comfort Be a resident of the City of New York the sick and distressed, to assist the poor a.
as

defined by the area of jurisdiction of the
and destitute, to protect the orphans, the
Assembly, as provided hereinafter
crippled and the aged, to educate the chil-
instrument.
dren of Baha'is according to the highest re-
Have attained the age of 21 years.
ligious and intellectual standards, to compose
Have established to the satisfaction of
differences and disagreements among mem-
Spiritual Assembly, subject to the apers of the community, to promulgate the
proval of the National Spiritual Assembly,
principles of Divine Civilization revealed
(or she) possesses the qualifications
by Baha'u'llah, and to promote in every
Faith and practice required under
way possible the Baha'i aim of the oneness
following standard: Full recognition of
of mankind. It shall faithfully and de-
Station of the Fore-runner (the Bab),
votedly uphold the general Baha'i activities
(Baha'u'llah), and 'Abdu'land affairs initiated and sustained by the
Baha, the Exemplar of the Baha'i religion;
National Spiritual Assembly. It shall co-
acceptance of, and submission to,
operate wholeheartedly with other local
has been revealed by Them; loyal
Spiritual Assemblies throughout North
steadfast adherence to every clause of
America in all matters declared by the Na-
'Abdu'l-Bahd's sacred Will and Testament;
tional Spiritual Assembly to be of general
association with the spirit as well
Baha'i importance and concern.
the form of Baha'i administration
rigorously abstain from any action or in-
the world.

Spiritual

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THE BAHAF WORLD

ARTICLE VI

Section 2. Vacancies in the

membership

of the Spiritual Assembly shall be filled by

The Spiritual Assembly shall consist of

election at a special meeting of the local

nine Trustees chosen from among the Baha'is

New York, who shall be Baha'i community duly called for that purof

the City of

pose by the Assembly. In the event that elected by these Baha'is in a manner herein the number of vacancies exceeds four, make after provided and who shall continue in office for the period of one year, or until a quorum of the Spiritual Assembly in their successors shall be elected. possible, the election shall be under the supervision of the National Spiritual Assembly.

ARTICLE VII

The officers of the Assembly Spiritual shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the

a believer in the Baha'i community, shall proper conduct of its affairs. The officers be the locality included within the civil limits shall be elected by a majority vote of the its of the City of New York, but Baha'is, entire membership of the Assembly taken who reside in adjacent, outlying or suburban by secret ballot. districts and can

regularly attend the meetings of the local Baha'i community, may be

ARTICLE VIII enrolled on the membership list of the Spir-

The first meeting of a newly-elected Assembly and enjoy full voting rights

sembly shall be called by the member elected pending the establishment of a local Spiritual

to membership by the highest number of Assembly in their home community.

votes, or, in case two or more members have received the same said highest number of

ARTICLE X

votes, then by the member selected by lot Section i.

In the event that any decision

from among those members; and this member of the Assembly

is unacceptable to any

member shall preside until the permanent Chairman member or members of the community, the

man shall be chosen. All subsequent meetings shall after

endeavoring to compose

ings shall be called by the Secretary of the the differences

of opinion invite the said

Assembly at the request of the Chairman, member or members to make appeal to the

or, in his absence or incapacity, of the Vice- national Baha'i body
and notify that body
Chairman, or of any threemembers of the of the condition of
the matter and the readi-
Assembly; provided however that the An- ness of the
Assembly to become party to
nual Meeting of the Assembly shall be held the appeal.
on April 21st, in accordance with the ad- Section 2.
In the same manner, if any

ministrative principles recognized by all difference arises
between the Assembly and
Baha'i Assemblies. another local
Assembly, or Assemblies, in
Section i. Five members of the Assem- North America, the
Assembly shall report
bly present at a meeting shall constitute a the matter to the
national Baha'i body and
quorum, and a majority vote of those pres- inform that body of
its readiness to make
ent and constituting a quorum shall be suf- joint appeal together
with the other Assemficient for the conduct of business, except
bly or Assemblies.
as otherwise provided in these By-Laws, and Section 3. If,
however, the result of such
with due regard to the principles of unity appeal is
unsatisfactory to the Spiritual Asand cordial fellowship involved in the in-
sembly or the Assembly at any time has reastitution of a Spiritual
Assembly. The trans- son to believe that actions of the National
actions and decisions of the Assembly shall Spiritual Assembly
are affecting adversely
be recorded at each meeting by the Secre- the welfare and unity
of the Baha'i comtary, who shall have the minutes adopted
munity of the City of New York, it shall,
and approved by the Assembly, and preserve after seeking to
compose its difference of
them in the official records of the Assembly. opinion with the
national body in direct con-

THE WORLD ORDER OF BAHU'U'LLAH
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sultation, have the right to make appeal to cordance with the
calendar incorporated in
the Guardian of the Faith. the teachings of
the Baha'i Faith.
Section 4. The Assembly shall likewise
ARTICLE XIII
have the right to make complaint to the

National Spiritual Assembly in the event
Assembly, on notice from
that matters of local Baha'i concern and in-
Spiritual Assembly, shall re-

fluence are referred to the national body by
voting members in the
a member or members of the local commu-
that the national Baha'i

nity without previous opportunity for action
informed of the number
of delegates to be assigned to the Baha'i
by the local Assembly.
community of the City of New York in
ARTICLE XI accordance with the principle of
proportion-

The Annual Meeting of the Corporation
controlling the annual

at which its Trustees shall be elected shall
to the National Spir-

be held on April 21 at an hour and place
itual Assembly.

to be fixed by the Assembly, which shall
Section i.

When informed of the number of delegates assigned to the local comgive not
less than fifteen days' notice of the
meeting to all members of the local Baha'i munity, the
Spiritual Assembly shall call a
community. special
meeting of the community for the

Section i. The Assembly shall accept purpose of electing said
number of delegates
those votes transmitted to the Assembly be- to represent the
community at the Annual

fore the election by members who by reason
National Spiritual Assembly. Meeting of the
of sickness or other unavoidable reason are
Section 2. The
election of delegates to
unable to be present at the election in person. the Annual
Meeting of the National Spir-

Section 2. The election of members to
be by plurality vote. itual Assembly shall

the Spiritual Assembly shall be by plurality
Section 3.
All voting members of the

vote. local Bahi'i
community are eligible for elec-

Section 3. All voting members of the local Baha'i community are eligible for election as members of the Spiritual Assembly. Section 4. The result of the election shall

Section 4. The Assembly shall prepare an agenda for the Annual Meeting in which the National Spiritual Assembly, and the Spiritual Assembly shall meet all the conditions

the Assembly since its election, a financial statement showing all income and expenditures of its fund, reports of its committees and the participation of local Baha'i communities in the annual election of the national Baha'i body.

maintaining to the affairs of the Baha'i community. The Assembly, both preceding and following the annual election, shall The seal of this Corporation shall be circular in form, bearing the following descriptions from the community, in order that

tion: The Spiritual Assembly of the Baha'is of the City of New York, Corporate Seal. and heart.

Section 5. The result of the election shall be reported by the Spiritual Assembly to the National Assembly. These By-Laws may be amended by majority vote of the Spiritual Assembly at any regular or special meetings, provided its

ARTICLE XIV

ARTICLE XV

be reported by the Spiritual Assembly to the National Assembly. These By-Laws may be amended by majority vote of the Spiritual Assembly at any regular or special meetings, provided its

ARTICLE XII

that at least fourteen days prior to the date In addition to the Annual Meeting, the meeting a copy of the Assembly shall arrange for regular meetings or amendments is of the Baha'i community throughout the member of the Assembly by

fixed for the said proposed amendment mailed to each

fixed for the said proposed amendment mailed to each

year at intervals of nineteen days, in ac- the Secretary.
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UNITED STATES OF AMERICA

STATE OF NEW YORK

BY

EDWARD J. FLYNN

Secretary of State and Custodian of the Great Seal Thereof.

MAJilKKLLI

|Jt la Jjmbg Ctrrtifab. That-.,

{ of the County of.. Jjftw YflJEte, m said State,

and Cler of the

Court therein, being a Court of Record, on the day of the date of the annexed

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lificate and duly authorized to grant the same; that the same is

m due form and exe'

fcd by the proper officer, that the seal affixed to said certificate is the

seal of said County

Court, that the signature thereto of said cler is in his proper handwriting,

and is

Line; and that full faith and credit may and ought to be given to his official
acts.

Fhe Great

Seal of the State is hereunto affixed.

I my hand at the City of Albany, the~-.~ ,

JbK&xi1ky.?rjC4.r,aJj,,,,, ,,,,,,

of. fitt&filHbflC. ~~~ in the year of

our Lord one thousand

hundred and thirty-elx.

-- J Srpuly ftrrttarg

Certificate of Incorporation of the Spiritual Assembly of
the Baha'is of New York.

THE WORLD ORDER OF BAHA'U'LLAH

Certificate

7220 B

STATE OF NEW YORK

u. :

COUNTY OF NEW .YORK

I, ALBERT M ARINELLI, Clerk of the County of New York and also
Clerk of the Supreme Court in and for said county,

DO HEREjgY CERTIFY, that I have compared the within photographic copy of
the original of
wpicji is. filed /ad recorded
in my office, under

and I do further certify, that such photographic copy is a correct transcript
of such record and of the whole of said original.

In WITNESS WHEREOF, I have hereunto set my hand
New York, this
the seal oftQid court arfd county at Ac City of JzL
day of .\$. <%^...'T^.^ 193 O.

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.-.-
^ cammtf of 'New Yort and
Clerk cf the Suprtmt Court.

The fee charged for
tfiis Copy was
^

County Clerk.

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CERTIFICATE OF ifrCORPORATIOH

THE SPIRITUAL ASSEMBLY OF THE BAHA 'IS

OF THE Cm OF NEWiYCM

Pursuant to Section 193 of the Religious
Corporation Law of the State of New York

We, the undersigned, all being of full age, and citizens of the
United States, and residents of the State of Hew York, desiring to fora
a corporation pursuant to Section 195 of the Religious Corporation Law
of the State of Hew York, do hereby make, sign, and acknowledge this
certificate as follows i

FIRST} The purpose and objects for which the corporation is formed
are to administer the affairs of the Beha'i Religion for the benefit of
the Baha'is of the City of Hew York in accordance with the religious
teachings and administratiTe principles of this Faith*

SECOND: The name of the corporation is to be "The Spiritual Assembly
of the Baha'is of the City of Hew York."

THIBD: The territory in which its activities are principally to be
conducted is Hew York City and vicinity*

FOURTH: The principal place of worship is to be located in the City
of New York, County of New York, State of Hew York,

FIFTH: The number of trustees is to be nine.

SIXTH: The names and places of residence of the persons to be trustees until the first annual meeting are as follows:

NAME	PLACE OF RESIDENCE
Ophelia Crum	101 West 55th Street, Hew York City
Horace Holley	125 East 10th Street, Hew York City
Bertha Herklotz	1810 Cortelyou Road, Brooklyn, N.Y.
Hooper Harris	162 West 15th Street, New York City
Julia Threlkeld	101 West 55th Street, New York City
-Lonlie A. Mathews	450 East 57th Street, New York City
Marie B. Moore	41 Convent Avenue, New York City
Marion Little	465 Park Avenue, Hew ~ork City*
Edward B, Kinney	204 West 55th Street, Hew York City

SEVENTH: The time for holding its annual meeting is to be on the twenty-first day of April in each year*

THE WORLD ORDER OF BAHA'U'LLAH 363

The first Beating was held on March 50,1952, at Baha'i Center, 119 West 57th Street, New York City.

IN WITNESS WHEREOF, We have made, signed and acknowledged this certificate in triplicate. Dated this thirty-first day of llarch,1952.

Before me on this thirty-first day of March, 1932, personally appeared Horace Holley, Ophelid Crum, and Bertha Herklotz, who being by me severally sworn did acknowledge that they had executed the written certificate of incorporation*

COMMISSIONER OP DEEDS.

NEW YORK CITY

"t York Co. Clerk'. N*. SO

New York Co. R|. *r' No 20 S 4

'ioA <*,!(Fb 2, 1934

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INC.

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OP^WORPORATION

THE SPIRITUAL ASSEMBLY OF THE BAHA'IS

OP THE CIR OF NEI YORK

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DatB MAR 3 11932

County Clerfc

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CountClerk, N, Y. Co.

By

THE WORLD ORDER OF BAHA'U'LLAH

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VOL 8 M#129

w*

THEODORE DAMMAKU

Fifteenth

April ,^

SPIRITUAL ASSEMBLY OF THE BAHA'IS OF KENOSHA

dw^ti^^

to enter into, make P perform and carry out contracts of every sort and

"^^

Jcind mith any person , firm^ association

Loula . Voelg

*f

or corporation > public or private? to

take end hold property, both real and personal j whether acquired by gift,

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Certificate of Incorporation of the Spiritual Assembly of the Baha'is of
Kenosha,

Wisconsin, U. S. A.

3*6 THE BAHA'f WORLD

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CERTIFICATE Of OfIGANIZATIOM

KNOW ALL ME* BY THEtf PKESEHT8I That we, the undersigned

Genevieve Kraai, chairman, and Lou IS J, Voclf, secretary

of the Spiritual Assembly of the Bahá'ís of Kenosha, do hereby certify that, at the annual meeting of the members of the Kenosha Bahá'í Community, held in the city of Kenosha, county of Kenosha and state of Wisconsin, on the 31st day of April, A.D. 1936, for that purpose, the following persons, namely, Louisa J. Voelt, Iva Russell, Earl Parker, Grace Anderson, William C. Scheidt, Orrin Collins, Carrie Gates, Genevieve Kraal and Theodore Lorenzen were elected to be the Spiritual Assembly of the Bahá'ís of Kenosha, in accordance with the principles of the local Bahá'í administration recognized and affirmed by the National Spiritual Assembly of the Bahá'ís of the United States and Canada, with full power and authority, as the authorized representative body of the Kenosha Bahá'í Community, to supply proper legal status to their conduct of the affairs of this religious community by electing and establishing themselves and their successors in office as trustees to be incorporated under the provisions of Section 167.05, Subsections (1-2) of the Wisconsin Statutes, and the acts amendatory thereof and supplementary thereto, and they have so elected and declared themselves and their successors in office to be trustees for such purpose, and we do further declare and state, that*

ARTICLE I

the corporate name by which such trustees are to
THE WORLD ORDER OF BAHÁ'U'LLAH 367
be known shall be the SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF
KENOSHA, and its location shall be in the city of Kenosha,
county of Kenosha and state of Wisconsin.

ARTICLE IX

The trustees, nine in number, hereinabove mentioned shall hold their offices until April 21st J.P., 1957 or until their successors are duly elected and thereafter the only

property or otherwise; and for the purpose of attaining or furthering any of its objects, to do any and all other acts and things, and to exercise any and all powers which a co-partnership or natural person could do and exercise, and which now or hereafter may be authorized by law, which said business is to be carried on within the state of Wisconsin, and especially within the county of Kenosha in said state,' for the purposes of this incorporation In promoting religious, charitable and educational works and no other, and it is expressly understood that no dividend or pecuniary profits shall be declared or paid to the members of this corporation.

, To carry out all and the several purposes and objects set forth in

Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi, under which
THE WORLD ORDER OF BAHÁ'U'LLÁH

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certain Jurisdiction, powers and rights are conferred to

Spiritual Assemblies.

Generally to do all things* And acts which in

the Judgment of said trustees, I.e., the Spiritual Assembly

of the Bahá'í of Kenosha*, are necessary, proper and advan-

tageous to promote the complete and successful administration of this corporation*

ARTICLE IV

The trustees, I.e., the Spiritual Assembly of the

Bahá'í of Kenosha, shall adopt for the conduct of the affairs

entrusted to them under this Incorporation, such by-laws,

rules of procedure or regulations as may be required to define

and carry on its own local functions, not inconsistent with

the terms of this certificate and not inconsistent with the

Declaration of Trust, By-Laws, rules of procedure or regula-

tions of the national Spiritual Assembly of the Bahá'ís of the

United States and Canada, the paramount and central adminis-

trative eutnority in and for North America, and all in accord-
ance with the explicit Instructions given to date by Shoghl
Cffndi, Guardian oC the Faith of Beha'uUlsh which instructions are already
known to the Behiti8 of Kenosha and accepted
by them In the government and practice of their religious
affaira.

ARTICLE Y

The aeal of this corporation ahull be circular in
form, bearing the following descriptions
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VOL 8 PACE 135

Spiritual Assembly of the Baha'is of Kenosha*
Incorporated, 1937.

ARTICLE VI

This Certificate of Organization may be amended
by majority vote of the Spiritual Assembly of the Baha'is
of Kenosha at any special meeting 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*

IN WITNESS WHEREOF, we, as chairman and secretary
respectively of the said Spiritual Assembly of the Baha'ls
of Kenosha have hereunto set our hands nnd seals
day of April, A.D. 1937*

SIGNED yjLAA

Chairman

COUNTERSIGNED fr+c^ * /*& (SEAL)

Secret

THE WORLD ORDER OF BAHAI'U'LLAH

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BTAT OF WX0CONSH

coran or KDIOSHA

Personally cane before at thia //fJJTday

of April^ A.D f 1937, the above named Genevieve Kraal, the
Chairmen, and Louie J. Voeli, the Secretary of the Spiritual
Aaieably of the Barte'is of Kenoaha, tne boJy above named, to
me known to be the ptraons ho executed th foregoig Instru-
ment, and acknowledged the aae a a th,elr ct &nd deed*

And the aald Qenevieve Kraal and Lou la J, VctU be*
ing by Be duly a worn, each for himaelf deposed and said that
the aaid fonevleve Kr^at is the Clwirman and the said Louis
J Voele ia the Secreury of the aald Spiritual Addeoiblr of
tne Baha'ia of keuoanii, and that this certificate v&s execu-
ted by ita authority.

Circuit Court Cojcm\33lonr,
Ken os h* Countj, Wiaconsin*

8TATB Or WISCONSIN)
) 86
COOHTt Or KEM06BA)

Oenevieve Krtai, Chair win, and Louis J, Voele,
Secretary, being each first duly strorn, sevtraliy say: that
they were the signers of the original Certificate of Organ-
isation of the Spiritual Assembly of the Baha'is of KenoshA,
and that the fortgolng has been compared by then with the
original Certificate of Organization, and that the same is a
true copy of such original Certificate of Organization, and
of the wnola thereof.

Subscribed and sworn to
before ne* this 20th day
of April, A.D. 1937.
U/}

Circuit Court Codiaa loner
Keaoaha County, Wisconsin*
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THE WORLD ORDER OF BAHA'U'LLAH

3-6123

TO ALL TO WHOM THESE PRESENTS SHALL COME

I, THEODORE DAMMANN, Secretary of State of the State of

Wisconsin, do hereby certify that on the 14th day of February,

A* D* 1938, Articles of Incorporation were filed In my office

under the provisions of subsection (1) of Section 187.05 of the

Wisconsin Statutes, which articles Provide:

NAME* SPIRITUAL ASSEMBLY OF THE BAHAI'S OF RACINE

LOCATION: Racine

BUSINESS AND PURPOSES: to enter Into, make, perform and carry out

contracts of every sort and kind with any person, firm, association or

corporation, public or private, etc.,

THEREFORE, the State of Wisconsin does hereby grant unto the said' corporation the powers and privileges conferred by the Wisconsin

Statutes for the purposes above stated and in accordance with said Articles.

IN WITNESS WHEREOF, I have hereunto set my hand and affixed my official

seal-, at the Capitol, In the City of

Madison, this 14th day of February,

A. D. 1938.

secretary of State.

Certificate of Incorporation of the Spiritual

Assembly of the Bahi'is of Racine,

Wisconsin, U. S. A.

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Racine, Wisconsin

Certificate of Organisation

Know all Men by these Presents: That we, the undersigned Andrew J. ffelson, Chairman, and Harold R. Olson, Secretary of the

Spiritual Assembly of the Baha'ie of Racine, Wis. do hereby

certify that, at the annual meeting of the members of the Racine Baha'i Community, held in the City of Racine, County of Racine

and State of Wisconsin, on the 21st, day of April, A.D* 1937,

for that purpose, the following persons, namely, Andrew J. Kelson, Harold H. Olson, Carolyn Dary, Florence Hanson, Clara Leopold, Muriel Petereon, Adolph Hanson, Alfred Hanson and Hans P. Hanson, were elected to be the Spiritual Assembly of the Baha'is of Racine, in accordance with the principles of the local Baha'i administration recognized and affirmed by the National* Spiritual Assembly of the Baha'is of the United States and Canada, with full power and authority, at the authorized representative body of the Racine Baha'i Community, to supply proper legal statute to their conduct of the affairs of this religious community by electing and establishing themselves and their successors in office as Trustees to be incorporated under the provisions of Section 187.05, Subsections 1 & 2) of the Wisconsin Statutes, and the acts amendatory thereof and supplementary thereto, and they have elected and declared themselves and their successors in office to be Trustees for such purpose, and we do further declare and state that

Article 1

The corporate name by which such Trustees are to be known shall be the Spiritual Assembly of the Baha'is of Racine, and its location shall be in the city of Racine, County of Racine, and State of

Wisconsin

THE WORLD ORDER OF BAHÁ'U'LLAH

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Article 2

the Trustees* nine in number, herein above mentioned shall hold their offices until April 21st, A. D. 1938 or until their successors are duly elected and thereafter the duly elected Trustees shall hold their office for * term of one year from and after April 21st, of the year in which they are elected* or until their successors shall have been duly elected*

Article 3

The purpose and objects for which it is desired to incorporate the said Trustees as aforesaid are declared to be for the administration of the Faith of Baha'u'llah for the benefit of the Baha'is of the city of Racine, State of Wisconsin, according to the principles of

Baha'i affiliation and administration created and established by
baha'u'llah* defined and explained by 'Abdull-Baha, and amplified
by Shoghi Kffendi and his duly constituted successor and successors
under the prorision of the fill and Testament of 9
Abdu f i*aha.

These purposes are to be realised by meant of devotional meetings)
by publie meetings and conferences of an educational, humanitarian
and spiritual character, by supervising* unifying, promoting and
generally administering the activities and affairs of the) Racine
Baha'l Community; and by any other means appropriate to these end*
or any of them.

further purposes and objects of this corporation shall be:

! To enter into, make, perform and cary out contracts of every
sort and kind with any person, fin* association or corporation,
public or private; to take and hold property, both real and personal,
whether acquired by gift* grant, dcviec, bequest or purchase, and
to sell, convey or otherwise dispoeo of the same; to borrow money
and to socuro the payment of tho oftmt tor mortgage of ito real and
person*! property or otherwise; and for tho purpose of attaining or
furthering any of its objects,

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and all powers which a copartnership or natural person could
do and exercise, and which now or hereafter may be authorized
by law, which said business is to be carried on witnin the
stats of Wisconsin, %nd especially within the county of Aacine
in said state, for the purposes of this corporation in promoting
religious, charitable and educational works and no other, and it
is expressly understood that no dividend or pecuniary profits
shall be declared or paid to the members of this corporation.

2, to carry out all and whatever the several purposes and
objects set forth in the written utterances of Baha'u'llah,
'Abdu'lBaha and Shoghi Effendi, under which certain Jurisdic
tion, powers and rights are granted to locnl Spiritual Assemblies.

9. Generally to do all things and acts which in the

Judgement of said Trustees, i.e. , the Spiritual Assembly of the Baha'is of Racine, are necessary, proper and advantageous to promote the complete and successful administration of this corporation*

Article 4

These trustees, i.e., the Spiritual Assembly of the Baha'is of Racine, shall adopt for the conduct of the affairs entrusted to the* under this incorporation, such bylaws, rules of procedure or regulations as are required to define and carry on its own local functions, not inconsistent with the Declaration of Principles and the Laws, rules of procedure or regulations of the National Spiritual Assembly of the Baha'is of the United States and Canada, the paramount and central administrative authority in and for North America, and all in accordance with the explicit instructions given to date by Shoghi Effendi, Guardian of the Faith of Baha'u'llah which instructions are already known to the Baha'is of Racine and accepted by them in the
THE WORLD ORDER OF BAHÁ'U'LLAH 377

government and practice of their religious affairs*

Article 6

The seal of this corporation shall be circular in form,

bearing the following description:

Spiritual Assembly of the Baha'is of Racine.

Incorporated, 1937*

Article

This Certificate of Organisation may be amended by

majority vote of the Spiritual Assembly of the Baha'is of Racine at any special meeting 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.

In Witness Whereof we* as chairman and secretary

of

respectively of said Spiritual Assembly of the Baha'is of Racine have hereunto set our hands and seals this 4th.

day of February A.D. 1938*

Signed,

Countersigned

Secretary

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THE BAHAI WORLD

State of Wisconsin ;

1 88

County of Racine)

Personally came before me this Fourth day
of February A.D. 1938, the above named Andrew J. Kelson, the

Chairman, and Harold H. Olsen, the Secretary of the Spiritual

Assembly of the Bahai. of Hawaii, the body above named, to me
facing to be the person who executed the foregoing instrument

and acknowledged the same as their act and deed.

And the said Andrew J. Kelson and Harold H. Olsen being

by me duly sworn, each for himself do swear and said that the said
Andrew J. Kelson is the Chairman and the said Harold H. Olsen is

the Secretary of the said Spiritual Assembly of the Bahai of
Hawaii

Hawaii, and that this certificate was given under my authority.

State of Wisconsin)

my **

Notary

"^** Sept. 10, 1939

j

County of Racine)

Andrew J. Kelson, Chairman, and Harold A. Olson, Secretary

before me this day duly sworn, do swear and say: that they were the
signers of the original Certificate of Organization of the Spirit

ritual Assembly of the Bahai. of Hawaii, and that the foregoing

has been compared by me with the original Certificate of
Organization

and that the said is a true copy of the original
Certificate of Organization, and of the whole thereof

subscribed and sworn to

before me this 4th day

Secretary

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rcy Co'mis/B/on expires Sept. 10, 1939

THE WORLD ORDER OF BAHA'U'LLAH 379

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Register* Office

Racine County. Wit.

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THE BAHA'I WORLD

CERTIFICATE OF INCORPORATION OF
THE SPIRITUAL ASSEMBLY OF THE
BAHA'IS OF DETROIT,
MICHIGAN, U.S.A.
(ECCLESIASTICAL CORPORATIONS)

ARTICLES OF ASSOCIATION

We, the undersigned, desiring to become incorporated under the provisions of
Act No. 327, P. A. 1931, do hereby

make, execute and adopt the following articles of association, to-wit :

First, The name assumed by this corporation and by which it shall be known in
law, is

the National Spiritual Assembly of the
City of Detroit

Second, The location of said church shall be in the City of Detroit, Michigan
of Detroit* county of
(City or Village) (Name of City or Village)

Wayne -and state of Michigan; Post office address
201 E. Michigan ...Kirkbj..

Third, The time for which said corporation shall be created shall be
Unlimited.

Fourth, The members of said church or society shall worship and labor together
according to the discipline, rules

f

the National Spiritual Assembly

and usage of the National Spiritual Assembly of the

^

Bahá'í Oia.. ia....Qfnioli^, the United

States of

American time to time authorized and declared by the National Spiritual

Fifth, (Here Insert any desired additional provisions authorized by the
Act).

The trustees of The Spiritual Assembly of the Baha'is of the City of Detroit may, in their corporate name, take and hold all property, real and personal, devised, bequeathed, transferred or conveyed to them for the use and benefit of the Spiritual Assembly of the Baha'is of the City of Detroit.

Baha'is of the City of Detroit.
THE WORLD ORDER OF BAHAI'U'LLAH
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In Witness Whereof, we, the parties hereby associating for the purpose of giving legal effect to these articles, have

unto sign our names and places of residence:

Michigan, this .

at A/v 7-

to me to be the persons named in, who executed instrument, and severally acknowledged that

they executed the same freely and for the intents and purposes therein mentioned.

My Commission Expires Feb. 6,
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I WORLD

Form 3 -12-11-35 12M

ORIGINAL

(Ecclesiastical Corporation)

MICHIGAN

Articles of Association

The Spiritual Assembly of the
Baha'is of the City of Detroit

Under Art No. 327, Public Act, 1931

(This blank prepared by Michigan Corporation and
Securities Commission.)

I FB 18 'S3?

1 \$ 1937

FRANK C. JORDAN

SECRETARY OF STATE

State

I, FRANK C. JORDAN, Secretary of State of the State of California,
do hereby certify that I have carefully compared the transcript, to which this
certificate is attached, with the record on file in my office of which it

purports

to be a copy, and that the same is a full, true and correct copy thereof.

IN WITNESS WHEREOF, / have hereunto set my hand and have caused
the Great Seal of the State of California to be affixed hereto

?m MIMTIM ernci

Certificate of Incorporation of the Spiritual Assembly of the Baha'is
of Los Angeles,
California, U. S. A.

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ENDORSED

FILED

In the office of the Secretary of State
of the State of California

FEB 23 1938

FRANK C. JORDAN

SECRETARY OF STATE

By CHAS. J. HAGERTY

Deputy

Incorporation No. 171160.

Certificate of Amendment to Articles of Incorporation of the
Spiritual Assembly of the Baha'is of the City of
Los Angeles, California.

To THE SECRETARY OF STATE OF CALIFORNIA:

THIS is TO CERTIFY that the undersigned are the Chairman and Secretary
respectively of the Spiritual Assembly of the Baha'is of the City of Los
Angeles,

California, a corporation.

That on the 27th day of January, 1938, the Board of Trustees of said
corporation held a special meeting of the Trustees of said corporation at Room
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Beaux Arts Building, Los Angeles, California, the place of business of said
corporation. That at said meeting the following Resolution to amend the
Articles of Incorporation of said corporation was duly and regularly adopted
by a majority vote of the Trustees of the corporation, nine being present and
voting therefor, the number of Trustees being nine:

RESOLVED: That paragraph No. 2 of the Articles of Incorporation of
this corporation, be amended to read as follows:

"2. That the purpose and objects for which the corporation is formed
is to administer the affairs of the Baha'i religion, for the benefit of the
Baha'is of the City of Los Angeles, State of California, in accordance
with the religious teachings and administrative purposes of this faith.

"That the following By-laws will be adopted by The Spiritual Assembly
of the Baha'is of the City of Los Angeles:

"Article 1.

"The Baha'is of the City of Los Angeles, California, adopt this Corporation in order to supply proper legal status to their conduct of affairs of a religious community which has had a continuous existence for twenty-nine (29) years. During this period the community has been recognized, encouraged and instructed in letters and communications addressed to it by 'Abdu'l-Baha, the perfect Exemplar of the Baha'i Faith. 'Abdu'l-Baha visited Los Angeles on October 18 and 19, 1912. At 1 P.M., October 19, He visited the grave of Thornton Chase at Inglewood Cemetery. That night He said to the friends: 'You must celebrate yearly, annually, the day of his departure from this life* (September 30, 1912) 'and all of you on My behalf, may go and visit his blessed tomb; and if possible spread a feast for the poor and give charity to those who are deprived on that occasion.' Mr. Chase was the first

THE WORLD ORDER OF BAHA'U'LLAH

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Baha'i in America. Since 'Abdu'l-Baha's passing, in the year 1921, the Baha'is of Los Angeles have been encouraged and instructed by Shoghi Effendi, the first Guardian of the Bahd'i Faith and sacred head for life of its Universal House of Justice. The Los Angeles Baha'i community has been continuously and uninterruptedly represented by delegates in the Annual Meetings held by the recognized national Baha'i body of North America since the formation of that body in 1909. The Spiritual Assembly of the Baha'is of Los Angeles, California, is at present enroled (sic) in the list of local Spiritual Assemblies recognized by the National Spiritual Assembly.

"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 Baha'i Faith, the teachings and principles of which fulfil the divine promise of all former revealed religions.

"Article 2.

"In administering the affairs of the Baha'i Religion under this corporation for the benefit of the Baha'is of the City of Los Angeles 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 and published by that body for the information and guidance of Baha'is throughout the United States and Canada.

"Article 3.

"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 Baha'i community

of the City of Los Angeles, including paramount authority in the administration of this corporation. It shall be responsible for maintaining the integrity and accuracy of all Baha'i teaching, whether written or oral, undertaken throughout the local community. It shall make available the published literature of the Faith. It shall represent the community in its relations to the National Spiritual Assembly, in its relations to the Guardian of the Baha'i Faith, to other local Baha'i communities, and to the general public in the City of Los Angeles. It shall be charged with the recognition of all applicants requesting membership in the local Baha'i community. It shall pass upon the right of any and all members of the community whose membership is in question to retain their status as voting members of the community. It shall call the meetings of the community, including the Baha'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 Assembly. It shall appoint and supervise all committees of the Baha'i community. It shall collect and disburse all funds intended for the maintenance of this corporation. It shall have full and complete custody of the headquarters or meeting place of the Baha'i community. It shall report to the National Spiritual

Assembly annually, or when requested, the membership roll of the Baha'i community, for the information and approval of the national Baha'i body. The Spiritual Assembly, however, shall recognize the authority

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and right of the National Spiritual Assembly to declare at any time what activities and affairs of the Baha'i community of the City of Los Angeles are national in scope and hence subject to the jurisdiction of the National Baha'i body. It 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 to be contrary to the explicit teachings of the Baha'i Faith or opposed to its best interests. on the other hand, have the authority and right to

It shall,

appeal from the decision of the National Assembly to the Guardian of the Baha'i Faith for review and final decision of any matter related to the Faith in the City of Los Angeles.

"Article 4.

"The Spiritual Assembly, in administering this corporation, shall ever bear in mind the ideals upheld in the Sacred Writings of the Baha'i Faith respecting the relationships of a Spiritual Assembly to its Baha'i community, respecting the relations of Baha'is to one another in the

community, and the relationships of Baha'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 Baha'i community, to relieve and comfort the sick and distressed, to assist the poor and destitute, to protect the

orphans, the crippled and the aged, to educate the children of Baha'is according to the highest religious and intellectual standards, to compose differences and disagreements among members of the community, to promulgate the principles of Divine Civilization revealed by Baha'u'llah, and to promote in every way possible the Baha'i aim of the oneness of mankind. It shall faithfully and devotedly uphold the general Baha'i activities and affairs initiated and sustained by the National Spiritual

Assembly. It shall co-operate wholeheartedly with other local Spiritual Assemblies throughout North America in all matters declared by the National Spiritual Assembly to be of general Baha'i importance and concern. It shall rigorously abstain from any action or influence, direct or indirect, that savors of intervention on the part of a Baha'i body in matters of public politics and civil jurisdiction. It shall encourage intercourse between the Baha'i community of the City of Los Angeles and other recognized Baha'i communities, issuing letters of introduction to Baha'is traveling from Los Angeles and passing upon letters of introduction issued by other Baha'i Assemblies. It shall regard its

authority as a means of rendering service to Baha'is and non-Baha'is and not as a source of arbitrary power. While retaining the sacred right of final decision in all matters pertaining to the Baha'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 5.

"The Baha'is of the City of Los Angeles, for whose benefit this corporation has been established, shall consist of all persons resident in the City of Los Angeles who are recognized by the Spiritual Assembly as having fulfilled the requirements of voting membership in this local Baha'i
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community. To become a voting member of this community a person shall

"(a) Be a resident of the City of Los Angeles 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 to the satisfaction of the Spiritual Assembly,

subject to the approval of the National Spiritual Assembly, that he (or she) possesses the qualifications of Baha'i faith and practice required under the following standard: Full recognition of the Station of the Fore-runner (the Bab), the Author (Bahd'u'llah) , and 'Abdu'l-Baha the Exemplar of the Baha'i religion; unreserved acceptance of, and submission to, whatsoever has been revealed by Them; loyal and steadfast adherence to every clause of 'Abdu'l-Baha's sacred Will and Testament; and close association with the spirit as well as the form of Baha'i administration throughout the world.

"Article 6.

"The Spiritual Assembly shall consist of nine Trustees chosen from among the Baha'is of the City of Los Angeles, who shall be elected by these Baha'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.

"Article 7.

"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 8.

"The 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 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 21st, in accordance with the administrative principles recognized by all Baha'i Assemblies.

"Section 1. 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 by 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 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 Vacancies in the membership of the Spiritual Assembly
2.

by election at a special meeting of the local Baha'i community shall be filled by the community duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the Spiritual Assembly impossible, the election shall be under the supervision of the National Spiritual Assembly.

"Article 9.

"The sphere of jurisdiction of the Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in the Baha'i community, shall be the locality included within the civil limits of the city of Los Angeles, but Baha'is who reside in adjacent,

outlying or suburban districts and can regularly attend the meetings of the local Baha'i community, may 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 community.

"Article 10.

"Section In the event that any decision of the Assembly is unacceptable,
1.

to any member or members of the community, the Assembly shall after endeavoring to compose the difference of opinion invite the said member or members to make appeal to the national Baha'i body and notify that body of the condition of the matter and the readiness of the Assembly to become party to the appeal.

"Section 2. In the same manner, if any difference arises between the Assembly and another local Assembly, or Assemblies, in North America, the Assembly shall report the matter to the national Baha'i Body and inform that body of its readiness to make joint appeal together with the other Assembly or Assemblies.

"Section 3. If, however, the result of such appeal is unsatisfactory to the Spiritual Assembly, or the Assembly at any time has reason to believe that actions of the National Spiritual Assembly are affecting adversely the welfare and unity of the Baha'i community of the City of Los Angeles, it shall, after seeking to compose its difference of opinion with the national body in direct consultation, have the right to make appeal to the Guardian of the Faith.

"Section 4. The Assembly shall likewise have the right to make complaint to the National Spiritual Assembly in the event that matters of

local Baha'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.

"Article 11.

"The Annual Meeting of the Corporation 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 give not less than fifteen days' notice of the meeting to all members of the local Baha'i community.

"Section 1. 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 2. The election of members to the Spiritual Assembly shall be by plurality vote.

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"Section 3. All voting members of the local Baha'i community are eligible for election as members of the Spiritual Assembly.

"Section 4. The Assembly shall prepare an agenda for the Annual Meeting in which shall be included reports of the activities of the Assembly since its election, a financial statement showing all income and expenditure of its fund, reports of its committees and presentation of any other matters pertaining to the affairs of the Baha'i community. The Assembly both preceding and following the annual election, shall invite discussion and welcome suggestions from the community, in order that its plans may reflect the community mind and heart.

"Section 5. The result of the election shall be reported by the Spiritual Assembly to the National Assembly.

"Article 12.

"In addition to the Annual Meeting, the Assembly shall arrange for regular meetings of the Baha'i community throughout the year at intervals of nineteen days, in accordance with the calendar incorporated in the teachings of the Baha'i Faith.

"Article 13.

"The 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 to the Baha'i community of the City of Los Angeles in accordance with the principle of proportionate

representationcontrolling the annual election of members to the National Spiritual Assembly.

"Section 1. 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 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 Baha'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 Baha'i body for the recognition of local Spiritual Assemblies and the participation of local Baha'i communities in the annual election of the national Baha'i

body.

"Article 14.

"The seal of the corporation shall be circular in form, bearing the following description: The Spiritual Assembly of the Baha'is of the City of Los Angeles, California, Corporate Seal*

"Article 15.

"These By-Laws may be amended by majority vote of the Spiritual Assembly at any of its regular or special meetings, provided that at J90 THE BAHAI WORLD

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."

AND BE IT FURTHER RESOLVED: That paragraph No. 4 of said Articles of Incorporation be amended to read as follows:

"4. That the number of Trustees, that is, the Spiritual Assembly of the Baha'is of the City of Los Angeles, California, shall be nine, which Trustees are to act in the capacity of Directors.

"That the names and residences of the Trustees who are to act in the capacity of Trustees to serve until the selection of their successors, are as follows:

"Mrs. Rouan Carter	3930 Ingraham Street
"Mrs. Oni Finks	453 East Avenue 28
"Mrs. Olive Dible	575 N. Vermont Ave.
"Charles R. Witt	860 South Norton Avenue
"Loren A. Whitmore	2509 Fifth Avenue
"Mrs. Sara Kenny	1941 North Serrano
"P. Windsor Howard	1532 Las Palmas Avenue

"Willard P. Hatch 3440 Wilshire Boulevard
"Hascle Cornbleth 3152 West 11th Street

"all in the City of Los Angeles, California."

That on the same date a majority of the members of said corporation filed with said Trustees a written consent, consenting to the adoption of the above Resolution to amend the Articles of Incorporation of the corporation, as provided in the said Resolution of the Board of Trustees, a copy of which Consent is as follows:

Consent to Amendment of Articles and Adoption of Resolution
by the Trustees of the Spiritual Assembly of the Baha'is
of the City of Los Angeles, California.

The undersigned, being a majority of the members of said corporation, and of the voting power, hereby consent to, approve and adopt the amendment to the Articles of Incorporation of said corporation, as follows:

That paragraph No. 2 be amended to read as follows:

"2. That the purpose and objects for which the corporation is formed is to administer the affairs of the Baha'i religion, for the benefit of the Baha'is of the City of Los Angeles, State of California, in accordance with the religious teachings and administrative purposes of this faith.

"That the following By-Laws will be adopted by The Spiritual Assembly of the Baha'is of the City of Los Angeles:

"Article 1.

"The Baha'is of the City of Los Angeles, California, adopt this Corporation in order to supply proper legal status to their conduct of affairs of a
THE WORLD ORDER OF BAHA'U'LLAH
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religious community which has had a continuous existence for twenty-nine (29) years. During this period the community has been recognized, encouraged and instructed in letters and communications addressed to it by 'Abdu'l-Baha, the perfect Exemplar of the Baha'i Faith. 'Abdu'l-Baha visited Los Angeles on October 18 and 19, 1912. At 1 P.M., October 19, He visited the grave of Thornton Chase at Inglewood Cemetery. That night He said to the friends: 'You must celebrate yearly, annually, the date of his departure from this life' (September 30, 1912) 'and all of you on My behalf, may go and visit his blessed tomb; and if possible spread a feast for the poor and give charity to those who are deprived on that occasion.' Mr. Chase was the first Baha'i in America. Since 'Abdu'l-Baha's passing, in the year 1921, the Baha'is of Los Angeles have been encouraged and instructed

by

Shoghi Effendi, the first Guardian of the Baha'i Faith and sacred head for life of its Universal House of Justice. The Los Angeles Baha'i community has been continuously and uninterruptedly represented by delegates in the Annual Meetings held by the recognized national Baha'i body of North America since the formation of that body in 1909. The Spiritual Assembly of the Baha'is of Los Angeles, California, is at present enroled

(sic) in the list of local Spiritual Assemblies recognized by the National Spiritual Assembly.

"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 Baha'i Faith, the teachings and principles of which fulfil the divine promise of all former revealed religions.

"Article 2.

"In administering the affairs of the Baha'i Religion under this corporation for the benefit of the Baha'is of the City of Los Angeles 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 and published by that body for the information and guidance of Baha'is throughout the United States and Canada.

"Article 3.

"The Assembly, in the fulfilment of its obligations and Spiritual under this corporation, shall have exclusive jurisdiction responsibilities and authority over all the local activities and affairs of the Baha'i community of the City of Los Angeles, including paramount authority in the administration of this corporation. It shall be responsible for

maintaining the integrity and accuracy of all Baha'i teaching, whether written or oral, undertaken throughout the local community. It shall make available the published literature of the Faith. It shall represent

the community in its relations to the National Spiritual Assembly, in its relations to the Guardian of the Baha'i Faith, to other local Baha'i communities, and to the general public in the City of Los Angeles. It shall be charged with the recognition of all applicants requesting membership. It shall pass upon the right of any and all members of the community whose membership is in

question to retain their status as voting members of the community.

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It shall call the meetings of the community, including the Baha'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 Assembly. It shall appoint and supervise all committees of the Baha'i community. It shall collect and disburse all funds intended for the maintenance of this corporation. It shall

have full and complete custody of the headquarters or meeting place of the Baha'i community. It shall report to the National Spiritual

Assembly annually, or when requested, the membership roll of the Baha'i community, for the information and approval of the national Baha'i body. The Spiritual Assembly, however, shall recognize the authority and right of the National Spiritual Assembly to declare at any time what activities and affairs of the Baha'i community of the City of Los Angeles are national in scope and hence subject to the jurisdiction of the National Baha'i body. It 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 to be contrary to the explicit teachings of the Baha'i Faith or opposed to its best interests. It shall, on the other hand, have the authority and right to appeal from the decision of the National Assembly to the Guardian of the Baha'i Faith for review and final decision of any matter related to the Faith in the City of Los Angeles.

"Article 4.

"The Spiritual Assembly, in administering this corporation, shall ever bear in mind the ideals upheld in the Sacred Writings of the Baha'i Faith respecting the relationships of a Spiritual Assembly to its Baha'i community, respecting the relations of Baha'is to one another in the community, and the relationships of Baha'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 Baha'i community, to relieve and comfort the sick and distressed, to assist the poor and destitute, to protect the orphans, the crippled and the aged, to educate the children of Baha'is according to the highest religious and intellectual standards, to compose differences and disagreements among members of the community, to promulgate the principles of Divine Civilization revealed by Baha'u'llah, and to promote in every way possible the Baha'i aim of the oneness of mankind. It shall faithfully and devotedly uphold the general Baha'i activities and affairs initiated and sustained by the National Spiritual Assembly. It shall co-operate wholeheartedly with other local Spiritual Assemblies throughout North America in all matters declared by the National

Spiritual Assembly to be of general Baha'i importance and concern. It shall rigorously abstain from any action or influence, direct or indirect, that savors of intervention on the part of a Baha'i body in matters of public politics and civil jurisdiction. It shall encourage intercourse between the Baha'i community of the City of Los Angeles and other recognized Baha'i communities, issuing letters of introduction to Baha'is traveling from Los Angeles and passing upon letters of introduction issued by other Baha'i Assemblies. It shall regard its authority as a means of rendering service to Baha'is and non-Baha'is and not as a source of arbitrary power. While retaining the sacred right of final

THE WORLD ORDER OF BAHA'U'LLAH

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decision in all matters pertaining to the Baha'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 5.

"The Baha'is of the City of Los Angeles, for whose benefit this corporation has been established, shall consist of all persons resident in the City of Los Angeles who are recognized by the Spiritual Assembly as having fulfilled the requirements of voting membership in this local Baha'i community. To become a voting member of this community a person shall

"(a) Be a resident of the City of Los Angeles 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 to the satisfaction of the Spiritual Assembly, subject to the approval of the National Spiritual Assembly, that he (or she) possesses the qualifications of Baha'i faith and practice required under the following standard: Full recognition of the Station of the Fore-runner (the Bab), the Author (Baha'u'llah), and 'Abdu'l-Baha the Exemplar of the Baha'i religion; unreserved acceptance of, and submission to, whatsoever has been revealed by Them; loyal and steadfast adherence to every clause of 'Abdu'l-Baha's sacred Will and Testa-

ment; and close association with the spirit as well as the form of Baha'i administration throughout the world.

"Article 6.

"The Spiritual Assembly shall consist of nine Trustees chosen from among the Baha'is of the City of Los Angeles, who shall be elected by these Baha'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.

"Article 7.

"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 8.

"The 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 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

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shall be held on April 21st, in accordance with the administrative principles recognized by all Baha'i Assemblies.

"Section 1. 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 by 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 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 the membership of the Spiritual Assembly shall be filled by election at a special meeting of the local Baha'i com-

munity duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the

Spiritual Assembly impossible, the election shall be under the supervision of the National Spiritual Assembly.

"Article 9.

"The sphere of jurisdiction of the Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in the Baha'i community, shall be the locality included within the civil limits of the city of Los Angeles, but Baha'is who reside in adjacent,

outlying or suburban districts and can regularly attend the meetings of the local Baha'i community, may 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 community.

"Article 10.

"Section 1. In the event that any decision of the Assembly is unacceptable to any member or members of the community, the Assembly shall after endeavoring to compose the difference of opinion invite the said member or members to make appeal to the national Baha'i body and notify that body of the condition of the matter and the readiness of the Assembly to become party to the appeal.

"Section 2. In the same manner, if any difference arises between the Assembly and another local Assembly, or Assemblies, in North America, the Assembly shall report the matter to the national Baha'i body and inform that body of its readiness to make joint appeal together with the other Assembly or Assemblies.

"Section 3. If, however, the result of such appeal is unsatisfactory to the Spiritual Assembly, or the Assembly at any time has reason to believe that actions of the National Spiritual Assembly are affecting adversely the welfare and unity of the Baha'i community of the City of Los Angeles, it shall, after seeking to compose its difference of opinion with the national body in direct consultation, have the right to make appeal to the Guardian of the Faith.

"Section 4. The Assembly shall likewise have the right to make complaint to the National Spiritual Assembly in the event that matters of local Baha'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.

THE WORLD ORDER OF BAHÁ'U'LLAH

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"Article 11.

"The Annual Meeting of the Corporation 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 give not less than fifteen days' notice of the meeting to all members of the local Baha'i community.

"Section 1. 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 2. The election of members to the Spiritual Assembly shall be by plurality vote.

"Section 3. All voting members of the local Baha'i community are eligible for election as members of the Spiritual Assembly.

"Section 4. The Assembly shall prepare an agenda for the Annual Meeting in which shall be included reports of the activities of the Assembly since its election, a financial statement showing all income and

expenditure of its fund, reports of its committees and presentation of any other matters pertaining to the affairs of the Baha'i community. The Assembly both preceding and following the annual election, shall invite discussion and welcome suggestions from the community, in order that its plans may reflect the community mind and heart.

"Section 5. The result of the election shall be reported by the Spiritual Assembly to the National Assembly.

"Article 12.

"In addition to the Annual Meeting, the Assembly shall arrange for regular meetings of the Baha'i community throughout the year at intervals of nineteen days, in accordance with the calendar incorporated in the teachings of the Baha'i Faith.

"Article 13.

"The Spiritual Assembly, on notice from the National Spiritual Assembly, report the number of voting members in the local shall

community, that the national Baha'i body may be duly informed of the number of delegates to be assigned to the Baha'i community of the City of Los Angeles in accordance with the principle of proportionate representation controlling the annual election of members to the National Spiritual Assembly.

"Section 1. 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 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 Baha'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 Baha'i body for the recognition of local Spiritual Assemblies and the participation of

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local Baha'i communities in the annual election of the national Baha'i body.

"Article 14.

"The seal of the corporation shall be circular in form, bearing the following description: The Spiritual Assembly of the Baha'is of the City of Los Angeles, California, Corporate Seal.

"Article 15.

"These By-Laws may be amended by majority vote of The 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."

AND BE IT FURTHER RESOLVED: That paragraph No. 4 of said Articles of Incorporation be amended to read as follows:

"4. That the number of Trustees, that is, the Spiritual Assembly of the Baha'is of the City of Los Angeles, California, shall be nine, which Trustees are to act in the capacity of Directors.

"That the names and residences of the Trustees who are to act in the capacity of Trustees to serve until the selection of their successors, are as follows:

"Mrs. Rouan Carter	3930 Ingraham Street
"Mrs. Oni Finks	453 East Avenue 28
"Mrs. Olive Dible	575 N. Vermont Ave.
"Charles R. Witt	860 South Norton Avenue
"Loren A. Whitmore	2509 Fifth Avenue
"Mrs. Sara Kenny	1941 North Serrano
"P. Windsor Howard	1532 Las Palmas Avenue
"Willard P. Hatch	3440 Wilshire Boulevard
"Hascle Cornbleth	3152 West 11th Street

"all in the City of Los Angeles, California."

Dated: January 27th, 1938. ROUAN ELLA CARTER

ONI A. FINKS

CHARLES R. WITT

OLIVE B. DIBLE MARGARET CAMPBELL

WILLARD P. HATCH SARA M. KENNY

HASCLE CORNBLETH LORIN A. WHITMORE

That there are nine members of said corporation; that a majority, to-wit, all of the members, said nine being a majority of the voting power of the corporation, signed and filed with said corporation the written consent above set forth. That nine members are all that are entitled to vote on or consent to the adoption of an amendment to the Articles of Incorporation. That the proceedings to amend the Articles were taken under Subdivision 2, of Section 362-a of the Civil Code of the State of California.

Dated: January 27th, 1938. ROUAN ELLA CARTER,
Chairman.

ONI A. FINKS,

Secretary.

THE WORLD ORDER OF BAHA'U'LLAH

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STATE OF CALIFORNIA, T

Us

COUNTY OF Los ANGELES, j

Rouan Ella Carter and Oni A. Finks, each being first duly sworn, deposes and says: That she is the Chairman, and she is the Secretary, respectively of The Spiritual Assembly of the Baha'is of the City of Los Angeles, California; and each for herself says that she has read the foregoing Certificate of Amendment to Articles of Incorporation of said corporation, and knows the contents

thereof, and that the same is true of her own knowledge.

ROUAN ELLA CARTER.

ONI A. FINKS.

Subscribed and sworn to before me

this 29th day of January, 1938.

RUTH B. ALTIZER,

Notary Public in and for the said

Los Angeles County, State of California. (SEAL)

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United States of America

State of Wisconsin "

I*

Dnr.to fS*te }

To ALL To WHOM THESE PRESENTS SHALL COME, GREETINGS:

I, THEODORE DAMMANN, Secretary of State of the State of

Wisconsin, do hereby certify that on the 11th day of March. A. D 1938, Articles of Incorporation were filed In my office under the provisions of subsection (1) of Section 18705 of the Wisconsin Statutes, which articles provide:

NAME: SPIRITUAL ASSEMBLY OF THE BAHA'IS OF MILWAUKEE

LOCATION: Milwaukee

BUSINESS AND PURPOSES to enter into, make, perform and carry

out contracts of every sort and kind with any person or firm or association

or corporation, public or private; to take and hold property both real

and personal, whether acquired by gift, grant, devise, bequest or

purchase, and to sell, convey or otherwise dispose of the same, etc.,

THEREFORE, the State of Wisconsin does hereby grant unto the aforesaid corporation the powers and privileges conferred by the Wisconsin

Statutes for the purposes above stated and in accordance with said
Articles*

In Witness Whereof I have hereunto
set my hand and affixed my official seal,
at the Capitol, in the City of Madison,
this 11th day of March, A. D. 1953..

Secretary o

Certificate of Incorporation of the Spiritual Assembly of the Baha'is of
Milwaukee

Wisconsin, U. S. A.

THE WORLD ORDER OF BAHU'U'LLAH 399

CERTIFICATE OF INCORPORATION

KNOW ALL MEN BY THESE PRESENTS: That we, the undersigned Clarence

F. Smith, chairman, and Claire Irloft, secretary of the Spiritual
Assembly of the Baha'ia of Milwaukee, do hereby certify that, at
the annual meeting of the members of the Milwaukee Baha'i Community,
held in the city of Milwaukee, County of Milwaukee and State of

Wisconsin, on the 21st day of April, A.D. 1937, for that purpose,

the following persons, namely Clarence P. Suta, Charles H. Beier,

Claire Fricke, Harold O. Schiller, Jeanette A. Clark, Beula B. Brown,

Dr. James W. Lewie, Dr. Malcolm M. Zink and Herbert R. Smith were

elected to be the Spiritual Assembly of the Baha'ia of Milwaukee,
for

in accordance with the principle of the local Baha'i administration

recognized and affirmed by the national Spiritual Assembly of the

Baha'ia of the United States and Canada, with full power and

authority, as the authorized representative body of the Milwaukee

Baha'is, to apply proper legal statutes to their conduct

of the affairs of this religious community by electing and establishing

them and their successors in office as trustees to

be incorporated under the provisions of Section 187.06, Subsection

(1 * 2) of the Wisconsin Statutes, and the amendments thereof

and supplementary thereto, and they have so elected and declared

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purpoe, and we do further declare and etate, that,

AB7ICLB X

The corporate name by which euob trueatea art to be known
ahall be the SPIRITUAL ASSEMBLY OP TUB BAHA IS OF MXLWAUOB, and
italocaton ahall be in the city of Milwaukee, county of Milwaukee
and at ate of Wieoonain*
400 THE BAHA'f WORLD

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Assembly of the Baha'is of the United States and Canada, the para*
mount and oentral administrates authority in and for Berth America,
402 THE BAHAF WORLD

and all in aooordanoee with the explicit instruction given to
date by Shoghi Effendi, Guardian of the Faith of Baha'u 1 Hah,
which instructions are already known to the Baha'ia of
Milwaukee and accepted by them in the government and practice
of their religious affairs.

ARTICLE V

The seal of this corporation shall be circular in form f
bearing the following description:

Spiritual Assembly of the Bate 'is of Milwaukee,
Incorporated, 1938.

ARTICLE VI

This Certificate of Organization may be amended by majority
vote of the Spiritual Assembly of the Baha'is of Milv aukee at any
special meeting 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.

IN WITNESS WHEREOF, we, as chairman and secretary
respectively of the said Spiritual Assembly of the Baha'is of
Milwaukee have hereunto set our hands sad seals this fourteenth
dey of February, 1938 .

SIGNED Clarence P Suhm . (SEAL)
Chairmen

COUNTERSIGNED Claire Frioee. (SEAL)
Secretary

THE WORLD ORDER OF BAHAF'U'LLAH

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STATS OP WISCONSIN)

) SS

COUNTY 0? MILWAUKEE)

Personally came before me this

day of March, 1938 the above named Clarence P. Suhm f the

Chairman, and Claire Frioce, the Secretary of the Spiritual

Assembly of the Beha'ia of Milwaukee, the body above named, to me known to be the persons who executed the foregoing instrument, and acknowledged the same as their act and deed.

And the said Clarence P. Suhm, and Claire Frioce being before me

duly sworn, each for himself depose and swear that the said Clarence P. Suhm is the Chairman and the said Claire Fricke is the

Secretary of the said Spiritual Assembly of the Baha'is of Milwaukee, and that this certificate was executed by its authority*

(Signed) Geo* J. Graebner
Circuit Court Commissioner
Milwaukee County, Wisconsin.

STATE OF WISCONSIN)

) ss

COUNTY OF MILWAUKEE)

Clarence F. Suhm is Chairman, and Claire Fricke, Secretary,

being each first duly sworn, severally say: that they were the

signers of the original Certificate of Organization of the

Spiritual Assembly of the Baha'is of Milwaukee, and that the foregoing

has been compared by them with the original Certificate of

Organization, and that the same is a true copy of such original Certificate of Organization, and of the whole thereof.

chairman

Subscribed and sworn,

before me

secretary

Notary Public,

uw,

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THE BAHAI WORLD

THE SPIRITUAL ASSEMBLY OF THE BAHAI'S OF CLEVELAND, OHIO.

The undersigned, a majority of whom are citizens of the United States, desiring to form a corporation, not for profit, under the General Corporation Act of Ohio, do hereby certify.

FIRST. The name of said corporation shall be _____,

SECOND. The place in this State where the principal office of the corporation is to be located is _____.

—

Cleveland

—
County.

Cuyahoga

THIRD. The purpose or purposes for which said corporation is formed are:

This Corporation is organized for religious purposes and its particular business

and objects are to promote the teachings of the Baha'i Religion and to

conduct its affairs in accordance with the religious teachings and administrative principles

of this Faith, including the maintenance of a place or places of worship.

FOURTH. The following persons shall serve said corporation as trustees until the first annual meeting or other meeting called to elect trustees*.

Dale C. Cole

3174 Corydon Road

Katherine Cole

3174 Corydon Road

Addie T. Wilier

Central Y-A-C-A

Louise Smith

1315 Oaceolti Ave.

Marion Potter

Hsthav/ay-3ro\ n Dormitory

Mabel Perry

10606 Earlo Ave.

Alice Doolittle

2111 Karlindalo Rd .

C.K.

Mery Elmore

^325 Boat ybth-lit.

Mayrae Jackson

500 Eest lloth-bt.

IN WITNESS WHEREOF. We have hereunto subscribed our names, this

1 25 h

A PJ X1

day of

Alice I. Doolittle

Marion Potter

E. Louise Gn.ith

/Catherine P. Cole

Dale G. Cole

Mayme Jackson

Mabel Perry

THE STATE OF OHIO. COUNTY OF.

Mary J. Lmore

Addie T. Miller

Personally appeared before me, the undersigned, a Notary Public, in and for said county, this 15th day of

April 1934 the above named JPla, S.; ^ejffa^

Karion Potter; Mabel Perry; Alice Doolittle

^ who each severally acknowledged the signing of the

foregoing

articles of incorporation to be his free act and deed, for the uses and purposes therein mentioned.

WITNESS my hand and official seal on the day and year last aforesaid
Alexander H. Martin

United States of America)

STATE OF OHIO

<

I, William J. Kirtmrfy, Secretary of
State, of the State of Ohio.

Office of the Secretary of State) do hereby certify that the
foregoing is an exemplified copy, carefully compared by me with
the original record now in my official custody as Secretary of State, and found
to be true and

correct, of the Articles of Incorporation of ^.^.-.-.-.-.^-_-^.-.^J^.-.
w.-.-.-.- ^ .-.-.-.^.-.-_

THE SPIRITUAL *SS KMBLY _0.y _'RT flAHA IS OF CLjSyiXAjiP , QUIC

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on the., 13th June
done 38 and
filed in this office day of .
. 19. ?.

recorded in Volume ^55 .Page " ^ , O f the Records
of Incorporations

WITNESS my hand and official seal at

Certificate of Incorporation of the Spiritual

Assembly of the Baha'is of

Cleveland, Ohio, U. S. A.

THE WORLD ORDER OF BAHU'LLAH

405

Of

THE SPIRITUAL, ASSEMBLY Of tKE BAHU'XS Of

MINNESOTA*

We f the undersignedf for the purpose of f onaine a corporation under
and pursuant to the provisions of Chapter flftyei0ht (58) General Statute 1923*
and laws aoendatoi y thereof and supplementary there to t do ha re toy associate
oureolTes together ae a bo4y corporate, and adopt tho following Certificate
of Incorporation

ARTICLE 1

The name of this Corporation shall be Bfifi flpifl ITU/a AS3EHBUT 0? THE
BAJUf 13 OP UINNE/KPQL13 t ttCniUSOTi*

The principal place of Business of this corporation shall be In the
City of Minnoapoliot County of Hennepii&t State of Uinneeota*

The general nature of its business and purposes shall be to expound*
exemplify, promulgate and propagate the religious doctrines, tenets and precepts
of BahA9 u f llah

To buy or lease, hold, lease or mortgage, and receive by gift or devise real
estate or personal property necessary to carry on the business and purposes
of the corporation*

Its plan of operation be as follows To hold regular meetings At such
times AS may be decided by the Assembly*

That such Assembly shall consist of nine (9) members of lawful age* who
are acceptable to such members according to the law and regulations of
the Faith*

Article* The conduct of (his KseeaUly shall be governed in accordance
with the

administrative principles as fully set forth in the by-laws of this Assembly*

Certificate of Incorporation of the Spiritual Assembly of the Baha'is of
Minneapolis, Minnesota, U. S. A.

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Article a

That the officers of this corporation shall be

M P*\$

T

and the period of its duration shall be thirty years

ARTICLE: in

for the purpose of the organization of the spiritual assembly of this corporation
(are)

Heads

Resident

Mrs. H. W. Smith

24 W Grant Minneapolis

Minn

Dr. C. B. Smith

24 W Grant

Minneapolis Minn

Mrs, Luolllfiatea ^038 H ho r idem ATO
So* Minneapolis Minn.

24r John Batoa ^038 choridui Ave* So,
Minneapolis Minn

Xra. B* Uoran 34^0 aUabury Hto
Minneapolis Minn
Kauicab it, A JfeoCutoiaon 2511 Hennopin Are*
Minneapolis Minn

ifra* Agnai .ted 5 West 33*d
Minneapolis Minn

Fritzi L. Steinnoti 1426 La 3alle Are.
Minneapolis Minn

Elaa H. steiruaeta 1425 La S&llt ATt t
Minneapolis Minn

ARTICLE IV

.. Tto mana^aont 01* thla oorporatiou shall bo voatod iu a
Board of Truatoof

coposod of nine members t The naraoo and addroosea of tho First
Board Of TTUitOOi

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Hnea Hoaidonoo

T3 H. % Frdnk 24 W. Grant
Minneapolis Minn

Dr. C f s. Prink 24 W. Grant
Minneapolis Minn

Mrs* Lucillo Bates 2038 Sheridan ATO
9o Minneapolis Minn

Mr John Batea 2038 Shoridan ATOt 9o
Minneapolis Minn

Mrs. B. Morgan 3420 Hllabury Ate. Minneapolis
*inn

Kaukab H, A IHMCutQhoon 2511 Hennopin A?o
Minneapolis Minn

Mr a. Agma Mead 5 tfoat 03rd
Minneapolis Minn

Fritzi L Stolnmetis 1425 La Salla Are, Minneapolis

Minn

Blaa H. dteinmeta 1426 Salle Ato.
Minneapolis M Inn
THE WORLD ORDER OF BAHU'U'LLAH
407

fho first officers of thia corporation shall ba

Chalrnan Slsa H. St*ino*ts fioa chairon jfrs. B.
Uorgan

Soorotary lire* H. ! friak Treasuror Jritai
U Stainaata

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of

ntetti*^ on tho aist day of ^pril aaoh year. Xnodiataly aftor tha
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by ono person. n trustees and offiooro of this Corporation shall hold
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upon tho diaohargos of thoir dutioa*

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tho 21st day of jrl 1938 at 8il5 o'oloolu

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by tha bylmai*

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our handa thia

" * *^

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to to AMMO, of,

408

THE BAHAI WORLD

Minneapolis Baha'i Community, 1938.

State of Minnesota

County of Hexmepin

On this .fcOtb day of April 1938, personally appeared btfore m*
Irs.H.W.Frlnk, Dr. C.S.Frink, Mr*?. John Bates.

Mrs, Lad lie Bates.

fTO. "B-_ UnT^ort . YoYftlraVt U. A If A*n** + ,Ml m. A IMJ.

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of Incorporation and oaoh aoJcnnowledgsd that he eaosouted

earn as his free aot and deed, and for the uses and
purposes

expressed.

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Hotary Public, Hennepln q

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expires

THE WORLD ORDER OF BAHAI'U'LLAH

409

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ARTICLES OF

INCORPORATION OF

THE SPIRITUAL ASSEMBLY OF

THE"~BAHA'IS OF

A - 1 .25

OFFICE OF REGISTER OF DEEDS
STATE OF MINNESOTA
COUNTY OF HENNEPIN

/ s/ certify

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lock/ *, and wat

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410 THE BAHAI WORLD

Certificate of Registration of Societies,

ACT XXI OF 1860.

No. 727 Of 1934. 1035.

I hereby certify that me

of the Bahais of th*

CLL* aC__ - -

Bombay

Certificate of Incorporation of the Spiritual
the

Assembly of

Bahais of Bombay, India.

THE WORLD ORDER OF BAHAI'U'LLAH

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Certificate of Incorporation of the Spiritual Assembly of
the Bahais of Poona, India.

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Certificate of Incorporation of the Spiritual Assembly of the Baha'is of
Adelaide, Australia.

THE WORLD ORDER OF BAHA'U'LLAH

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V16 d States Of ;

To All To Whom These PRESENTS Shall Come:

THIS IS TO Certify That by the records of the UNITED STATES
PATENT OFFICE it
appears that NATIONAL SPIRITUAL ASSEMBLY OF THE
BAHA'IS OF THE UNITED STATES AND CANADA, of New York, N. Y.,
a CGirtmon-law corporation,

did, on the 7th day of April, 1937

, duly file in said

Office an application for REGISTRATION of a certain

TRADE-MARK

shown in the drawing for the goods specified in the statement, copies of which
drawing and statement are hereto annexed, and duly complied with the
requirements of the law in such case made and provided, and with the
regulations prescribed by the COMMISSIONER OF PATENTS.
And, upon due examination, it appearing that the said applicant is entitled
to have said TRADE-MARK registered under the law, the said TRADE-MARK

has been duly REGISTERED this day in the UNITED
STATES PATENT

OFFICE, to

National Spiritual Assembly of the Baha'is of the United
States and Canada, its successors or assigns.

certificate shall remain in force for TWENTY YEARS, unless sooner
ated by law.

In Testimony Whereof I have hereunto set my hand
and caused the seal of the PATENT OFFICE to be affixed, at
the city of Washington, this twenty-eighth day of September,
in the year of our Lord one thousand nine hundred and thirtyand of the
independence of the United States the one
f seven,

~

hundred and sixty-second

ATTEST: Commissioner of Patents.

Law Examiner.

Trade-Mark Certificate, obtained from the United States Government, covering

"World Order" magazine.

414

THE BAHA'f WORLD

Sept. 28, 1937

Trade-Mark 350,407

UNITED STATES PATENT OFFICE

National Spiritual Assembly of the Bahalt of
the United States and Canada, New York. N. T.

Act of February 20. 1905

Application April 7, 1937. Serial No. 391.033

WORLD

ORDER

is

STATEMENT

To the Commissioner of Patents: of any particular State
of the United States but

National Spiritual Assembly of the Baha'is of is recognized as a
religious body by the Treasury

the United States and Canada, a common-law Department of the
United States and the declacorporation organized and operated under decla-
ration of trust has been certified to by the State
ration of trust, and doing business at 119 Waverly Department.

Place. New York. N. Y has adopted and used the

. The undersigned hereby appoints Mr. William
trade-mark shown in the accompanying drawing. C. Linton. of 1319 F
Street, N. W.. Washington.

on MAGAZINES, in Class 38. Prints and publica- D. C.. U. S. A.,
registration No. 10.109. its attortions. and presents herewith five specimens
show- ney. with full power of substitution and revoca-

Ing the trade- mark as actually used by applicant tlon. to prosecute this
application, to make alterupon the goods, and requests that the same be
ations and amendments therein, to sign the drawregistered in the United
States Patent Office in ing. to receive the certificate of registration
and

accordance with the act of February 20. 1905. to transact all
business in the Patent Office con-

The trade-mark has been continuously used nected therewith.

and applied to said goods in applicant's business
since April. 1935.

NATIONAL SPIRITUAL
ASSEMBLY OP

The trade-mark Is applied or affixed to the THE BAHA'IS OF THE
UNITED

goods by printing the same thereon. STATES AND CANADA.

The present applicant Is a common-law cor- By HORACE HOLLEY.
poratlon which does not operate under the laws
Secretary.

Trade-Mark Certificate, obtained from the United States Government,
covering "World Order*" magazine.

THE WORLD ORDER OF BAHÁ'U'LLAH

415

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Bahá'í Marriage Certificate adopted and enforced by the National Spiritual
Assembly
of the Bahá'ís of Iran.

416

THE BAHÁ'í WORLD

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Bahá'í Marriage Certificate adopted and enforced by the National Spiritual
Assembly of the Bahá'ís of Egypt.

THE WORLD ORDER OF BAHÁ'U'LLAH

417

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Bahá'í Marriage Certificate adopted and enforced by the National Spiritual
Assembly of the Bahá'ís of 'Iraq.

418

THE BAHÁ'í WORLD

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Certificate of Marriage issued by the Palestine Government and delivered to the
Spiritual

Assembly of the Baha'is of Haifa for official registration.

THE WORLD ORDER OF BAHU'ULLAH

419

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Bah^'i Divorce Certificate adopted and enforced by the National Spiritual
Assembly of the Bahd'is of lrn.

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THE BAHU'f WORLD

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Baha'i Divorce Certificate adopted and enforced by the National Spiritual
Assembly of the Baha'is of Egypt.

THE WORLD ORDER OF BAHÁ'U'LLAH

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TRANSLATION OF VOICE RECORD

OF 'ABDU'L-BAHA

(From the franian)

ONE

Praise be to God! that we are present in this radiant meeting and turned toward
the

Kingdom of Abha. That which we behold is due to the Grace and Bounty of the
Blessed

Perfection. We

are atoms and He is the Sun of Reality. We

are drops and He is the

Greatest Ocean. Though we are poor, yet the Treasury of the Kingdom is full of
overflowings. Though we are weak, yet the Confirmation of the Supreme

Concourse is

abundant. Though we are helpless, yet our refuge and shelter is His
Holiness Baha'u'llah.

TWO

Praise be to God!

His Traces are evident.

Praise be to God!

His Lights are radiating.

Praise be to God!

His Ocean is full of waves.

Praise be to God!

His Radiance is intense.

Praise be to God!

His Bestowals are abundant.

Praise be to God!

His Favors are manifest.

THREE

Glad Tidings! Glad Tidings!

The Morn of Guidance hath dawned.

Glad Tidings! Glad Tidings!

The Sun of Reality hath shone forth.

Glad Tidings! Glad Tidings!

The Breeze of Favor hath wafted.

Glad Tidings! Glad Tidings!

The raindrops of the Cloud of Bounty
have showered.

Glad Tidings! Glad Tidings!

The Sun of the Supreme Horizon hath

radiated to all the world with
boundless Effulgence.

Glad Tidings! Glad Tidings!
The hearts are all in the utmost purity.
Glad Tidings! Glad Tidings!
It is the Splendor of His Highness Baha.

Glad Tidings! Glad Tidings!
Zion is dancing.

Glad Tidings! Glad Tidings!
The Kingdom of God is full of Exhilaration and Commotion.

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Land of the Bahai Community
Haifa.

Map of Baha'i holdings showing extension of properties surrounding and
dedicated to the
Shrine of the Bab on Mt. Carmel.

THE INSTITUTION OF THE
MASHRIQU'L-ADHKAR

Visible Embodiment of the Universality of the Faith of Babd'u'llah

FOREWORD

LANY discerning minds have testified Baha'i institution,
we must lay aside all customs the profoundly significant change which
tomary ideas of the churches and cathedrals
has taken place during recent years in of the past.
The Mashriqu'l-Adhkar fulfills
the character of popular religious thinking. the original
intention of religion in each dis-
Religion has developed an entirely new pensation,
before that intention had become
emphasis, more especially for the layman, altered and
veiled by human invention and
quite independent of the older sectarian belief.

divisions. The
Mashriqu'l-Adhkar is a channel re-
Instead of considering that religion is a leasing spiritual
powers for social regeneration matter of turning toward an abstract creed,
tion because it fills a different function than
the average religionist today is concerned that assumed by
the sectarian church. Its
with the practical applications of religion purpose
is to provide a community
essential

to the problems of human life. Religion, in meeting-place
for all who are seeking to worship God,
brief, after having apparently lost its in- interposing no
and achieves this purpose by worshiper
fluence in terms of theology, has been re- of all Faiths
man-made veils between the
stored more powerfully than ever as a spirit the
and the Supreme. Thus, the
of brotherhood, an impulse toward unity, civilization throughout the world.
Mashriqu'l-Adhkar is freely open to people the universality of Baha'u'llah in revealing
and an ideal making for a more enlightened
on equal terms, who now realize
civilization throughout the world.
universality of Baha'u'llah in revealing
Against this background, the institution the oneness of all
the Prophets. Moreover, since the
of the Mashriqu'l-Adhkar stands revealed as clergy, the
Baha'i Faith has no professional hears no sermon
the supreme expression of all those modern
worshiper entering the Temple
religious tendencies animated by social ideals the emotional
and takes part in no ritual a separate
which do not repudiate the reality of spirit- group consciousness.
effect of which is to establish
ual experience but seek to transform it into
group consciousness.
a dynamic striving for unity. The Mashriq- Integral with
the Temple are its accessory buildings,
u'l-Adhkar, when clearly understood, gives its most potent agency for ap-
without which the Mashriqu'l-Adhkar would not be a complete social implying mystical vision or
idealistic aspiration stitution. These buildings are to be devoted
to the service of humanity. It makes visible to such
activities as a school for science, a hospice, a
and concrete those deeper meanings and Here the circle
hospital, an asylum for orphans. joins, as
wider possibilities of religion which could
of spiritual experience at last
not be realized until the dawn of this uni- prayer and worship are allied
prayer and worship are allied diversal age.
rectly to creative service, eliminating the
The term "Mashriqu'l-Adhkar" 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.

To appreciate the significance of this
HORACE HOLLEY.

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THE SPIRITUAL SIGNIFICANCE OF THE
MASJHtRIQU'L ADHKAR

A LETTER FROM SHOGHI EFFENDI

The Beloved of the Lord and the Hand- high places
among the hitherto sceptical and
maids of the Merciful throughout the indifferent towards the
merits and the prac-
United States and Canada. ticability of the Faith
proclaimed by Baha'-
u'llah. Neither do I need to expatiate upon
M.-.

.Y well-beloved friends: the hopes and
fears of the Greatest Holy
Ever since that remarkable manifestation Leaf, now in the
evening of her life, with
of Baha'i solidarity and self-sacrifice which deepening
shadows caused by failing eye has signaled the proceedings of last year's
sight and declining strength swiftly gathmemorable
Convention, I have been expect- ering about her,
yearning to hear as the one
antly awaiting the news of a steady and con- remaining
solace in her swiftly ebbing life
tinuous support of the Plan which can alone the news of
the resumption of work on an
ensure, ere the present year draws to its Edifice, the
glories of which she has, from
close, the resumption of building operations the lips of
'Abdu'l-Baha Himself, learned
on our beloved Temple. to admire.

I cannot surely overrate at the
Moved by an impulse that I could not re- present juncture in
the progress of our task
sist, I have felt impelled to forego what may the
challenging character of these remaining
be regarded as the most valuable and sacred months of the
year as a swiftly passing oppossession in the Holy Land for the further-
portunity which it is in our power to seize
ing of that noble enterprise which you have and utilize,
ere it is too late, for the edificaset your hearts to achieve.
With the hearty tion of our expectant brethren throughout
concurrence of our dear Baha'i brother, the East, for

the vindication in the eyes of
 Ziaoullah Asgarzadeh, who years ago do- the world at
 large of the realities of our
 nated it to the Most Holy Shrine, this pre- Faith, and
 last but not least for the realizacious ornament of the Tomb of BahaVllah
 tion of what is the Greatest Holy Leaf's
 has been already shipped to your shores, with fondest
 desire.
 our fondest hope that the proceeds from its As I have
 already intimated in the course
 sale may at once ennoble and reinforce the of my
 conversations with visiting pilgrims,
 unnumbered offerings of the American be- so vast and
 significant an enterprise as the
 lievers already accumulated on the altar of construction
 of the first Mashriqu'l-Adhkar
 Baha'i sacrifice. I have longed ever since of the West
 should be supported, not by the
 to witness such evidences of spontaneous munificence of
 a few but by the joint conand generous response on your part as would
 tributions of the entire mass of the contend to fortify within me a
 confidence that vinced followers of the Faith.
 It cannot be
 has never wavered in the inexhaustible vi- denied
 that the emanations of spiritual
 tality of the Faith of BahaVllah in that power and
 inspiration destined to radiate
 land. from the
 central Edifice of the Mashriqu'l-
 I need not stress at this moment the high Adhkar will to a
 very large extent depend
 hopes which display of unso startling a
 upon the range and variety of the contribsparring devotion to our sacred
 Temple has uting 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
 offerings will entail. Moreover,
 Nor is it I feel necessary to impress upon we should, I
 feel, regard it as an axiom and
 those who are primarily concerned with its guiding
 principle of Baha'i administration
 erection the gradual change of outlook that in the
 conduct of every specific Baha'i
 which the early prospect of the construction activity, as
 different from undertakings of
 of the far-famed Mashriqu'l-Adhkar in a

humanitarian, philanthropic, or charitable

America has unmistakably occasioned in character, which may in future be con-

INSTITUTION OF MASHRIQU'L ADHKAR

ducted under Baha'i auspices, only those interests with which they are surrounded.

who have already identified themselves with This note of warning may not be thought

the Faith and are regarded as its avowed inappropriate at a time when, inflamed by

and unreserved supporters should be invited a consuming passion to witness the early

to join and collaborate. For apart from the completion of the Mashriqu'l-Adhkar, we

consideration of embarrassing complications may not only be apt to acquiesce in the dewhich the association of non-believers in the

sire of those who, as yet uninitiated into

financing of institutions of a strictly Baha'i the Cause, are willing to lend financial ascharacter may conceivably engender in the

sistance to its institutions, but may even

administration of the Baha'i community of feel inclined to solicit from them such aid

the future, it should be remembered that as it is in power to render.

their Ours

these specific Baha'i institutions, which surely is the paramount duty so to acquit

should be viewed in the light of Baha'u'llah's ourselves in the discharge of our most sacred

gifts bestowed upon the world, can best task that in the days to come neither the

function and most powerfully exert their tongue of the slanderer nor the pen of the

influence in the world only if reared and malevolent may dare to insinuate that so

maintained solely by the support of those beauteous, so significant an Edifice has been

who are fully conscious of, and are unre-reared by anything short of the unanimous,

servedly submissive to, the claims inherent the exclusive, and the self-sacrificing striving the Revelation of Baha'u'llah. In cases,

ings of the small yet determined body of

however, when a friend or sympathizer of the convinced supporters of the Faith of

the Faith eagerly insists on a monetary con-Baha'u'llah.

How delicate our task, how
 tribution for the promotion of the Faith, pressing the
 responsibility that weighs upon
 such gifts should be accepted and duly ac- us, who are called
 upon on one hand to

knowledge by the elected representatives preserve inviolate the
 integrity and the identity of the believers with the express understand-
 ing of the regenerating Faith of Baha'u'llah that they would be utilized by them
 only 'llah, and to vindicate on the other its broad,
 to reinforce that section of the Baha'i Fund its humanitarian,
 its all-embracing principle exclusively devoted to philanthropic or char-
 itable purposes. For, as the Faith of Baha'- True, we cannot
 fail to realize at the present 'llah extends in scope and in influence,
 and present stage of our work the extremely limited
 the resources of Baha'i communities corre- number of contributors
 spondingly multiply, it will become increas- financial support
 to such a vast, such an

ingly desirable to differentiate between such elaborate and costly
 enterprise. We are fully
 departments of the Baha'i treasury as min- aware of the many
 issues and varied Baha'i
 minister to the needs of the world at large, and activities that are
 unavoidably held in abeyance those that are specifically designed to pro-
 mote the direct interests of the Faith itself. the Plan of Unified
 Action. We are only
 From this apparent divorce between Baha'i too conscious of the
 pressing need of some
 and humanitarian activities it must not, sort of befitting and
 concrete embodiment

however, be inferred that the animating of the spirit
 animating the Cause that would
 purpose of the Faith of Baha'u'llah stands stand in the heart of
 the American Contingent variance with the aims and objects of the Contingent
 both as a witness and as a rallying center humanitarian and philanthropic
 institutions minister to the manifold activities of a fast growing of the
 day. Nay, should be realized by
 it ing Faith. But spurred by those reflections
 every judicious promoter of the Faith that may we not bestir
 ourselves and resolve as
 at such an early stage in the evolution and we have never resolved
 before to hasten by
 crystallization of the Cause such discrimination every means in our

power the consummating and precautionary measures are in- tion
of this all-absorbing yet so meritorious
evitable and even necessary if the nascent task? I beseech you,
dear friends, not to
institutions of the Faith are to emerge tri- allow considerations
of number, or the conumphant and unimpaired from the present
sciousness of the limitation of our resources,
welter of confused and often conflicting in- or even the experience
of inevitable setbacks

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INSTITUTION OF M A SHRIQU L ADJH.K A R '

which every mighty undertaking is bound itself will be
converted into a conglomerato encounter, to blur your vision, to dim
tion of religious services conducted along

your hopes, or to paralyze your efforts in lines associated
with the traditional prothe prosecution of your divinely appointed
cedure obtaining in churches, mosques, synatask. Neither, do I
entreat you, suffer gogues, and other temples of worship.

Its
the least deviation into the paths of expe- various avenues of
approach, all converging
diency and compromise to obstruct those towards the
central Hall beneath its dome,

channels of vivifying grace that can alone will not serve
as admittance to those secprovide the inspiration and strength vital
tarian adherents of rigid formulae and mannot
only to the successful conduct of its made each
bent, according to his

creeds,
 material construction, but to the fulfillment way, to observe
 his rites, recite his prayers,
 of its high destiny. perform his
 ablutions, and display the par-
 And while we bend our efforts and strain ticular symbols of his
 faith within sepaour nerves in a feverish pursuit to provide
 rarely defined sections of Baha'u'llah's Unithe necessary means for the speedy
 construc- versal House of Worship. Far from the
 tion of the Mashriqu'l-Adhkar, may we not Mashriqu'l-Adhkar
 offering such a spectacle
 pause for a moment to examine those state- of incoherent and
 confused sectarian observments which set forth the purpose as well
 ances and rites, a condition wholly incomas the functions of this
 symbolical yet so patible with the provisions of the Aqdas
 spiritually potent Edifice? It will be readily and irreconcilable
 with the spirit it inculadmitted that at a time when the tenets
 cates, the central House of Baha'i worship,
 of a Faith, not yet fully emerged from the enshrined
 within the Mashriqu'l-Adhkar,
 fires of repression, are as yet improperly will gather within
 its chastened walls, in a
 defined and imperfectly understood, the serenely
 spiritual atmosphere, only those
 utmost caution should be exercised in re- who, discarding
 forever the trappings of
 vealing the true nature of those institutions elaborate and
 ostentatious ceremony, are
 which are indissolubly associated with its willing worshipers
 of the one true God, as
 name. manifested in this
 age in the Person of
 Without attempting an exhaustive survey Baha'u'llah.
 To them will the Mashriqu'lof the distinguishing features and purpose
 Adhkar symbolize the fundamental verity
 of the Mashriqu'l-Adhkar, I should feel con- underlying the
 Baha'i Faith, that religious
 tent at the present time to draw your atten- truth is not
 absolute but relative, that Dition 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 gradu- loving and
 ever-watchful Father Who, in
 ally to a grave misapprehension of the true the past, and at
 various stages in the evo-

purpose and essential character of the Mash- lution of
mankind, has sent forth His
riqu'l-Adhkar. Prophets as the
Bearers of His Message and
It should be borne in mind that the cen- the Manifestations
of His Light to mankind,
tral Edifice of the Mashriqu'l-Adhkar, round cannot at this
critical period of their civiliwhich in the fullness of time shall cluster
zation withhold from His children the
such institutions of social service as shall Guidance which
they sorely need amid the
afford relief to the suffering, sustenance to darkness which has
beset them, and which
the poor, shelter to the wayfarer, solace to neither the light
of science nor that of huthe bereaved, and education to the ignorant,
man intellect and wisdom can succeed in
should be regarded apart from these De- dissipating. And
thus having recognized
pendencies, as a House solely designed and in Baha'u'llah the
source whence this celes-
entirely dedicated to the worship of God tial light
proceeds, they will irresistibly feel
in accordance with the few yet definitely attracted to seek
the shelter of His House,
prescribed principles established by Bahd'u- and congregate
unhampered by
therein,
'llah in the Kitib-i-Aqdas. It should not be ceremonials and
by creed, to
unfettered
inferred, however, from this general state- render homage to
the one true God, the
ment that the interior of the central Edifice Essence and Orb of
eternal Truth, and to
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INSTITUTION Op M A SHRI QU L ADHK AR

exalt and magnify the name of His Messen- into close and
daily communion with those
gers and Prophets Who, from time imme- spiritual
agencies centering in and radiating
morial even unto our day, have, under divers from the

central Shrine of the Mashriqu'I-
 circumstances and in varying measure, mir- Adhkar.
 Nothing short of direct and conrored forth to a dark and wayward world
 stant interaction between the spiritual forces
 the light of heavenly Guidance. emanating from
 this House of Worship cen-
 But however inspiring the conception of tering in
 the heart of the Mashriqu'I-
 Baha'i worship, as witnessed in the central Adhkar, and the
 energies consciously dis-
 Edifice of this exalted Temple, it cannot be played by those
 who administer its affairs in
 regarded as the sole, nor even the essential, their service
 to humanity can possibly profactor in the part which the Mashriqu'I-
 vide the necessary agency capable of re-
 Adhkar, as
 designed by Baha'u'llah, is des- moving the ills that
 .have so long and so
 tined to play in the organic life of the Baha'i grievously
 afflicted humanity. For it is ascommunity. Divorced from the social, hu-
 suredly upon the consciousness of the effimanitarian,
 educational and scientific pur- cacy of the Revelation of
 Baha'u'llah, reinsuits centering around the Dependencies of
 forced on one hand by spiritual communion
 the Mashriqu'I-Adhkar, Baha'i worship, with His
 Spirit, and on the other by the inhowever exalted in its conception, however
 telligent application and the faithful execupassionate in
 fervor, can never hope to tion of the principles and
 laws He revealed,
 achieve beyond the meager and often transi- that the
 salvation of a world in travail must
 tory results produced by the contemplations ultimately
 depend. And of all the instituof the ascetic or the communion of the
 with His Holy
 tions that stand associated
 passive worshiper. It cannot afford lasting Name, surely
 none save the institution of
 satisfaction and benefit to the worshiper the
 Mashriqu'I-Adhkar can most adequately
 himself, much less to humanity in general, provide the
 essentials of Baha'i worship and
 unless and until translated and transfused service, both
 so vital to the regeneration of
 into that dynamic and disinterested service the world.
 Therein lies the secret of the
 to the cause of humanity which it is the su- loftiness, of

the
 potency, of the unique popreme privilege of the Dependencies of the
 sition of the Mashriqu'I-Adhkar as one of
 Mashriqu'I-Adhkar to facilitate and pro- the outstanding
 institutions conceived by
 mote. Nor will the exertions, no matter BahdVllah.
 how disinterested and strenuous, of those
 Dearly-beloved friends! May we not as
 who within the precincts of the Mashriqu'I- the trustees of
 so priceless a heritage, arise
 Adhkar will be engaged in administering the to fulfill our
 high destiny?
 affairs of the future Baha'i Commonwealth, Haifa,
 Palestine,
 fructify and prosper unless they are brought October 25,
 1929.

PROGRESS IN ORNAMENTATION OF THE
 UNIVERSAL HOUSE OF WORSHIP
 BY ALLEN B. MCDANIEL

D,CURING the summer of 1937, a Tech- meeting at
 Green Acre, recommending the
 nical Committee, composed of outstanding continuance of
 the external ornamentation
 business and technical men selected both with the
 exposed aggregate type of archifrom within and without the Cause on the
 tectural concrete, the re-employment of Mr.
 basis of
 qualifications made a
 thorough John J. Earley for the gallery story ornastudy and
 review of the field of architec- mentation, and the
 further use of the servtural concrete with special relation to the
 icesof The Research Service as managing
 ornamentation of the Universal House of and supervising
 engineers.
 Worship. This Committee reported to the Work was
 begun on the gallery story or-
 National Spiritual Assembly at its August namentation at
 the Earley Studios, Rosslyn,
 430 THE BAHA'f WORLD
 Va., early in September, 1937, and subse- namentation
 proceeded as the molds became
 quently at the
 Temple. Advance orders available. This phase of the
 work was orwere placed for the materials, such as quartz
 ganized on a production basis; the molds

for aggregates and steel for reinforcement, were re-used enough times to make the retro save costs on a rising market.

quired number of casts for each section

Measurements were taken of the faces of 18 spandrels, 27 upper window heads, 27

the gallery story at the Temple, and ten- left window heads, 117 columns* 126 corbels were made and shipped to the Studio, nice elements, and other similar pieces.

where the necessary working drawings and In April, 1938, work was begun at the Temple with the wooden models were prepared. placing of the concrete to form the exterior

As the ornamentation of this story comprised a base or door section, a window area door section. As the casts were completed and seasoned enclosed with piers and a flat arch, and a and seasoned at the plant, shipments were made to the top portion of spandrels and a cornice, the Temple and the sections set in place. This project was planned with a view to carry- erection work was so sched- ing on the work with the highest efficiency uled and organized as to build from the bottom and greatest economy. The economic plan, tom up and to complete the various portions which resulted from a careful, preliminary around the building in sequence. This method has study and was consistently followed during method has produced such successful reconstruction, involved several major steps: sults that by the middle of November,

(1) preparation of the models and molds 1938, the nine faces were finished with the exception of the for the ornamentation of the three sections pylons about three weeks ahead of of the large window area, for the spandrels, schedule.

for the cornice and for the pylons; (2) con- The final completion of the gallery story ornamentation is struction of the wooden forms for the pour- dependent on weather coning of the base section of the piers, of the ditions but the casting of the nine pylons will be done next architraves and of the arches at the Temple; Spring as soon as the con-

(3) pouring, seasoning and shipment of the tractor can resume operations. Outdoor

concrete casts; (4) placement of reinforcement work of this particular nature is impracticable and pouring of concrete of base section cable during the Winter and early Spring months. (5) erection of window casts and pouring of piers and casings; The estimated cost of the work is \$125,- 000.00. The (6) concreting of arches above window contractor through judicious opening; (7) placement of three spandrel planning and efficient handling has effected sections; (8) erection of cornice casts; (9) some savings. A few parts of the process capping of cornice; and (10) construction have cost more than anticipated. In the end, the actual of pylons in place on the structure. These cost will be fairly close to operations were carried on at the Studio and the estimated cost, unless unforeseen conditions arise as the work progressed to conditions arise.

expedite the use of men and materials, and As the placing of the ornamentation has progressed, to produce coordination of activities. the unfolding beauty of the Temple has The preparation of the original clay models aroused increasing interest among people of this great community in the first step in the work at the Studio was completed March, 1938.

early in the heart of the American continent. Visitors in ever Meanwhile, the plaster models from which molds were made were increasing numbers are becoming attracted to and visiting this Universal House of Worship under way and were finished by the early part of April.

a beacon of faith, hope and light in a darkening, chaotic world. Casting of the various sections of the or- at on

Finished Units for Gallery Section.
Design in Unit for Gallery Section.

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INTERESTING EXPERIENCES WITH TEMPLE VISITORS

BY GERTRUDE STRUVEN

o, "UR beloved Master has said, regarding come, usually by appointment. They are

the Mashriqu'l-Adhkar, "This is the beginning of the assigned special speakers who give the Mesning of organization; it is like unto the first sage to the group as a whole; afterwards church founded in Christianity; it is an the visitors are divided into smaller groups

expression of the elevation of the Word of and shown the Temple. More questions are God," and again, "When built, then, the asked and answered by the guides who con- Mashriqu'l-Adhkar will be the greatest duct them. Small, casual groups are usuteacher, for it is an expression of the elevation given much more time and their needs tion of the Word of God." are more fully met.

Recently the Guardian has stated, "The Guides should be prepared for almost any Master's promises about the spiritual power kind of surprise visits. While large groups to be released by the completion of the Tem- are supposed to make appointments, they

ple will not be fulfilled until the external often come in hordes, quite unexpectedly. decoration is done." Recently our caretaker was occupied with Again in a letter recently received from an expected group of 108 employees of the the Guardian by Mr. Hilpert Dahl, who has Public Service Company of Northern Illicharge of the Guide activities at this time, nois, when an unannounced crowd of 320 he gives an added impetus to this work women of the National Credit Association, when he says: arrived in several huge busses. There were "Regarding the guide work at the Tem- only two guides present that day, but the ple; the Guardian attaches the highest im- caretaker spoke to them all % together at first

portance to it, inasmuch as it affords a and then they were escorted through the splendid opportunity for presenting the Mes- building. Although it is not so satisfactory sage on a very large scale. The responsi- to be in a large group, these visitors showed bilities which this function calls for are as much appreciation of what they had re-,,

vital and far-reaching as the privileges it ceived.
 confers on the individual believer. The important
 thing is how many return as individuals to
 "The Baha'i guide has indeed a very sacred
 investigate for themselves and find real
 obligation to discharge. Not only has he
 attraction in this glorious Faith. An increasing
 to perfect his knowledge of the Cause, but
 number of those who return bringing others is
 also to develop all those qualities of tact,
 noticeable and the effect of the Century of
 wisdom and of ability to present the Mes-
 Progress Exposition made a definite
 sage which every Baha'i teacher requires. Numbers of
 increase in people of capacity. When people come
 It is the duty of those who are in charge of
 Wilmette citizens come quietly by themselves to
 organizing the guide work at the Temple
 the Sunday afternoon lecto make every effort to widen its
 scope, tures, but they appear not to want to be
 raise the standard of its personnel, and thus noticed or
 approached.
 increase its effectiveness." When people come
 from places near As-
 At meetings held every Thursday evening semblies or groups of
 Baha'i s, they are inin the Foundation hall, methods of present-
 vited to register stating their wishes for no-
 ing the Teachings are discussed from many tices of
 meetings, traveling teachers, or for
 angles. Interest is being shown by the literature to be
 sent them. These names
 guides and by some new believers who are are given to the
 person who is appointed to
 studying with the idea of becoming guides. do this work. A
 list will follow, giving
 Many questions are asked and discussed by some idea of the
 many and varied clubs
 all who wish to participate. which are served;
 some make yearly visits,
 Because of radio announcements, groups others come even
 more frequently. Among
 ranging from twenty to six hundred often the latter are
 students of the National Col-
 INSTITUTION OF M A S HRI QU 'L ADHK A R -

lege of Education which is within a few , 5 5 Members
 of the Know Your Town Club
 blocks of the Temple. They come often, of Stolp
 School, Wilmette
 sometimes with their instructors, or with National
 College of Education in Evanston,
 their head mistress, who is herself very
 different visits:

friendly to the Cause. They ha^e, by the 43
 students
 way, an extensive Baha'i library of their 63
 students with instructor
 own and they also subscribe to the "World 32
 students with 17 children of the
 Order" magazine. Many of these students
 Model School
 come to us for which they
 information 7 students Class in History of
 Rewish to use in their studies of Comparative
 ligion
 Religion and allied subjects. 200 Geographic
 Society of Chicago
 Another club which is a frequent visitor 550 Members
 Chicago Recreation Tour, unis the large Nature and Hiking "Prairie
 der Chicago Board of Education
 Club" of Chicago. They have been for several Christmases on hikes to see the
 famous On one Sunday there were 879 visitors
 holiday illuminations of the north shore (exclusive of
 the Sunday afternoon audiand also to stop at the Temple. They
 come ence) which included:
 rain or shine. One year at the time of their
 600 W.P.A. Educational Project, Board of
 outing there was snow and sleet, but in spite
 of the bad weather, eighty-one came. This Education,
 Chicago
 time they asked the privilege of asking ques- 57 Members
 Altrui Club of Chicago

tions. Most of
 their questions proved to Women
 be about Muhammad His relation to this 60 Members
 Chicago Chemistry Club
 His Teachings and how they 25 Members of Howard School
 of Wil-
 Revelation,
 with the Christian Teachings. For- mette, with
 their teacher; following is

agreed
 a letter of appreciation from them:
 tunately, the guide had been a
 making study
 of this subject and the evening was enjoyed
 Baha'i House of Worship
 by both visitors and guide.
 Sheridan Road,
 Occasionally groups have come saying,
 "We have only a few minutes to stay, We the
 Travel Club of Howard School
 so we must hurry," but they have bewish to send this note of thanks to you.
 come so interested that they have stayed for We sincerely
 thank the three ladies, the
 hours.
 caretaker and the head-engineer for their
 Groups come from many neighboring kindness in
 showing us over your beautiful
 towns and cities, as well as from other states
 building last week, Tuesday June first. Your
 and countries. We are always delighted
 interesting talks opened new doors to us.
 when they remark, "We have been seeing A new view of
 religion was revealed to us.
 the sights and points of interest all through
 We deeply appreciate what you did for us.
 this region, but this this exceeds them all
 Sincerely,
 by far."During the Century of Progress
 Howard Travel Club
 Exposition, many visitors from far and near
 said that this Temple was above and beyond Club President,
 Mary Jane Henderson
 anything they had seen, and of itself was Club Secretary,
 Elian Burns.
 worth the whole trip. A large proportion
 of these received much of the Teachings Numbers of
 other letters similar to this
 also. have been
 received.
 The following is a list which gives some 125 W.P.A.
 Free Educational Tour, Chiidea of visiting Clubs:
 cago
 37 North Shore Boys Club
 19 Members of the Nineteenth Century 16 Fellowship
 1st Methodist Church, Ev-
 Club of Oak Park anston (16

boys)

21 Members of the Eastern Star of Wil- 23 two
primary school grades with their
mette teachers

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24 Members Bethel Lutheran Young Ladies In connection with the
groups listed, there

Society of Chicago follows a brief record of
the total numbers

56 Industrial Art Teachers of visitors to the
Temple since the records

40 Evanston Girl Scouts were begun:

143 Free Chicago Tours for Chicagoans For the years from
1932 to July 1937,

64 Portage Park Woman's Club and Peo- inclusive, the record
of visitors, exclusive

ple's Church of Chicago

of those attending Sunday meetings, cov-

35 Boys from the Society of the Divine ered 54 months in which
time we had 67,321

Word, St. Mary's Mission House, visitors, comprising

15,836 groups, large and

Techny, with Father Kraft small.

125 Boys from the same society, with three The largest group
recorded, coming withpriests

out appointment, 320. The largest number

35 Students in Landscape Architecture, of Sunday casual
visitors, with no Clubs

State University, of Ames, Iowa present, was 438, on
September 22, 1935.

61 Albion College, Altoona, Michigan Only occasional
visitors are conducted

Class in Sociology, Dean Whitehouse, through the Temple during the
cold months

leader when there is no regular heat.

21 Students Von Steuben School, Chicago With the small groups
which come daily

32 Members Congregational Church in the season, we meet
every type of question

9 Universal Study Club imaginable. The
Orthodox ask again and

175 Libertyville Woman's Club again the same old
questions; a few open

98 Englewood Woman's Club their minds, perhaps for
only a few mo-

81 Electrical Association of Chicago ments.

18 Riverside Study Club One group of a
 slightly "unorthodox or-
 50 Young People's Group -People's Lib- thodoxy" recently
 endeavored in their visit,
 eral Church, Chicago to be patient, polite and
 tolerant, and asked
 28 Northridge Woman's Club of Wilmette their questions, listened
 quietly to our expla-
 225 Wilmette Woman's Club nations, and tried to
 harmonize them with
 with their own ideas and beliefs.
 One of their
 30 Dramatic Club of Chicago number who was more able
 to comprehend
 33 1st Baptist Church, Evanston would repeat the answer;
 for instance, "You
 25 Epworth League, Methodist Episcopal say that this man
 Baha'u'llah brought the
 Church, Ravenswood same Light as Jesus the Christ,
 and so noth-
 5 5 Daughters of Indiana ing is taken away from
 Christ, but is a
 14 Trinity Evangelical Lutheran Church, fulfillment?" Thus she
 seemed to form
 Chicago a link between the guide
 and the question-
 44 Budapest University Chorus ers, rather lessening
 the tension in the group
 40 Bohemian Club, Chicago themselves.
 150 Chicago Tour Club They expressed
 themselves as very grate-
 10 Culture Club ful for the time
 and "trouble" which had
 65 Schurz Out Door Club been taken. Upon
 leaving, one of their num-
 30 C.C.C. boys ber, very conscientiously
 said, "We do not
 40 People's Church, Junior Woman's Club wish you to understand
 that we accept all
 86 1st English Lutheran Church, Chicago that you have told us."
 They were as-
 99 Chicago Free Tours sured that they were as
 free as the air.
 24 Chicago Ladies' Aid Association Some of their questions
 were:
 30 Eleanor Club How do you regard "heaven

25 Ladies' Society of Idritt Co-operative How do you interpret the
Resurrection? Do
of Chicago you not think that
"He will come in
24 Members Elmhurst Woman's Club the clouds?"
17 Members Presbyterian Church, High- Do you not believe in the
"redeeming blood
land Park of Jesus, and that
none other can be
200 Members Chicago Free Tours saved?"
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 $\wedge \quad \wedge V f$
 $-*\wedge$
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$$V > \gamma; \quad * \quad \Gamma,$$

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$$V' \quad r. \quad , \quad * < *$$
$$\begin{array}{l} 1 \\ " \text{ f}^{\wedge} \text{SV KfeA}^{\wedge} 1 \\ : \end{array}$$

Finished Units Awaiting Shipment to
Plaster Model, Base Section of
the Temple.
Pylon.

Finished Unit, Section of Window
Carving an Original Model
Head.

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Do you have some observance answering to poor, religious, un-religious, enthusiastic and the "Lord's Supper"? apathetic, educated and ignorant; angry

Do you observe baptism? ones, blind, seeing and indifferent. Some

On the other hand, we have had young there are who have never read a religious

divinity one especially, just bestudents; book; many young people know nothing

ginning to preach and not yet crystallized about the church or the

Bible. One little
 into the theological mold, nor as yet subject couple of lovers
 wandered in and out, never
 to the dictation of a congregation, was much realizing that there
 was anything above the
 impressed with the Teachings. On depart- Foundation hall.
 When told, they "didn't
 ing he took with him a volume of "Baha'- think they would go
 up."
 u'llah and the New Era," in order to con- There have been
 several atheists who protinue his investigation and requested further
 fessed great longing for faith but clung
 contacts if any teachers were in his vicinity. tenaciously to their
 own cherished ideas.
 Other liberal young ministers also have gone One of these was a
 young Jew, a doctor and
 harmoniously along with us, as we discussed scientist. He said
 he longed for faith, but
 the Teachings and principles. They have being scientific, he
 could not believe in God;
 had no reservations and seemed to be in per- there is no proof.
 After some conversation,
 fect harmony. it seemed advisable to
 give him 'Abdu'l-
 One guide says, "I find that although Baha's Tablet to Dr.
 Forel. He soon
 sometimes questions begin at once when brought it back,
 explaining, "I read it beentering the Temple doors, or even outside,
 cause you were so kind, but 'Abdu'l-Baha
 more questions are likely to arise at the assumes so many
 things!" He had first de-
 Model, where it is practically impossible to cided not to read it,
 but finally having done
 speak of the beautiful symbolism of the so, found no truth in
 it. One's heart ached
 Temple without at the same time giving the for him that he might
 cry out from the
 Teachings. There the Oneness of mankind, depths of his soul,
 "Lord^ I believe! Help
 of religion, and of God are dwelt upon. Thou my unbelief!"
 Here also we try to arrive at some under- Another Jewish
 visitor was quite differstanding of the personality and capacity of
 ent. He was a beautiful old man, a Rabbi,
 the visitor." who believed in the
 divinity of Moses
 While going up the stairs to the "House something rare in our
 experience and

of Worship," the guide tries to seize a moment in which to pray for guidance in this stand that." He said he was coming again. auditorium, after a gasp of wonder and admiration, and almost without exception, he spoken about by one of three lovely asks the cause back of this edifice. Then came later. We did comes the question: "Why was it built way were Jewish. They out here in Wilmette, or even in Chicago? the number of visitors There must be some great force behind you to join with another two, that you are enabled to design and erect this they were from inspiring Temple." Rome, Italy, and we assumed them to be The guides are, indeed, aware of a "force" Catholic. They seemed interested in every which is agitating all things. They feel the thing told them. Presently these two left, Temple to be a fortress, and are conscious and the young trio began asking their questions many times of spiritual support, and feel tions. One of them asked, "Do you have uplifted and empowered to deliver with Auditorium and worship the authority and ardor, the Message of Baha'u-told?" When told our 'llah. The Temple is the easiest place in the belief in the Oneness of mankind, she asked, world in which to deliver this glorious Mes- "Do you think racial intermarriage would help to bring sage, and thus those who serve gain invaluable experience in meeting all races, creeds, Answered, "yes," she said "my peace?" nationalities; high and low, rich and grandfather believes that also." "Your INSTITUTION OF MASS HRI QU'L ADHK AR -

grandfather must be a very wise man is he hands on those of the guide, and said with not?" and she said sweetly, "Yes, he is, and a beaming smile, "You

are good people; I
he believes much that you have told us; he hope you will have the
greatest success. God
would love your teachings; I am going to bless you!"

bring him." Another group of
fresh and charming
The guide said, "This is, however, a very young girls came from
Northwestern Unidelicate question, and must be approached versity.

They were confessedly surprised
very wisely and carefully. Ethnologists de- and delighted to receive
the explanations
clare there is actually no superior race; one about the building, and
a great deal about
race may be in the ascendant at one time, the Cause. They were
so happy, they sat
and centuries hence it may become degraded, down on the floor in
Foundation hall, two
and another advanced, according to their perched upon the table,
and all absolutely abadherence to the laws of God, or according
sorbed, fairly showered their questions on the
to God's plan for them. guide questions
regarding World Peace, ra-
After a talk in which they asked many cial unity, political
unity.

good questions, one of the girls became sud- "What relation
does Baha'u'llah bear to
denly aware of what this "Oneness of Man- Christ?"
kind" might involve, and rather breath- "Do Baha'is
believe Him to be equal in
lessly asked, "You believe in intermarriage station to Christ?"
and "Then He does not

between colored and white?" She was told take anything
away from Christ, rather
that for the future, the ideal was to have no fulfills?"
race feeling whatsoever; and that two young They had previously
asked, "Why do we
people wishing to marry, must according to need a new revelation,
when Christ revealed
Baha'i law, have the consent of both parents. all and more than we
have ever lived up to?"
According to Baha'u'llah, we were one "Why should He come
from Persia?"
race, one family in the sight of God; that "Do you use the Bible
as your 'Book,' and
racial, religious and political prejudices were do you use that in your
service?" Then

recognized as the definite causes of separation. "What do you mean by the
"Holy Utterance and war between men; and that "War ances?" This
seems to be the most arresting
is the most dreadful thing in the world of question, and
often marks the point when
humanity." She said, "Do you believe that they begin to comprehend
that this is truly
eventually all nations will become unified a new Revelation and a
new Dispensation.

and have one religion?" "Which are the nine
religions to which the
Answer, "By abolishing these causes, man number 'nine* refers?"
will be enabled to live in peace and tranquil- "Do you believe in
Baptism . . . re-incar-

lity." nation . . .
How do you regard Resurrection,
Baha'u'llah has said, "The generality of the Trinity"?
These and many other questions mankind is still immature. Had it acquired
visions were explained. But the most absorbsufficient capacity We
would have bestowed ing thing to them was, "The World
New
upon it so great a measure of Our knowledge Order" and the part
which youth will play
that all who dwell on earth and in heaven in this Day.
would have found themselves by virtue of A large proportion
of our visitors are
the grace streaming from Our pen, com- young people,
and their open hearts and
pletely independent of all knowledge save minds, the lack of
prejudice, the enthusiasm
the knowledge of God, and would have been and sense of justice
which they express do
securely established upon the throne of abid- indeed bring joy and
gladness to our hearts.
ing tranquillity." An odd coincidence
happened in July.

During the Jewish holidays, a large num- On the 5th, a poor family
of six Iranians
ber of Jewish women visited us. Many were came with the expressed
desire to see the
older women, hearty and cordial. Some of Temple. The man stated
that they had been
them wore shawls on their heads. They were Greek Catholics, but
since coming to Chivery understanding, and when the group left, cago
they had become "Christian." He said,
one of them stepped forward, laying her "I have had a vision of

Jesus.

Seven times

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THE BAHÁ'Í WORLD

it happened, and now I can ask at any time, guide said that she had never seen it, he

questions, and Jesus will answer me." The offered to send it to her, but it has never

man kept up a constant stream of conversa- arrived.

tion, giving no opportunity for the guide to These two groups came on successive days,

say anything, except to speak a little regard- from the same town near Tabriz, Iran. They

ing Muhammad, whom the visitor repudi- came with the same request, to see the Temated. He kept repeating, "You are all wrong, ple and to hear of Baha'u'llih but showed

all wrong in believing that there was ever not the slightest interest.

Both were fanatic another divine being upon earth beside ally

Christian in their claims, and both at-

Jesus!" We soon pleasantly arose and con- tacked Muhammad.

cluded the interview. As they left, the guide The young man declared that he had never

said, "Perhaps we are agreed on one thing; heard that the Bab was a prophet. Does it

we all desire what God desires for us." At not seem strange that an

occidental Christ this the woman said with fire in her flashing tian, now

Baha'i, should be called upon to

black eyes, "Do you believe every word in defend His Holiness Muhammad to Iranians,

the Bible?" who avowed faith in Christ

and denied Mu-

These people came from a town near hammad, and, who, in the natural order of

Tabriz, Iran. things, would have been

followers of Mu-

The next day, long after hours, two more hammad?

Iranian Christians came, and urgently asked On another day a young man

from Turk the same guide to show them the Temple, istan came straight

here, as soon as he landed

and to tell them about Baha Vllah, of whom in America. He said, "I

saw a picture of this

they knew something. These two, a young Temple in my country, and

made up my mind

man and woman, were also from that town immediately that I was going

to see that

near Tabriz, Iran. The man began an ani- Temple. And here I am!"^ He

was a folmated talk, derogatory to Muhammad, which lower of no

religion, but the young American

the guide tried to check, stating that we be- woman who escorted him
 advised him to
 lieved His Holiness Muhammad to be one of accept religion and hoped he
 might find in
 a great line of Prophets. He remarked that this Revelation that which he
 needed. He
 "he admired Muhammad as a fine business asked many very vital
 questions and went
 man from the first, and that he himself could away quite filled.
 be like Muhammad, if he desired." The On the same day, a very
 interesting young
 guide explained that Muhammad was one of Syrian, not a Muhammadan,
 came in. This
 the Prophets of God, of a kingdom above man had been several times
 before and was
 that of man, and that neither he nor any interested. He liked the
 idea of each Baha'i
 other man could ever become a Muhammad being expected to teach
 according to his
 or a Christ." He asked very meaningfully if capacity. He said, "I like
 that; isn't it really
 the guide had ever read the life of Muham- the true philosophy of
 America, if it were
 mad. She answered, "Yes, but I did not be- lived up to?"
 lieve the statements of His enemies." Then Many children of varying
 ages come with
 he said, "In other words, your mind is fixed." the idea of writing
 compositions on the Tem-
 The guide replied, "BahaVllah, All-Knowing ple. One group of these
 came with their
 has given us the true station of Muhammad teacher. The guide gave them
 very careful
 and we believe He was a Manifestation of and explicit details with
 their particular pur-
 God. Also, Muhammad's own words bear pose in view. The children
 were much inwitness to the Truth." terested. The
 teacher offered to send the
 Then the guide tried politely to end the guide one of the best
 compositions. The
 discussion, "as we feel that argument ends guide suggested that he also
 send one of the
 nowhere." He apologized and asked one poorest. When the essays came
 they had all
 more question! "Did you ever read that sorts of ideas incorporated
 in them old
 statement by Christ, where He says, "I am rumors that have circulated
 for years, such

the last, and after me there will be no other, as sun worship, a separate room in the Temple before Me there were none?" When the people for each faith and so on. None of these, Sculptor at Work.

The Architect's Beautiful Vision.

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THE BAHAI WORLD

of course, had been given in the interview. where it must next reach out toward the In respect to truth, the best composition realms of the spiritual. He appeared much was no better than the worst. impressed by his visit.

At the time when the castings of the ornamentation of the dome were being hoisted were touring the country into place, two ladies from a neighboring town advanced toward the Temple, and as they asked to leave the often happens, the guide met them outside to Sunday classes which were in begin making their acquaintance. One quite session. They made the tour of the building aggressively stated, "You had a bad storm ing, then in the afternoon they all returned last night and I see you are repairing the to hear the lecture. They came as they were, damage." The guide, rather taken aback, in camping clothes, and felt pleased with and to gain a little time, asked her to repeat their day's occupation. They had been told by the conductor her statement. "You are repairing the damage on the "El" that they should see the age after the terrible storm." It was difficult beautiful Baha'i Temple. This happens to be cult to convince her that there had been no quite a regular thing. Hotel storm, nor any damage to the Temple, and clerks, train dispatchers, ticket agents, taxi drivers and that the ornamentation was for the first time being applied. Then she made another statement, "This is a Buddhist Temple." This with the region, and to recommend that they

too was explained. After these false starts, they began to listen and became very much middle-aged German, who attracted, asking real questions, and when "What Baha'u'llah had they left they were transformed from the "what He had done." At two ladies who had entered, into quite awaken- man feared that differences and ened seekers. One, as she arose to go, said would creep in, as in the past, with a deep sigh, "Well! It pays to come to and he very much wanted to know what the source in order to find out." could be done to prevent it. He was seek- ing, and this Another funny thing was said by a lady of Universal Faith in many ways appealed to him. the village whose windows looked out on He "was a Mennonite, but could not the Temple. This was just as the very first asked if Baha subscribe to their notions." He also, "You say pieces of stone were being applied. When Protestant all taught life after death, and said (very doubtfully) she comprehended that they were covering peace and worship all religions, Jews, Catholic, these antagonistic the glass inner dome, she said in real dismay, wonderful are free to worship here? How real seeker the are free to worship here? How Again a "What! You don't mean to tell me you are the South, among do you expect to have do you believe as going to cover my beautiful, grey bubble?" grave, and the without friction amongst their church was A searching catechism was given one of these antagonistic groups?" Thus was a wonderful the guides, by one who was thought to be a the real seeker the opportunity given to explain to a Again a Jesuit priest. His questions were planned and the South, among foundations of World Unity. do you believe as very specific. This guide felt that she had grave, and the group of young Adventists from their church was been divinely guided, for answers which were the South, among other things asked, "What do you believe as spiritual and harmonious, came so easily, and to the life beyond the grave, and the afterwards she realized some of the pitfalls their church was Resurrection?" They said which had been unconsciously avoided.

see the Temple.

There came a

wished to know

brought," and

first this

disagreements

and he very much

could be done to

ing, and this

appealed to him.

could not

asked if Baha

also, "You say

Protestant all

(very doubtfully)

peace and worship

these antagonistic

wonderful

real seeker the

Again a

the South, among

do you believe as

grave, and the

their church was

divided, the older members

One of the guides had always dreaded believed in the
literal "rising from the grave,"

meeting scientists. One day an unusually but they did not.

They were happy in hearing interesting scientist presented himself. To
ing of Baha'Vllah's wonderful Teachings reher surprise there was no
superior attitude, garding the condition of the soul after it
but true humility, and a very fruitful con- leaves this
world.

versation ensued. As he left he said, "I am Groups of young
boys are among our frefully aware that you have knowledge of

quent visitors; some are called down from
which I am entirely ignorant." Also words playing on the
"ramp" which is to boys the
to the effect that science had reached a point most intriguing
and tempting recreation.

Models of the Baha'i Temple Being Constructed
at Wilmette, Illinois, U. S. A. Above, one of
the new plaster models carved and cast in the
studio of John J. Early, the contractor for the
outside ornamentation of the Temple itself.

Below, an old model entirely made by hand of
cardboard and wood.

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One group expecting to be scolded, came thought that men
should be all of one faith
down and were pleasantly surprised at being but couldn't imagine
how, even in hundreds

invited to come in and see the building, the of years, it could be
so. He said, "How could

boilers, the model and so on. They became the three great
divisions in America, for ininterested in it all. Some of the most lovely
stance, the Jewish, the Catholic and the Protexperiences have been with

boys, unspoiled estant ever become reconciled and become
as yet, and who, in regard to prejudices and one faith?" Then they
said, "What do you

religion, are purehearted. Their hearts won, believe ofBahdVllah?
Whom do you bethey become fascinated, first by the Temple lieve He
is?" "Does Baha'u'llah get His

and then by mutual discussions on peace Teachings from the
Bible or where does He

and war, racial prejudice, justice, but always get them?" And there
they often get their

and especially peace. A few of these boys first realization that
this is a New Revelation

have appeared surprisingly thoughtful along and that

Muhammad and Christ brought
 spiritual lines, boys from 13 to 15 years of their own Book,
 as does BahaVllah, and
 age. We have several times continued our that these are the
 "Holy Utterances,"
 acquaintance, taken them over to the care- A very cultured and
 sincere East Indian
 taker's home, shown them pictures, and family, in native
 costume, were here recently.
 talked more at length on subjects of the day. The man said he had
 first been Muslim, then
 They have even returned later and brought he became Agnostic,
 then an investigator,
 more boys and introduced us as "their studying Theosophy and
 philosophy of differfriends." These are informal little visits. ent
 schools, after which he returned to the
 Sometimes they play the piano and are as Muslim Faith.
 He was especially interested
 nice and happy as can be. in economics.
 He will, after their visit here,
 Another time a little boy and girl about return to Jerusalem.
 It was suggested that
 five and six years old came. They listened he visit Haifa,
 enroute. fie intends doing so,
 very seriously and later the little boy, thumbs after which he will
 return to Lahore.
 in his tiny suspenders, said to the little There is a Chicago
 gentleman, born in Ingirl:
 "Do you know I like the mechanics of this dia, who frequently
 brings his Indian friends
 building very much!" and visitors to the
 Temple.
 An interesting group from Washington On one of the frequent
 visits of the stustate and from Iowa came in one morning. dents
 from the National College of Educa-
 One of the men asked, "How do you look tion, the
 professor who came with them
 upon God? Ail-Powerful, All-Knowing and asked, "What will keep
 the Cause from slip-
 Just, yet, how can He allow these dreadful ping in the future?
 Would it dispose of,
 conditions in the world? If I was making or absorb other
 Religions?"
 an image or figure, I should wish to make it Some odd questions
 come to us: "Do you
 perfect. I how this can
 can't understand believe in the Consummation of Time"

(This
be." The guide replied that both Muham- was a "poser" for the
guide)"How do you .

mad and Baha'u'llah state that "if God had account for the
separation of the Jews?"

pleased He had surely made all men one One brusque gentleman,
in a hurry, said he

people. His purpose, however, is to enable would stop to
listen if the guide would

the pure in spirit and the detached in heart

"prove the existence of God in one sentence."

to ascend, by virtue of their own innate pow- One man interested
in organs declared omiers, unto the shores of the Most Great Ocean,

nously, "Your church will never prosper

that thereby they who seek the

Beauty of the without an organ." Many times it is said,
All-Qlorious may be distinguished and sepa- even after careful
explanation, "I can never

rated from the wayward and perverse. Thus

accept the idea of anyone, no matter how

hath it been ordained by the all-glorious and wise and beautiful,
taking the place of

resplendent Pen .." Man suffers from his

.

Christ."

own breaking of God's laws, and weak ones Almost every day
some one comes with

receive Justice from God in the world of the the idea that we "are
Sun-Worshipers, and

spirit. that is the

reason for our having so much

His companion said that he had always glass in our building."

INSTITUTION OF M A SH RIQU 'L ADHK A R -

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Odd and startling personalities do not pass We have been blessed on
several occasions,

us by. A man declaring himself to be God, with the visits of pure and
severed nuns, who

entered, stating that his father could create, have come so quietly and
simply, and in their

and that he himself had the same power. purity of heart have

accepted the Truth.

It comes as a surprise to a number of peo- They have gone their way to
continue their

ple, to recall that all Religions have, includ- lives of devotion to God.

ing their own, arisen in the East. One girl, And as we serve in the
 Temple, 'Abdu'lwhen asked where did the Christian religion Baha's
 ineffable promises must more and more
 arise, replied promptly, too promptly, spur us on, so that when
 the "thousands who
 "Rome." will come to the Temple" do
 come in the
 It has more than once been asked, "Why future, and when the "outer
 ornamentation
 do you not join with us in our church which is
 completed," there will be teachers ready
 is
 already established? Then you would not and able to share with them
 this glorious
 be obliged to erect this great building during Message which they will
 then eagerly seek.
 the depression. And others cannot think it We already have a faint
 foretaste of the
 right when there is so much suffering, to future needs as we guide
 the steadily increasspend so much money on any building. Some- ing
 numbers, inquirers and even sight-seers,
 times this has given an opportunity to en- representing so very many
 countries, creeds
 lighten the questioner. Few, if any, have and classes.
 seemed to consider the many workmen who Not long ago, a gracious
 tribute was paid
 have been employed, nor the benefits to the to the Baha'is and to the
 influence of the
 arts and trades which have accrued in such Temple, by the editor of
 "Wilmette Life,"
 an important work. when in an editorial he
 wrote:
 Again one asks, "How are you able to build "The 28th annual convention
 of the Baha'i
 such an edifice ... are your members all religious societies of the
 United States and
 wealthy?" When it has been explained to Canada, held in the
 Universal House of Wortherm how some of the loving Baha'is in the ship
 in Wilmette last week-end, directs atten-
 Orient had sacrificed even food, in order to tion to the value of this
 devout group to
 give because of their love for the Faith, they the north shore. Aside
 from the beauty of
 could not comprehend, and have remarked, its temple which should
 be an addition of
 "It seems too bad for such poor people to note to the architecture of

any city in the world, the fact that it is
give money for a Temple which they may of the entire western world
the Mecca of Baha'is
never see, nor have any part in." They ask, It means that
is of importance. innumerable adherents of the
"Where are the other churches of this cult?" cult will make
"Who is your leader?" It has been asked by their interest, and in so
pilgrimages to this seat of doing will bring maa member of your community?" terial
others, "How can one become a Baha'i, and and spiritual blessings upon north shore
Often the guides are refreshed in meeting communities.
those who come delighting in the freedom With the completion
of the temple and its auxiliary buildings it
from the restrictions and limitations of the is certain that many
past, from racial, religious and other narrow devotees of the Baha'i
Faith will come to live among us, to become
and outworn prejudices. These ask about our good neighbors and
"Ultimate Goal" and love what we have to valued friends.
Therein lies the greatest value of the temple and
tell of this great World Order of BaM'u'llah, its builders to the
and especially "The Most Great Peace" and north shore."
the "Oneness of Mankind." Although they 'Abdu'l-Baha has
said, "When the foundamay not all understand fully, their hearts are tion
of the Mashriqu'l-Adhkar is laid in
definitely turned toward good, and praise the America and that divine
edifice is completed, a most wonderful and
aims and principles. To some it appears as thrilling motion will
though the Message was too great, too glori- appear in the world of
existence. From
. . .
ous, and more than they are able to expect that point of light, the
spirit of teaching, spreading the Cause of God
after the gloomy night. These may return and promoting
to satisfy their longings. the teachings of God
will permeate to all
444 THE BAHAF WORLD
parts of the world. I hope that ere long the therefrom, . . .

. the people shall hasten to
 foundation of this celestial Temple will be worship in that
 heavenly temple, the fraid. Thus may it be conducive to the hap-
 grances of God will be elevated, the divine
 pinness of 'Abdu'l-Baha." (From "Unveiling teachings will be
 established in the hearts like
 of the Divine Plan" and quoted in Jean Mas- the establishment of
 the spirit in mankind;
 son's little book, "The Mashriqu'l-Adhkar") the people will then
 stand firm in the Cause
 ". . . When the Mashriqu'l-Adhkar is ac- of your Lord, the
 Merciful." (Star of the
 complished, when the lights are emanating West, Vol. VI, p.
 133)

REFERENCES TO TEMPLE

I. FROM U. S. STEEL NEWS, MARCH, 1937 com um
 revestimento de concreto ornamental, mas no seu estado final todo o
 edificio

CEMENT CREATES BEAUTY tera o mesmo acabamento.

Classical statues such as the ancient Greeks Este trabalho de
 belleza excepcional foi exe-

laboriously sculptured out of costly marble
 cutado pelo escultor architectonico John J.
 can be modeled today out of art marble chips Earley, de
 Washington. O concreto, de cor
 and Atlas White portland cement, the latter branco puro
 deslumbrante, foi vazado em
 a product of Universal Atlas Cement Co. sec\$oes nas officinas
 e de alii enviado ao tem-

The life-sized figure shown on this page, plo, onde se collocou
 no seu lugar. Este
 made of white marble chips and Atlas White processo exigiu
 infinita precisao na forma e
 in a plaster of Paris mold and then polished dimensoes das pec,as,
 mas devido ao grande

and rubbed with carborundum, has a smooth cuidado exercido,
 todas se ajustaram perfeitaand dazzling white finish. However, almost
 mente, sem as juntas serem facilmente visiany colors, textures and forms
 of ornamental

concrete can be obtained with Atlas White
 cement through the use of colored aggregates

REVISTA ATLAS, SPANISH

and skillful workmanship.

DECEMBER, 1934

Another outstanding example of the per-

3. FROM

EDITION,

LAS VISTAS DE LA PAGINA OPUESTA

fection that has been obtained in the art of

y de la caratula ensenan la notable cupula

casting concrete made with Atlas White cede hormigon ornamental del templo

Baha'i,

ment is the Bahai Temple, depicted on the

cerca de Chicago (E. U.) Toda la cupula

front cover. For the ornamental concrete

se compone de una traceria de forma como

tracery of the dome an opaque white quartz

de encaje, de hormigon prevaciado hecho con

and a clear crystalline quartz were used with

Atlas White. The dome required the placing

cemento ATLAS WHITE

y un agregado

bianco compuesto de cuarzo y feldespatos.

of 387 precast concrete sections. Eventually

Hasta ahora, solo la cupula se ha terminado

the whole structure, which is 150 ft. high,

con un revestimiento de hormigon ornamental will be covered with ornamental concrete

mental; pero en su estado final todo el edificado tendra el mismo acabado.

Esta labor de belleza excepcional fue ejecu-

2. FROM RE VISTA ATLAS, PORTUGUESE

tada por el escultor arquitectonico John J.

EDITION, DECEMBER, 1934

Earley, de Washington. El hormigon, de

AS VISTAS DA PAGINA OPPOSTA e

color bianco puro

resplandeciente, se vacio

da capa de frente mostram a notavel cupula

en secciones en el

taller; de alli se envio al

de concreto ornamental do templo de Baha'i,

templo, donde se

coloco en su lugar. Este

perto de Chicago (E.U.A.) Toda a cupula e

procedimiento exigio

exactitud inusitada en

como um enorme rendilhado de concreto feito

la forma y

dimensiones de las piezas; pero,

com cimento ATLAS WHITE e um aggre-

gracias al grande

esmero con que se hicieron,

gado branco composto de quartzo e feldes-

todas ajustaron

perfectamente sin serial mampatho. Ate agora s6 a cupula foi

terminada fiesta de juntas.

INSTITUTION OF MASS HOURS QUALIFIED

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ittir*,

WHEN BAHAI'S BUILD A TEMPLE

to be built in the Western Hemisphere

of the world are building a unique the first

Temple or House of Worship, on the and

because it is unique in design is attracting

BAHA'IS

shores of Lake Michigan, in Wilmette, the

attention of architects all over the world.

just north of Chicago.

Illinois,

Thousands of

The

late Louis Bourgeois, the architect, exvisitorsfrom all parts of the world have

been

plained that the design and details were

inspired

shown through this building since it was opened, by the

teachings of Baha'u'llah, the Founder of

and guides on duty each day have answered their the

Baha'i Faith. Into this new architectural

questions regarding, not only the unusual con- design

is woven in symbolic form, the oneness of

structional and architectural features, but also mankind

and the unity of all religions, as well

what the edifice stands for spirituality. as the

design of all previous styles of architecture,

This beautiful Baha'i House of Worship is together

with an entirely new motif which sym-

A close-up of the lace -like design and scroll work on the dome A

view of the interior of the dome in the Baha't Houee of Wo*Mp

of the Bah&'f House of Worship im given

in the picture below. is shown below giving some idea of the

bracing necessary In the

construction work.

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THE BAHAI WORLD

bolizes in the merging of circle within circle, the The nine pointed

star is the emblem of the

merging of all religions into one, which is the Baha'i Dispensation.

The Baha'i Temple itself

goal of the Baha'i Faith. is a nine pointed star.

Looked at from an aero-

This Temple is a nine-sided structure with plane it would seem a

great star dropped upon
 nine doors, nine ribs in the Dome and when the ground, and when
 lighted at night all its
 completed will have nine fountains and walks nine points will appear
 brilliantly. The nine
 leading up to it. In fact, all the dimensions pointed star forms the
 beautiful rose-like top of
 and measurements are divisible by nine. One each window and door of
 the Temple's lower
 can read in this many significant meanings but story. While at the
 center of each star will
 perhaps the most significant is, that just as the gleam the decorative
 lettered form of a Persian
 numeral nine contains all the figures leading to phrase, which
 translated into English reads: "O
 it, so the Baha'i Teachings include the funda- Thou Glory of the Most
 Glorious."
 mental teachings of Moses, Christ and all God's The essential
 purpose of this institution is to
 former Messengers to mankind, provide a meeting place
 for all who seek to wor-
 The super-structure of the Temple is to be ship God, and since the
 Founders of all the great
 clothed with a geometrical ornamentation, ex- religions of the world
 are recognized as Divine
 quisite in character and beauty. These tracteries Messengers or Prophets
 therefore all of their folwhen examined are made up of the most beauti-
 lowers regardless of race, class, creed or other
 ful combinations of the triangle, the square and man-made
 classifications are invited to come to
 the circle. The Swastika cross, the looped cross, this universal house of
 worship. Moreover,
 the Greek cross and the Roman cross. The five since the Baha'i Faith
 has no paid ministers or
 pointed star, the six pointed star, the glorious priests, in other words
 no professional clergy,
 nine pointed star and last but not least the the worshipper entering
 the Temple in the
 looped life symbol of the old Egyptian hiero- future, will hear no
 sermon, take part in no
 glyphs. ritual and will be free
 to meditate and listen to
 The six pointed star is the emblem of the readings from the text of
 the Holy Books.
 Jewish Dispensation, the five pointed star was The exterior
 ornamental concrete will cover
 used by the early Christians as the symbol the entire building

similar to the Dome which
of Christ, and the cross which is also used, is now completed.
as a symbol came very much later with the
introduction of theology into the Christian
From The Highway Traveler,
teachings.

October November, 1937.

BAHA'I CALENDAR AND
FESTIVALS
FOREWORD
BY DR. J. E. ESSLEMONT

From Babd'u'llah and the New Era

A, MONG different peoples and at differ- to adjust the
calendar to the solar year. The
ent times many different methods have been Bab named the months
after the attributes
adopted for the measurement of time and of God. The
Baha'i New Year, like the
fixing of dates, and several different calen- ancient Iranian New
Year, is astronomically
dars are still in daily use, e.g.) the Gregorian fixed, commencing at
the March equinox
in Western Europe, the Julian in many coun- (March 21), and the
Baha'i era commences
tries of Eastern Europe, the Hebrew among with the year of the
Bab's declaration (i.e.,
the Jews, and the Muhammadan in Muslim 1844 A.D., 1260
A.H.).
countries. In the not far

distant future it will be
The Bab signalized the importance of the necessary that all
peoples in the world agree
dispensation which He came to herald, by on a common
calendar.
inaugurating a new calendar. In this, as in It seems,
therefore, fitting that the new
the Gregorian Calendar, the lunar month is age of unity should
have a new calendar free
abandoned and the solar year is adopted. from the objections
and associations which
The Baha'i year consists of 19 months of make each of the older
calendars unaccept-
19 days each (i.e., 361 days), with the addi- able to large
sections of the world's population of certain "intercalary days" (four in
tion, and it is difficult to see how any other
ordinary and five in leap years) between the arrangement could

exceed in simplicity and
eighteenth and nineteenth months in order convenience that
proposed by the Bab.

BAHA'I FEASTS, ANNIVERSARIES, AND DAYS OF FASTING

Feast of Ridvan (Declaration of BahaVilah), April 21-May 2, 1863.

Feast of Naw-Ruz (New Year), March 21.

Declaration of the Bab, May 23, 1844.

The Day of the Covenant, November 26.

Birth of BahaVllah, November 12, 1817.

Birth of the Bab, October 20, 1819.

Birth of 'Abdu'1-Baha, May 23, 1844.

Ascension of BahaVilah, May 29, 1892.

Martyrdom of the Bab, July 9, 1850.

Ascension of 'Abdu'1-Baha, November 28, 1921.

Fasting season lasts 19 days beginning with the first day of the
month of 'Ala',

March 2 the feast of Naw-Ruz follows immediately after.

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BAHA'I HOLY DAYS ON WHICH WORK SHOULD BE SUSPENDED

The first day of Ridvan,

The ninth day of Ridvan,

The twelfth day of Ridvan, .

The anniversary of the declaration of the Bab,

The anniversary of the birth of BahaVllah,

The anniversary of the birth of the Bab,

The anniversary of the ascension of BahaVllah,

The anniversary of the martyrdom of the Bab,

The Feast of Naw-Ruz.

NOTE: 'Abdu'1-Baha, in one of His Tablets addressed to a believer of Nayriz,
Iran, 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 (Fete Day of 'Abdu'1-Baha), 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 Abha Beauty (BahaVllah)
and

the Primal Point (the Bab), that is to say these nine days, are the only
ones

on which work connected with trade, commerce, industry and agriculture is not

allowed. In like manner, work connected with any form of employment, whether governmental or otherwise, should be suspended."

As a corollary of this Tablet it follows that the anniversaries of the birth and ascension of 'Abdu'l-Baha are not to be regarded as days on which work is prohibited. The celebration of these two days, however, is obligatory.

Baha'is in East and West, holding administrative positions, whether public or private, should exert the utmost effort to obtain special leave from their superiors to enable them to observe these nine holy days.

ADDITIONAL MATERIAL GLEANED FROM
NABIL'S NARRATIVE (VOL. II), REGARD-
ING THE BAHAI' CALENDAR

JLHE Badi' Calendar (Baha'i Calendar)	fifth day of
Jamadiyu'l-Avval, of the year	
rf	
has been taken by me from the Kitdb-i-	1260 A.M. It has been
ordained that the	
Asmd'y" one of the works written by the	solar calendar be followed,
and that the	
Bab. As I have observed in these days that	vernal Equinox, the day of
Naw-Ruz, be	
certain believers are inclined to regard the	regarded as the New Year's
Day of the Badi*	
year in which BahaVllah departed from	Calendar. The year sixty,
in which the fifth	
Baghdad to Constantinople as marking the	day of Jamadiyu'l-Avval
coincided with the	
beginning of the Badi' Calendar, I have re-	sixty-fifth day after
Naw-Ruz, has accordquested Mirza Aqa Jan, the amanuensis of	ingly
been regarded as the first year of the	
BahaVllah, to ascertain His will and desire	Badi' Calendar. As in that
year, the day of	
concerning this matter. BahaVllah an-	Naw-Ruz, the vernal
Equinox, preceded by	
swered and said: "The year sixty A.H. (1844	sixty-six days the date of
the Declaration of	
A.D.), the year of the Declaration of the	the Bab, I have
therefore, throughout my	
Bab, must be regarded as the beginning of	history, regarded the
Naw-Ruz of the year	
the Badi* Calendar/ The Declaration of the	sixty-one A.H. (the Naw-Ruz
immediately	
Bab took place on the evening preceding the	following the Declaration
of the Bab) as the	

BAHA'f CALENDAR AND FESTIVALS

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Naw-Ruz of the Badi Calendar. I have first

tq transcribe the text of the Badi' Calendar accordingly considered the Naw-Ruz of this and to instruct the believers in its details.

present year, the year 1306 A.H., which is the On the very day in which I received His

47th solar year after the Declaration of the command, I composed, in verse and prose,

Bab, as the 46th Naw-Ruz of the Badi* an exposition of the main features of foat

Calendar. Calendar and presented it to

Him. The

Soon after BahaVllah had left the fort- now unavailable, I am

versified copy, being

ress of 'Akka and was dwelling in the house herein transcribing the version in prose.

of Malik, in that city, He commanded me The days of the week are named as follows:

Days	Arabic Name	English Name
Translation		
1st	Jalal	Saturday
Glory		
2nd	Jamal	Sunday
Beauty		
3rd	Kamal	Monday
Perfection		
4th	Fidal	Tuesday
Grace		
5th	'Idal	Wednesday
Justice		
6th	Istijlal	Thursday
Majesty		
7th		Friday
Istiqlal		Independence

The names of the months, which are the same as the days of each month, are as follows:

Month	Arabic Name	Translation
first Days		
1st	Baha	Splendor
March 21		
2nd	Jalal	Glory

April 9			
3rd	Jamal	Beauty	
April 28			
4th	'Azamat	Grandeur	
17			
May			
5th	Niir	Light	June
5			
6th	Rahmat	Mercy	June
24			
7th	Kalimat	Words	July
13			
8th	Kamal	Perfection	
August 1			
9th	Asma*	Names	
August 20			
10th	'Izzat	Might	
September 8			
11th		Will	
Mashiyyat			September 27
12th	Ilm	Knowledge	
October 16			
13th	Qudrat	Power	
November 4			
14th	Qawl	Speech	
November 23			
15th	Masa'il	Questions	
December 12			
16th	Sharaf	Honor	
December 31			
17th	Sultan	Sovereignty	
January 19			
18th	Mulk	Dominion	
February 7			
19th		Loftiness	
March 2			

Ayyam-i-Ha (Intercalary Days) February 26 to March 1 inclusive
four in ordinary and five in leap years.

The first day of each month is thus the month of Baha. He has ordained
the month
day of Baha, and the last day of each month of 'Ala to be the month of
fasting, and has
the day of 'Ala'. decreed that the day of

Naw-Ruz should
The Bab has regarded the solar year, of mark the termination of that
period. As the

365 days, 5 hours, and fifty odd minutes, as Bab did not specifically define the place for the four days and the consisting of 19 months of 19 days each, with the fraction of a day in the Badi' Calendar, the people of the addition of certain intercalary days. He at a loss as to how they the Bayan were should regard them.

Day of Naw-Ruz, the day of Bah, of the The revelation of the Kitab-i-AqJas in the 450 THE, BAHĀ'f WORLD

Bahā'i Youth Conference of Lima, Ohio, U. S. A., March 22, 1938.

city of 'Akka resolved this problem and ting of the sun on thaj; day. Should the settled the issue. Baha'u'llah designated vernal Equinox take place after sunset, Nawthose days as the "Ayyam-i-Ha" and or-Ruz will have to be celebrated on the followdained that they should immediately precede ing day.

the month of 'Ala', which is the month of The Bab has, moreover, in His writings, revealed in the Arabic fasting. He enjoined upon His followers to years following the tongue, divided the date of His Revelation, into cycles of nineteen devote these days to feasting, rejoicing, and years each. The names of these intercalary days, Baha'u'llah ordained of the years in each cycle are as follows: the month of fasting to begin. I have heard

it stated thatsome of the people of the 1. Alif A. Bayan, the followers of Mirza Yahya, have 2. Ba' B. regarded these intercalary days as coming im- 3. Ab Father. mediatly after the month 4. Dal D. of 'Ala', thus terminating their fast five days before the 5. Bab Gate. day of Naw-Ruz. This, notwithstanding 6. Vav V. the explicit text of the Baydn which states 7. Abad Eternity.

that the day of Naw-Ruz must needs be the
Generosity.
first day of the month of Baha, and must
Splendor.
follow immediately after the last day of the
Love.
month of 'Ala. Others, aware of this con-
Delightful.
tradition, have started their fasting on the
Answer.
fifth day of the month of 'Ala, and included
Single.
the intercalary days within the period of
Bountiful.
fasting.
Affection.
Every fourth year the number of the inter-
Beginning.
calary days is raised from four to five. The
Luminous.
day of Naw-Ruz falls on the 21st of March
Most Luminous.
only if the vernal Equinox precedes the set-
Unity.

BAHA'f CALENDAR AND FESTIVALS 451

Each cycle of nineteen years is called For instance, the
date of the 21st of April,
Vahid. Nineteen cycles constitute a period 1930, which is
the first day of Ridvan, and
called Kull-i-Shay*. The numerical value of which according
to the Kitdb-i-Aqdas must
the word "Vahid" is nineteen, that of "Kull- coincide with
the "thirteenth day of the sec-
i-Shay"" is 361. "Vahid" signifies unity, ond Baha'i
month," and which fell this year
and is symbolic of the unity of God. (1930) on
Monday, would, according to the
The Bab has, moreover, stated that this system of the Badi*
Calendar, be described
system of His is dependent upon the accept- as follows:
ance and good-pleasure of "Him Whom God "The day of
Kamal, the day of Qudshall make manifest." One word from Him
rat, of the month of Jalal, of the year
would suffice either to establish it for all Bahhaj, of the
fifth Vahid, of the first Kulltime, or to annul it forever.

i-Shay'."

HISTORICAL DATA GLEANED FROM NABIL'S
NARRATIVE (VOL. II) REGARDING
BAHA'U'LLAH

Works Revealed Houses Occupied

A. BAGHDAD During

This During This
Period Period

arrival latter part Jamadiyu'th- Qullu't-Ta'am

House of Haji 'Ali-

Thani, 1269 A.H.

Madad

March 12-April 10, 1853 A.D.

(in old Baghdad)

departure for Sulaymaniyyih on

House of Sulayman-i-

Wednesday, April 10, 1854 A.D.-

Ghannam

Rajab 12, 1270 A.H.

B. SULAYMANIYYIH

Prayers

Before reaching Sulaymaniyyih, He

lived for a time on the Sar-Galu

mountain.

Qasidiy-i-Varqa'iiyyih

During His absence from Baghdad,

His family transferred their resi-

dence from House of Haji 'Ali-

Madad to that of Sulayman-i-

Ghannam.

Saqiyas-Ghayb-i-
Baqā

Nabil arrived at Baghdad 6 months

after Baha'Vllah's departure for

Sulaymaniyyih.

Tafsir-i-Hurufat-i-

C. BAGHDAD

Muqatta'ih

arrived from Sulaymaniyyih on

\$ahifiy-i-Shattiyyih

Wednesday, March 19, 1856 A.D.-

Haft-Vadi

Rajab 12, 1272 A.H.

(Seven Valleys)

Tafsir-i-Hu

Lawh-i-Huriyyih

Kitab-i-tqdn

Kalim4t-i-Maknuni

(Hidden Words)

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THE BAHA'f WORLD

Works Revealed

Houses Occupied

C. BAGHDAD

continued

During This

During This	Period	Period
departure from Mazra'iy-i-Vash-	Subhana-Rabbiya'lshash: Thursday,	
March 26, 1863	A'la	
A.D.-Shavval 5, 1279 A.H.	Shikkar-Shikan-	
Tablet of the Holy Mariner revealed	Shavand	
while in the Mazra'iy-i-Vashshsh.	Hur-i-'Ujab	
Halih-Halih-Ya		
Bisharat		
Ghulamu'l-Khuld		
departure from Baghdad for Con-	Bdzavu-Bidih-Jami	
stantinople, Wednesday afternoon		
(first day of Ridvan), April 22,		
1863 A.D.-Dhil-Qa'dih 3, 1279		
A.H.		
Suriy-i-\$abr revealed on first day of Mallahu'1-Quds		
Ridvan.	(Holy Mariner)	
arrival at Garden of Najibiyyih		
(Garden of Ridvan), April 22,		
1863 A.D.-Dhi'1-Qa'dih 3, 1279		
A.H.		
arrival of Baha'u'llah's Family at Suriy-i-abr		
Garden of Ridvan on eighth day		
after first of Ridvan.		
departure from Garden of Ridvan		
for Constantinople last day of		
Ridvan, at noon on Sunday, May		
3, 1863 A.D.-Dhi'1-Qa'dih 14,		
1279 A.H.		
length of overland journey from		
Garden of Ridvan to Samsun on		
Black Sea: 110 days.		
Firayjat (arrival early afternoon	Bartallih,	
stayed seven days) , arrived on Sun-	Mosul (stayed 3 days),	
day, May 3, 1863 A.D.-Dhi'l-	Zakhu,	
Qa'dih 14, 1279 A.H. (Firayjat	Jazirih,	
is about 3 miles distant from	Nisibin,	
Baghdad)	Hasan-Aqa,	
Judaydih,	M4rdin,	
Dili -'Abbas,	Diyar-Bakr,	
Qarih-Tapih,	Ma'dan-Mis,	
Salahiyyih (stayed two nights),	Khirput (stayed 2 or 3	
days) ,		
Dust-Khurmatu,	Ma'dan-Nuqrih,	

Tawuq, Dilik-Tash,
 Karkuk (stayed two days) , Sivas,
 Irbil, Tuqat,
 Zab River* Amasia, (stayed 2 days)
 (cont'd)

HISTORICAL DATA 453

Ilahiyyih (while approaching Sam- steamer about sunset
 for Constansun, "Lawh-i-Hawdaj" was re- tinople
 vealed), (last day of v overland Sinope (arrived next
 day about
 journey), noon), Black Sea port;
 stayed few
 Samsun (stayed 7 days), Black hours,
 Sea port. Sailed in a Turkish Anyabuli (arrived next
 day) .

1. Kuchik-Chakmachih (3 hours from Constantinople -spent one night)
 2. Buyuk-Chakmachih (arrived about noon)
 3. Salvari 4. Birkas 5.
- Baba-iski

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1. Uzun-Kupri
2. Kashanih (arrived about noon. Lawh-i-Ra'is (Tablet of Ra'is) was
 revealed
 in this place)
3. Gallipoli (length of journey from Adrianople to Gallipoli about 4 days)
 (after a few days' stay sailed before noon in Austrian steamer for
 Alexandria, Egypt)
4. Madelli (arrived about sunset left at night)
5. Smyrna (stayed 2 days, left at 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 'Akka)

,

Baha'i Youth Conference of Poona, India, March 22, 1938.

YOUTH ACTIVITIES THROUGHOUT

THE BAHA'I WORLD

THE WORLD ACTIVITIES OF BAHA'f YOUTH

APRIL, 1936-APRIL, 1938

BY MARION HOLLEY

I. INTRODUCTION

"This New World Order, whose promise is enshrined in the Revelation of Bahd'u'ldh involves no less than the complete unification of the entire human race."
I

. . .
I T IS difficult for any young Baha'i to re-

"Conscious of their high calling, confident member the events of the past two years in the society-building power which their

apart from the Guardian. No other period Faith possesses, they press forward, undeof Baha'i history seems so connected with terred and undismayed, in their efforts

to him, so much in debt at each turn for his fashion and perfect the necessary instruments

guidance and vision. Not as a result of wherein the embryonic * World Order of hero-worship, but through plain honesty Baha'u'llah can mature and develop." 2

alone, this debt must be acknowledged and But this clarification, swift and dramatic its sources traced in any survey of achieve- as it was, constituted only an introduction.

ment for the years 1936-1938. For the es- There followed countless letters to individsence of that achievement was surely the sud- uals and great statements of policy to the

den understanding of our Faith as fact not National Assemblies, which strengthened and hope, not ideals for Utopia but citizenship made more tangible the first vision. World

in a live community, the appearance of citizenship, young Baha'is came to underwhich marked this earth's coming of age.

stand, required not a verbal loyalty but pro- The impact of a potent pamphlet, "The found and far-reaching change of action.

Unfoldment of World Civilization," written

Distinction! Here was the keynote. In a in March, 1936, produced this vitalizing civilization ridden by mounting passions,

effect. The oneness of man; the abolition strifeand hatred between economic classes,

of prejudices of race, class, and religion; the barbaric war among nations and political

hope for the Most Great Peace fragments alignments, cruel neglect of human need, of belief before by the electric shock of the and a tragic

Guardian's words were at once crystallized
faithful practice of the love of
into a whole man, a citizen of the world, no
less. Every young Baha'i tingled with the
Professor Jan Huizinga of Leyden Uniexperience, and as his consciousness grew
versity had written in 1936: "We are living
clear, he knew himself transferred instan- in a
demented world. And we know it.
taneously and irrevocably to a higher level of Everywhere
there are doubts as to the solidity
social and individual conduct. What a goal, of our social
structure, vague fears of the
what an assurance, what power became his imminent
future, a feeling that our civilizafrom that moment! Thus by a few words
tion is on the way to ruin. They are not
did the Guardian consolidate a world com-
Shoghi Effendi, "The Unfoldment of World Civi-

The Baha'i Temple at Wilmette, Illinois, U. S. A., viewed from Lake Michigan.

merely the shapeless anxieties which beset us shows, the remedy to this truly sad and perin the small hours of the night when the plexing situation is not to be found in tradiflame of life burns low. They are consid- tional and ecclesiastical religion.

ered expectations founded on observation and can control youth
and save it from the pitjudgment of an overwhelming multitude of
falls of the crass materialism of the age is the
facts." power of a genuine,

These facts Baha'is were not encouraged Faith such as the one
revealed to the world

Religion, as in the past, is

followers of Baha'u'llah for their culmina- of religion which
our ecclesiastical leaders

spread suffering" which would "proclaim religion,
morals lose their effectiveness and

alike the death-pangs of the old order and cease to guide and control man's individual

*

the birth-pangs of the new." But most and But when true religion is social life.

pertinent, he drew with clarity the outlines combined with true ethics, then moral progof that modern man who, alone, should have res becomes a possibility and not a mere

fortitude to withstand the turmoil and con- ideal. The need of our modern youth is for struct the coming civilization. That he such a type of ethics founded on pure reliwould be a different man from the one in the gious faith."

streets every young Baha'i was compelled to The past two years have seen the issuance

admit. "I desire for you distinction," of a clear challenge to Baha'i youth to prove

'Abdu'l-Baha had said many years earlier. At the faith which is undoubtedly theirs in

last such distinction had become a prime every moment of their lives. Shoghi Effendi

requisite, if the Faith for which so many has also announced that certain of Baha'-

sacrifices had already been made was to move u'llah's laws must now be universally aptriumphantly forward.

plied, i.e., prayer, fasting, monogamy, the

But what kind of distinction? Basically, consent of the parents in marriage, and abof course, it rests on a quickening of the staining from alcohol.

blood and bone of the individual; it consists Perhaps to contemporary society, howin new energy based on spiritual confidence ever, the most arresting points of distinction

and ideal, in what the religious have called are the obedience to government and the so-

rebirth, a transformation which results only lution of all group problems through consulfrom the influence of the Manifestation of tation. A Baha'i is one whose method must

God. The "task of converting satanic accord with his goal, and his goal is the solistrength into heavenly power is one that We darity of men. Almost every other modern

have been empowered to accomplish," Baha'- technique of social change acts through presu'llah proclaimed.

A life lacking such sure groups, strikes, opposition, and refusal transformation is certainly not yet of Him. to cooperate* This profound variance of Shoghi Effendi wrote to this point in several method creates for the young Baha'i innumeral letters, from which the following extractable problems of relationship in his occupation, to his country if at war, with groups is indeed a question to which every young working for world peace or economic reorganization and woman must sooner or later try to find a satisfactory answer. It is precisely because of its policy of suppression of his

cause no such satisfactory answer has been found, beliefs or Faith.

given or found, that the modern youth finds itself bewildered, and is being consequently 3 "In the Shadow of Tomorrow," quoted in World Order, August, 1937, p. 194.

4 "Unfoldment of World Civilization," pp. 8-9.

are so powerfully undermining the foundations of man's moral and spiritual life. . . " p. 200.

"... The dangers facing the modern youth Through his secretary, December 8, 1935. Baha'i News, No. 102, p. 3.

are becoming increasingly grave, and call for 7 Through his secretary, April 17, 1936. Baha'i News, No. 104, p. 1.

1. BAHA'I YOUTH ACTIVITIES 459

Each year a Baha'i youth must increase in century embrace light Faith of Baha'u'llah and tact, patience, deeper wisdom, above all in a establish structural basis of His World love of man and God which no opposition, Order." The plan for such gigantic achievement however persistent, can shake. While his aim ment is contained in the Teaching Tablets of is the Most Great Peace, he is no pacifist.

'Abdu'l-Baha. Here are found the objec-

"Non-cooperation is too passive a philosophy
tives each one must strive to reach by 1944.

to become an effective way for social re-

With the establishment of this goal, Shoghi

construction." 8 Pledged to the use of jus-

Effendi truly released a spiritual dynamic in

tice in every situation, he may not resort to the

heart of the American continent which is

forceful means for its accomplishment. "The

stirring into fire the ardor of every young

Baha'is ... are advised to avoid, as much

Baha'i.

as they can, getting mixed in labor strikes

But even as the Guardian disclosed a task

and troubles, and particularly to desist from of

heroic proportion, he rewarded our effort

all acts of physical violence which indeed run in

advance. The period of this survey was

counter to the very spirit of the Cause."

crowned by an event so joyous, so intimately

Although his world view precludes a fervid

connected with Baha'i youth that the renationalism, he is constantly in mind of

sponse to it can never be couched in words.

Baha'u'llah's instruction: "In every country By

his marriage, an "inestimable honor

or government where any of this community

(was) conferred upon (the) handmaid of

reside, they must behave toward that gov-

Baha'u'llah, Ruhiyyih Khanum, Miss Mary

ernment with faithfulness, trustfulness and

Maxwell." 18

truthfulness." 10

To young Baha'is, Ruhiyyih Khanum rep-

One further policy remains. For Baha'i resented

the peak of distinction, of loyalty

youth it means a careful attention to voca- to

the letter and spirit of the Faith, of de-

tion, perhaps an organized research, un-

votion to its beloved Guardian. Her services

doubtedly in this period of world depression, as

a member of the first American Youth

arduous effort. ". Idle people who lack

. . . Committee, her stirring eloquence

as a

the desire to work can have no place in the teacher, the moving power with which she new World Order. Every individual, no . . . had spoken of the Dawn-Breakers in the sesmatter how handicapped and limited he may sions at Green Acre and Louhelen, her subse-

be, under the obligation of engaging in is quent travels in Europe and especially her some work or profession, for work, specially superb work in Germany, had aroused in her when performed in the spirit of service, is contemporaries warm admiration. When according to Baha'u'llah a form of worship. through her the American believers acquired It has not only a utilitarian purpose, but has a "tie vitallybinding them" to the institua value in itself, because it draws us nearer to tion of Guardianship, symbolizing for all God, and enables us to better grasp His pur-time the union of the East and West, the n hearts of her co-workers were touched by pose for us in this world."

Such are the requirements of Baha'i dis-emotions of the deepest gratitude and love. tinction! That youth who dedicates himself Although the full significance of the event to the standard, whose resolution to attain it could never be appreciated, they knew that remains firm, and whose enthusiasm never Ruhiyyih Khanum had set another standard diminishes, becomes then equal to his part in of virtue, that in her life she must now the great "building process ... to which achieve an unprecedented sacrifice. the life of the world-wide Baha'i Com- And they resolved to follow her in this munity is wholly consecrated." path, to the limit of their abilities.

American youth have a specific role to 8 Shoghi Effendi to Helen Bishop, November 21, fulfill in this process, first enunciated by the 1935.

Guardian to the Annual Convention of 1936 Shoghi Effendi to Bernard B. Gottlieb, June 30, 1937.

in an historic message. "Would to God," he

10 "Bahi'i
Scriptures," par. 74.
cabled, "every State within American Re-
Shoghi Effendi through his secretary, March 22,
1937. Bahd'i News, No. 108, p. 1,
public and every Republic in American con-
12
"Unfoldment of World Civilization," p. 35.
tinent might ere termination this glorious
18
Cablegram, Babd'f News, No. 107, p. 1. ,
BAHA'f YOUTH ACTIVITIES
461

II. THE AMERICAS

ff
. . . An inescapable, well-nigh staggering responsibility rests on
America, its one chief
citadel."
M
remaining
Since appointment in 1933, th?
its first sired to become
Baha'is. upon reaching the
Youth Committee of America has supported age of
twenty-one. In addition to such, naa responsibility, not
only for the progress of tional activities, groups reported a
local

the Faith in the United States and Canada, wealth of
original and sustained programs,
but throughout tne Baha'i world. This was through
which the circle of Baha'i influence
a result of the Guardian's explicit instruc- was
steadily widened during these two years.
tion, and each year has brought a more effec- In a
letter to the National Committee, untive effort, a sounder
consolidation of the der date of July 28, 1937, Shoghi Effendi
"international body of active young Baha'i again
renewed his hopes' for it in these words:
men and women . . ." Partly because of "He would
urge you not to spare any effort
the Committee and its careful planning, but in the
discharge of the responsibilities and

more than all because of the wholehearted re-
obligations that have been laid on your shoulders for the initiation,
organization and consponse of local groups, Baha'i youth around

the world have achieved a" unity, vitality, duct of
Baha'i youth work. It is your duty to
and intelligence which did not -exist before
continually remind the Baha'i youth of

1933. 15 America to
cling steadfastly to the ideals in-
The status of youth activities in America culcated in
the Teachings, and to give them
is numerically shown in a survey made dur- the full
scope, encouragement and guidance

ing the summer of 1937. Sixty-eight com- they
require for the application of these
munities reported. Of these, twenty-eight idealsnot
only in their own limited circle
had youth committees, forty-four organized but in the
larger world outside."

youth groups, and nine others had one or a A point
by point consideration of activifew interested youth. The total number of
ties follows:

young people studying the Baha'i Faith was A. BAHAT'
YOUTH This quarterly, which
six hundredand twenty-one, of whom three at the
beginning was no more than a mimeo-

hundred and thirty-four were Baha'is. graphed
bulletin, has become a significant
The National Youth Committee itself re- "conference
ground," a source of internalected the new interest in a marked increase
tional communication, an organ representaof
Extended business meetings
function. tive of the best
thought and planning of
were held during 1937 at the Louhelen and Baha'i
youth. In 1936 editorial and business
Green Acre Summer Schools, which most of
responsibilities were separated, and in the fall
the members were able to attend. Six gen- of 1937
the publication was moved to New
eral letters were addressed to young Baha'is York City,
with an increase to sixteen pages
through the columns of Baha'i News and and one
thousand copies each quarter. Its
Bahd'i Youth, and the latter publication was material,
from March, 1936, to October,
enlarged in size and circulation to become 1937,

was diversified, including editorials the chief medium for local and international general articles from twenty-one young work. A correspondence bureau was set up letters from the Guardian, verse, as a new Committee function, with two suggestions for study, international news, retaries responsible for Asia and Europe. The letters from the Youth Committee, World Baha'i Youth Symposiums were and announcements. The study suggestions scheduled annually, as a concerted proof of worth noting: a list of books for three Baha'i unity. Youth Sessions at the Summer students, eight outlines for Sym-Schools continued to develop in importance. discussions, a bibliography on consul-A plan was adopted for intensive study days "Some Definitions," "Root Principles of the Baha'i Faith," and a "Self -Inventory during five months of 1937-38, "to deepen and widen the range of our knowledge." Cablegram from Shoghi Effendi to the National Effort was continuously exerted to obtain August 4, 1937.

15 For comparison sec previous surveys of youth aregistration of those young people who de- tivities in Babf! World, Vol. V and Vol. VI.

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Sheet." Doubtless the most important arti- addressed to some sixty Baha'is abroad. In cles published were two by Ruhiyyih addition, a large correspondence was devel-Khanum, written by her just prior to the oped with Baha'i youth in more than a dozen Guardian's marriage, descriptive of Haifa countries. The work progressed so rapidly and the Holy Shrine. (June and October, that it was necessary to designate a second 1937.) international secretary for 1937-38. Thus

B. INTERNATIONAL BUREAU As the busi- the future of world-wide communication, ness of the Youth Committee grew, it be- upon which real solidarity must depend, was came apparent that some division of secre- adequately ensured. tarial work would have to be made, and thus C. WORLD BAHAI

YOUTH SYMPOSIUMS

in 1936 an international secretary was appointed. This action received the hearty approval of Shoghi Effendi, who wrote on 7, 1937, under the November 21, 1936, establishing the Bureau of Civil-A

"He firmly believes the Bureau's policy as follows: preliminary work was that it is high time for young Baha'i men and women in every land to get in close and publicity, circularizing local constant touch with each other's activities, providing a series of outand to develop the necessary medium where-lines for discussion of the eight sub-topics by they can acquire a common and powerful Religion, America and (i.e.,

consciousness of the responsibilities and Science and Religion, duties that have been laid upon their shoulders as builders of the New World Order of Baha'i Youth and Baha'u'llah. The formation of a Bureau for Humanity's Coming of international Baha'i Youth work is, there-January, 1937, issue of fore, most timely suggestion, and one a Bahá'í youth was devoted to these plans, and which the Guardian confidently believes will especially edited for awaken wide response throughout the entire the Eastern and Cen-Baha'i world. The Baha'i youth is in need States, regional conferences were held in preparation, and sev-organ for the direction and expansion of its able to arrange radio activities, and for the promotion and appli-

The second annual youth, acting world, was held on March general theme "Religion ization." Careful done by the American in preparing youth groups, and the necessary medium where-chosen, True the Most Great Peace, World Economics, Paths of Meaning of World Order, the World Today, Age.) Most of the the March issue was public distribution. In tral areas of the United for cooperation and of an eral communities were broadcasts of their

symposiums.

cation among its members of the highest and Measured numerically, the success of these noblest ideals upheld by the Cause. May meetings eclipsed the first year's effort for your meritorious endeavors in this connec- eighteen American conferences were held, tion yield the most satisfactory results. In plus eleven others in Germany, India, Eng your general communications to the Baha'i land, Hungary, 'Iraq, and Iran. Audiences youth, the Guardian wishes you to lay special in Chicago, Milwaukee, New York, Teaneck emphasis on the Baha'i teaching of the One- and Karachi were estimated as between one ness of Mankind which, as you certainly and three hundred persons. It is especially know, is the distinctive feature of the Reve interesting that five of the conferences were lation of Bahi'u'llah." (Through his secre- held in Germany (Heidelberg, Stuttgart, tary to Tahirih K. Mann). Esslingen, Goppingen, and Karlsruhe), un- Upon recommendation of the Committee doubtedly due to the stimulation of the Nato the National Spiritual Assembly, nine astional Youth Committee first members were then appointed appointed in sociate to the summer of 1936. This significant nation represent the following nations: England, al effort on the part of German youth came Germany, France, South Australia, India, 16 only shortly before the official proscription Palestine, Egypt, 'Iraq, and frn. These of the Baha'i Faith by that members were helpful in distributing to country.

young Baha'is in their areas the information Appointees were Dorothy Cansdale, Friedrich sent out by the international secretary. Macco, M. Hakim, Bertram Dewing, Sohrab Bahmani, Massoud Rassikh, Mustafa Kamil, Jamil I. Baghdadi, During 1936-37 four general letters were and Haji Mirza Bozork Afnan Aalaaie.

BAHA'I YOUTH ACTIVITIES

The support of the Guardian was enlisted same summer he stated what
is doubtless the
by a cablegram sent on March seventh, as paramount object of
every like Session, "that
follows: "Youth Committee reports twenty- the spirit engendered by
that meeting will be
four symposiums March seventh in five so deeply infused into
the hearts of all the

countries pledging continued loyalty by attendants as to
stimulate them to rededicate
themselves afresh to their sacred task of
public presentation Faith. Request prayers
confirmation." To this he replied: "De- spreading the Teachings
among their fellowlighted. Assure Youth Committee fervent youth
throughout the American Conti-
Deepest loving appreciation." nent." 18
prayers.

Later a scrapbook record of the symposiums, A major part of the
following material is
including signed letters from the Baha'i quoted from official
reports of the Schools,
youth at each one, was sent to Shoghi Effendi. published in Bahd'i
Youth for October,
One young Baha'i aptly summarized the 1936 and 1937.
significance of these meetings: "Our feeling
of unity was strengthened through working 1. GREEN ACRE
YOUTH SESSION

together on this project, and we gained a
Prior to 1936 no more than a week-end
much greater realization of the scope of this conference had been
scheduled for Baha'i
wonderful Faith."

youth at Green Acre. But by decision of the
At this writing plans are in motion for the National Spiritual Assembly,
the first week

third annual series of Symposiums, scheduled of August, 1936, was
specified for the Youth
for February 27, 1938. Using as a general Session and a Committee
was appointed to

theme "Humanity's Coming of Age," the
arrange it. This enterprise was supported by
National Youth Committee has suggested over thirty young people
and was thus renine topics, embracing in scope both personal
peated during the same week in 1937.

and social applications of the Baha'i Faith.
"Sixty-five young people attended Green

(These are: Dawn-Breakers, Changing Human Nature, Portals to Freedom, Creative of last year. But, Living, Why Be Religious?, World Order justice to a week spent in Not Utopia, World Citizenship, The World of Baha'u'llah, An Organism, Peace Realists.) and in the fellowship of Baha'is gathered at Every method being utilized to reach is historic Green Acre.

young Baha'is in all parts of the world, not program consisted only through the columns of Baha'i Youth, afternoon held at the new but by a series of four general letters to be study hall by the Eliot Assembly. In the mailed to two hundred international adevening, Marion Holley of Pasadena, California, formerly secretary of the National Youth Committee, spoke D. SUMMER SCHOOLS to a large audience.

One of the most remarkable developments were held "On the week days devotions in America has been the interest of young from 9:15 to 9:30, after which a forty-five minute forum was held. people in the three Summer Schools, their minute forum was held. The forum topics were: Changing successful promotion of Youth Sessions at Human Personality, Baha'i Green Acre and Louhelen, the constant in-Marriage, Economics and the Baha'i Teachcrease of attendance, especially of nonings, Understanding Current Events, and Moral Aspects of the Baha'is, and the penetration to local com-Moral Aspects of the Baha'i Teachings.

munities of a compelling enthusiasm born "Mr. Horace Holley conducted the class on Administration, which through these efforts. began each day at Shoghi Effendi has recognized these values 10:30. An introductory talk on some phase of the Administrative in several letters of reply to the greetings of the Administrative Order was followed sent by Youth Sessions, fn 1937 he wrote of by open-forum discussion until noon.

"the remarkable spirit of enthusiasm, of fel-

17 To

lowship and of united and constructive serv-

the

National Youth Committee, September

1937.

ice that animated the Baha'i Youth Week at 7,

18 To the

National Youth Committee regarding

the Green Acre Summer School." 17 That Louhelen, July 28, 1937.

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THE BAHAI WORLD

"Several beach parties were held after- Religions/ 'Administrative Order,' and Mrs.

noons during the week. Tuesday afternoon

Dorothy Baker on The

Baha'i Life.'

Mr. Schopflocher read his notes from Haifa.

"A forum was conducted

by the young

Wednesday afternoon was given over to a

people every afternoon.

The following subconsideration of the recent cablegrams re- jects

were discussed at these meetings: the

ceived from the Guardian. Mr. Quigley of

matter of registration

with the Local Spir-

New York conducted the discussion and

itual Assembly of all

young Baha'is who inthen introduced Mrs. Mabel Ives, who led a

tend

to become voting members at the age of

discussion on methods of pioneer teach-

twenty-one; the position

of Baha'is in time

ing. ...

of war; the social life

of young Baha'is; and

"The highlight of the whole week came on

methods of spreading the

Faith.

Saturday evening, when about one hundred

"The remainder of

the day was given over

young people from Eliot and surrounding

to recreation. The

young people found

communities were guests at a supper-dance.

opportunity to visit

informally with one

The members of the National Youth Com-

another and with the

teachers who sympamittee were introduced

by Toastmaster

in all the

activithetically

joined

youth

Quigley. Several musical numbers and a skit

ties."

followed. Marion Holley spoke on 'The

Next Great American Frontier, Prejudice'

"With eighty-two

young people and nuwhich must be conquered by this generation.

merous counsellors and teachers registered,

Dancing until midnight followed the supper.

the Youth Session at

Louhelen Summer

"That this social event had created a great School, June 27 to July 1, 1937, was emifeeling of friendliness for the Baha'is among nently successful.

many young people in the vicinity of Eliot "The National Youth Committee met during the Session, was shown by the way they kept returning giving inspiration and ideas to the group. to Green Acre in the weeks following." 19 Members came from as far away as California and Montreal, Can- 2. LOUHELEN YOUTH SESSION ada.

Louhelen has set the example from the first "The forum style classes, which followed in its Youth Session. Beginning in 1934 with morning devotions and lasted until noon, an attendance of twenty-seven youth, its en- were conducted in a manner that often rollment advanced in 1935 to fifty-seven, in evoked comments from the floor. Willard 1936 to eighty- two, and to ninety-six in McKay's lectures on the New World Order 1937, past which point present facilities will and the series of talks on the Baha'i Life, not permit it to go. Each year the Summer given by Kenneth Christian, Mr. and Mrs. School Program Committee has appointed a Emeric Sala, and Marion Holley, in several instances furnished material for use in the youth committee to share responsibility in planning, the members of which have usuafternoon open forum.

Twice it was necesally lived in one area, sary to hold extra discussion groups in the (i.e., Chicago in 1936, Lima in 1937). These young members have late afternoon. Classes always lasted far

directed not only the program of over dismissal time. study and recreation, but have worked out a system of "During the second morning hour there were two classes, advanced and elementary. self-government, much needed for a conference of this size.

Miss Garreta Busey conducted the advanced class on the Dispensation of BahdVllah, Excerpts from official reports follow: "The program (June 22-26, 1936) was while Annamarie Kunz and Margaret Kunz

opened each day with a devotional meeting jointly led the elementary group in the hisin which selections from the Sacred tory and principles of the Cause. . . .
 writings
 were read by various members of the young "With all the fun, the atmosphere was
 not frivolous but gave promise of greater people. This was followed by three courses conducted, respectively, by Prof. Stanwood youth activities, as individuals left Louhelen
 Cobb on 'Security for a Failing World,' and
 "B&fY Youth, Vol. III, No. 3, page 14.
 'Islam,' Prof. Glenn Shook on 'Comparative Vol.
 No.
 ., II, 3, p. 12.

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with a greater understanding of the Teach- at every meeting.
 These typical questions
 ings and a deeper determination to serve the have been compiled
 and should be found use-
 Cause." 21 ful in Baha'i
 youth groups throughout the
 country.
 3. GEYSERVILLE SUMMER SCHOOL "The young
 Baha'is were especially successful this
 enthusiasm
 "Geyserville Summer School has never yet
 year in creating
 sponsored a Youth Session, and it is doubtful among local
 Geyserville youth, who not only
 whether joined
 in the
 it will, so
 successfully have the
 recreation, including daily
 young Baha'is adapted their activities to the swimming and dancing
 in the new Baha'i
 life of the regular sessions. When in the fu- Hall twice a week,
 but came regularly to
 ture, Geyserville and all of the Baha'i Schools meetings,
 even buying their own litera-
 have attained their maturity as real universi- ture. .
 . .
 ties of the new world, it may be that a spe- "The spirit of

Geyserville is one not to be
 cialization of program will result in classes forgotten, and
 brings a constant inspiration
 for those of various ages. It is interesting, to the daily actions
 of those who are
 privhowever, to dally with the thought that a ileged to
 participate. Surely the fine coop-
 Baha'i university may be so original in design eration which exists
 between young and old
 that it will function, perhaps, as an expres- should be fully
 credited, for thereby the
 sion of Baha'i community life, all-embracing School is enriched,
 its sessions diversified, and
 of those groups which make up a normal its community life
 given a reality which is
 community. Of these, adult Baha'is, young wholesome and
 beautiful. Thus does Baha'-
 Baha'is and Baha'i children are equally im- u'llah create His
 new society!" 22

portant. Again in 1937
 (July 3-18), Baha'i yoiith
 "In the ten years since the inception of of the western region
 met with the regular

Geyserville Summer School, young Baha'is session,
 participating in the adult classes and
 have assumed an ever-increasing role and discussions.
 Certain specific activities were,
 have made a growing contribution to the however, developed
 by a youth committee
 for the fourteen young Baha'is. These inprogram.
 Actually, these ten years have seen
 the development of one generation of youth cluded three
 round-tables per week, two
 which has taken its place in adult life. An- public meetings
 presenting a symposium of
 other generation, from five to ten years young speakers, and
 a program for the annow officially denotes itself as the nual High
 Jinks.

younger,
 Youth Group. While immediately behind E. STUDY DAYS

A new departure in conit, pressing into genuine and
 conscious accentrated was suggested to local
 study
 tion, comes a third generation which, al- groups for their
 1937-38 programs. The

though organized as the Children's Class, is National Committee, believing that "to prealready competent to teach the Cause. It is pare ourselves thoroughly for life in the this constant pressure of the Baha'i community and for youth work and age-groups upward which brings to the Baha'i Faith fresh effective teaching, we must have much more

vigor and incentive, and the trend was par- than a mere surface knowledge of the Baha'i

ticularly noticeable this year in Geyserville, Faith," developed outlines and references for since each group made its own outstanding five Subjects included "Baha'i study days. contribution to the sessions. a Being," "Baha'i Theory of Spiritual

"Each morning the regular lectures were Knowledge," "Baha'i the Activist," "Baattended by the young Baha'is who then met ha'i the Realist," and "Baha'i History." 28 in a discussion group immediately after lunch F. OTHER OUTSTANDING WORK So diverse to study and assimilate these talks. About have become the interests of young Ameritwenty-five youth joined in this procedure, can believers that a detailed account is no inviting to assistthem various adult coun- longer possible in a survey of this nature. sellors. In addition, each day was devoted There are a few projects, however, to enuto the consideration of certain questions most No. 3, pp. 13-14. commonly asked by young people. A differ- //</., Vol. Vol. Ill, No. 3, pp. 12-13. ., II, ent member of the group led the discussion News, No. 110, p. 6.

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merate which may stimulate further orig- that their report of a
conference in 1936
inality in teaching methods. merits full
publication. Delegates were
Foremost are several achievements by again sent to the Montreal
Youth Congress
Baha'i university students. A
number of of May, 1937, with similar results.
these, studying at the University of Illinois "The problems
confronting youth today,
in Urbana, in 1936-37 organized their study problems of war and
peace, employment
group as an official University activity. Their and unemployment, and
the proper educapicture appeared in the college year book,
young people for world
tion required to fit
The IlliOy together with the names of officers citizenship, are
creating a unity which
and faculty advisors. As a consequence, this promises to surmount
political and religious
youth group received much favorable notice, barriers. In
practically every country youth
opportunities to present the Cause to stu- is arising in a
sincere effort to uproot the
dents developed, and cooperation was offered throttling weeds of
universal greed, hatred
to such other organizations as the Campus and fear which threaten
to strangle the flow
Peace Committee. In the following year the of the precious life
blood of true civilization.
group took Under consideration the establish- "One such effort
crystallized in a Youth
ment of a credit-course in the University Congress which was held
in Montreal in
curriculum dealing with the Baha'i Faith. May, with delegates

representing fifty thou-

Although no immediate result could be anticipated, the Urbana Baha'i youth have demonstrated and thirty-five different groups. Two

onstrated the possibility of official university delegates and two observers were sent from

action, and are undoubtedly first in the field. the Baha'i Youth Group.

At Syracuse University, Joseph McK. "The Baha'is found the opinions expressed

Noyes, with the backing of two other Baha'is and the spirit of unity maintained in comstudents, wrote an open letter which was plete harmony with their own Teachings.

published in the college newspaper on February 23, 1937, under the title, "Baha'i Movement." The letter grew out of campus minded, and to express

intelligent and open-

in a broad way the discussion on world peace and set forth the universal principles of

Baha'u'llah, interject-

Baha'i attitudes and program, inviting further investigation. This small group of Baha'i spirit and

thought. Two suggestions students also sponsored several luncheon made by Bahd'i delegates

were applauded and meetings for Baha'i speakers of note. At adopted. One delegate

recommended a Syracuse University, also, a Baha'i is invited Negro representative for

the central Board of each year to outline the Teachings to the Council. Another, in

speaking to a motion class in comparative religions, under Pro-

policies of three agfessor Piper. gressive nations, asked for a broader, more

Such an exposition was also made for a universal view of the

question which would similar class at Scripps College, Claremont, understand and remove

causes rather than California, in the spring of 1937. condemn their effects.

It was suggested

Young Baha'is of Wilmette have recently that, since the whole

world-wide society of begun informal meetings for students resi- nations, composed of but

one human race, is a single organism

dent at International House, the University

bound together by ties of
of Chicago. trade, industry and
transportation, no unit
Thus throughout the country Baha'is are should be condemned as all
are equally guilty
beginning to introduce the Faith to univer- in permitting these
causes to exist. The mosity students and professors. It is a branch
tion was dropped. Another motion was enof public teaching which deserves
increasing larged by a Baha'i to include an interchange
emphasis in the next years. of delegates among the
groups represented,
that all might have a greater opportunity to
No youth have made greater strides appreciate and learn of
other points of view.
through cooperation with other youth "The part played by
the Baha'is was relagroups than the Montreal Baha'is. It is felt
tively small but as each delegate was required
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Interior of the new Baha'i Hall recently erected on the property of the
Geyservillc Baha'i
Summer School in California, U. S. A.

to give the name of the group he represented, Assembly their intention
of becoming memitwas a splendid chance for indirect teach- bers of
the community on reaching the vot-

ing work. Nor will the many contacts ing age, and thereby
receive the privilege of
established be lost, for the Baha'i Youth attending Nineteen Day
Feasts and other
Group of Montreal is already making plans Baha'i meetings, but
without the privilege
to invite members of the Congress to speak of voting. They
may read selections in the
on its platform." 24 spiritual program of the
Nineteen Day Feast
but not serve as chairman of that program.

A Christmas teaching conference has be- If matters affecting Baha'i
youth are under
come almost an institution for the young discussion they may
report their views on the
Baha'is of the Eastern States. Their second subject. They may also be
appointed as
two-day meeting was held on December 26- members of local youth
committees by the
27, 1936, in New York City, with delegates Spiritual
Assemblies. Children of Baha'i

from seven other cities in attendance. It was parents do not receive this privilege autoan occasion for a thorough interchange of matically but must make the same declaraviewpoint, and on Sunday afternoon, the tion of intention as other young people.

regular public meeting was conducted by Baha'i parents are not to coerce their chilvisiting Baha'i youth. dren to make this declaration, but are ex-

G. REGISTRATION OF BAHAF YOUTH In pected to point out to their children the im-

July, 1936, the Youth Committee reported a portance of voluntarily associating themstatement adopted by the National Spiritual selves with the Baha'i Faith.'

Assembly, relative to registration with local "Although this ruling has been in effect, Assemblies. The text of the statement fol- in briefer form, for more than a

year, Baha'i lows, together with certain comments from youth have neglected to obey it, nor have the original article: the local Assemblies given it that emphasis

" *

which it merits.

Young people between the ages of fif- . . .

teen and twenty-one, whether children of "Baha'u'llah has said in the appendix to

Baha'is or not, may record with their local 2

*Baba'i Youth, Vol. No.

II, 2, pp. 10-11,

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His Book of Laws that 'the age of maturity Baha'i Youth,"

on May 21st, 1936. It emisin the fifteenth year;

women and men are bodied a call which he had never more forcalike in this respect.' Thus at the age of ibly put.

To close this section with his every young believer who is pledged fifteen, words is to

epitomize the profoundest hopes in his heart to the Faith of Baha'u'llah, of the

American Baha'i youth, and to open should assume those responsibilities and the prospect of that future they and their

duties which He has enjoined. At that age fellows aspire
 to win.
 the observance of prayer and fasting is called ". In
 these days of universal affliction,
 . . .
 for; and in its ruling on registration, the Na- of widespread
 disillusionment and discontent,
 tional Assembly has made it possible for the eyes of
 jthe
 entire Baha'i world are di-
 Baha'i youth to partake in a most important rected towards
 the activities which the Ba institution of community life the
 Nineteen ha'i youth are initiating in various countries
 Day Feast. Just as no serious adult Baha'i with the view
 of hastening the unfoldment
 can neglect this right to vote or overlook the of the Divine
 Plan. Their hopes for a better
 varied duties of citizenship in the Adminis- and saner
 world center chiefly in you who
 tration, so no young Baha'i can call himself have been
 called upon to vindicate through
 by that name and neglect to register form- both your
 words and deeds those verities
 ally with his Assembly. which alone
 can effectively establish unity
 "At this important time, when the Cause and peace in the
 world.
 stands upon the threshold of a great new- "'Jo
 achieve this truly gigantic task the
 drive, of an effort in teaching unexcelled* Baha'i youth
 throughout the world must not
 even by our illustrious predecessors; when only strive to
 spread the knowledge of the
 the gigantic challenge of establishing this Teachings, but
 also and above all to live
 Faith in every State and every Republic in them as
 completely as circumstances permit.
 America has just been thrown to us; and They should
 attract people to the Cause not
 when as young Baha'is we have just received so much
 through the exposition of its prina special message from the Guardian to Vin-
 ciples and teachings but through the power
 dicate* through 'our words and deeds' the of their
 individual lives. The Baha'i youth
 power we have gained from Baha'u'llah, must indeed
 exemplify through their lives,

surely there is no one of us who will delay in both as
individuals and as conscious and acfulfilling the National Assembly's
re- tive members of the Baha'i community,
the
quest." purity, the
effectiveness and sublime charac-
The message of Shoghi Effendi, to which ter of their Faith.
They can teach best when
the above article refers, was addressed to they live up
to the standard inculcated by
"The Twenty-Eighth Annual Convention, Baha'u'llah."
2G

III. EUROPE AND ASIA

t(
The whole of mankind is groaning, is dying to be led to unity, and to terminate
its age-
~7
long martyrdom"

Europe, for centuries the center of life to wonders, has bitten
her peoples, what incurcivilized nations, has in our own times be-
able convulsion has seized and separated
come a mother of death. The energies of her them?
How shall the world be immunized
concentrated peoples, so various and fecund, against this
virulence?
are directed with intense devotion to self- It is
neither valor nor sense to ignore the
destruction, unnatural as it is deadly. It is real terror of
the situation. The culmination
as if, bent upon suicide, Europe had agreed of violence
initiated in Ethiopia, extended to
to consummate it with bravado, with drums Spain, and
imitated in Asia with universal
and goose-step, passion and parade, suave effect, will
not be forestalled by conclaves of
night attack and diplomatic gesture. The decorated
statesmen whose impotence or bad
certainty of tragedy is guaranteed in every 2 -">
Baha'i 'Youth, Vol. II, No. 2, p. 4.
war office, its swift beauty in the fleets of 26 Ibid.
stream-lined bombers. What madness, one 27
"Unfoldmcnt of World Civilization," p. 41,
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intentions have already been proved. Nor study
week-ends, a "miniature Summer

will mass excitements, however widely pre- School." scribed, make a likely medicine. Must we A most unique activity is the Baha'i Thenot frankly admit that the question is no atre Group organized in London under the longer one of rescue for our decadent, too sponsorship of the National Spiritual Assemblies society, but rather, toward what order bly, by Mme. Barry-Orlova with the aid of shall the living work, both now and here- Mary Basil Hall. By the fall of 1937 the after? company had grown to fifty-three, Baha'i This is the question to which Baha'u'llah and non-Baha'i youth of diverse nationalities made a full and superb answer. As if to and beliefs.

28 The company has sought original material; its repertoire in 1937 included spread His vision throughout Europe before too late, the Guardian, during the past few "As You Like It," a dramatization of Baha'- years, has encouraged Baha'is to travel and u'llah's "Seven Valleys," an acting version teach there, and American believers have re- of the "Drama of the Kingdom" by Mary Basil Hall, and "The Little Wood" by Minna sponded with special enthusiasm. Notable youth work has been done by such indi- Davis.

Under the direction of Mme. Orlova viduals as Ruhiyyih Khanum, Jeanne the Group received professional training, Bolles, David Hofman Englishman (an was presented by the Men of the Trees Sow whose first Baha'i training was received ciety, the Inter-Religious Fellowship, and the in America), Helen Bishop, Mrs. W. S. London Baha'i Assembly, and began its sec- Maxwell, Mrs. Ruhanguiz Bolles, Lorol ond year on an independent financial basis. Schopflocher, and Mme. Orlova. Their A comment by Mme. Orlova reveals the reports, in addition to those received by sible significance for other Baha'i communithe International Bureau, have been free- ties of this interesting endeavor: "The mem utilized in this survey of progress, bers were not all Baha'i, but it is beautiful to ly

alphabetically arranged according to counsee what a method of teaching this Theatre tries. Group idea

becomes, not only for the actual

A. BULGARIA Miss Bolles reports several members, but for their family and friends.

young Baha'is in Sofia. No special meeting Everyone is impressed by the Baha'i cooperation as yet been established.

tion, lack of prejudice, and spirit of 'the

B. ENGLAND London has a large and active play's the thing.' ... In the Group there

youth group, including several Iranian students, with members who are versatile and was neither creed nor nation."

C. FRANCE

A distinctive achievement of

Baha'i youth in France has been the Oriental qualified. Many of the lectures at the Baha'i Summer Schools of 1936 and 1937 were presented by them; they include several of English yearly conferences in Paris of

Students'

sponsored

land's outstanding Baha'i speakers; while a Baha'i students scattered throughout Europe are supporting the Baha'i Theatre rope. This conference has long been valued

Group. This London group sent five delegates by Shoghi Effendi as a significant contribution to the International

Baha'i Student Union to the Faith. The last meeting in January, 1937. It has

ary, 1937,

widened its scope to include all

participated in the two world Baha'i Youth young Baha'is who might be able to attend,

Symposiums. On October 14, 1937, it and as

previously mentioned, the London

sponsored a Youth Rally at Caxton Hall, Youth Group

sent five delegates. The following

Westminster, attended by almost fifty new

account was published in Baha'i

people, which proved most vital in program Youth, June,

1937:

and response. The four speakers, Baha'i "In the

city of Paris, on the second and

youth of promise, were Claudia Aldridge, third of

January, 1937, the Union of Baha'i

Marguerite Wellby, Louis Rosenfield, and Students held their seventh annual conference.

Molly Brown. A regular meeting is held

Besides the many students from Paris,

throughout the winter, and in summer

28 The

months the schedule gains zest with youth

By-Laws provided that two members must
always belong to a Spiritual Assembly, local or napicnics. Plans are
now in hand for intensive tional.
for the at
U, S, A,- &
to all th *\$
at to the

The Baha'i Hall in Green Acre, a recent addition to the properties of the
oldest

Baha'i Summer School in America, open annually at Eliot, Maine, U. S. A.

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the provinces, and foreign countries, special Yazdi.

It is interesting that Mile. Migette

were present from England, Gervisors

is "Chef de la Surveillance des Eaux de
many, and the United^States.

Lyon" and

holds the highest degree in chem-

"The importance attached by the Guard- istry. As

mentioned above, this group sent

ian to this annual activity of European delegates to
the seventh conference of the

Baha'i youth is shown in a paragraph from a* Union of
Baha'i Students in Paris.

letter from him to the conference, written

by his secretary: 'It is needless to say how The

International Bureau is also in commuch the Guardian values and appreciates

munication with M. Soghomons of Marprofoundly these efforts

which your Com- who states that although no

group has

seilles,

mittee put forth so ardently to advance the been founded,

there are several interested

friendship, the mutual understanding and students who

wish to be informed of Baha'i

cooperation between the members of the youth

activities.

body of Baha'i students scattered widely D. GERMANY

Young Baha'is of Germany

across Europe. The fact that such a con- would

doubtless be the first to attribute

ference has taken place regularly has, for him much of the

stimulation which their work

a significance of the greatest importance, in has

received to the extended travels of

these days when the young people of the Ruhiyyih
 Khanum in their country. Partly
 world are turning away so rapidly from the as a result of
 her suggestion, made during the

religious institutions and churches in the "Sommerwoche"
 in 1936, they successfully
 midst of which they were born. In an age petitioned the
 National Spiritual Assembly
 when the forces of irreligion and materialism to appoint a
 Youth Committee, the first of
 are invading all ranks of society and seriously its kind
 in Germany. Original members were
 ravaging the hearts and minds of men, it is Friedrich
 Strauss, secretary, and Friedrich
 truly splendid to see young Baha'is assemble, Macco of
 Heidelberg; Annemarie Brauns,
 men and women, for the purpose of discuss- Karlsruhe;
 Ruth Schmalfuss, Leipzig; and
 ing and studying the fundamental teachings, Wilhelm
 Gollmer, Stuttgart. On September
 spiritual and moral, which Baha'u'llah has 10, 1936, the
 Committee was first addressed
 brought to the world and to examine the by the
 Guardian, as follows:
 ways and means required for spreading and "To the Baha'i
 Youth Committee of Germany disseminating them/
 many and Austria,
 "M. Hakim, who presided at the confer- "Beloved friends
 and co-workers:
 ence, presented a report of youth activities "Your
 very warm message of August 22
 in America. addressed to
 the Guardian has been duly re-
 "Mile. Irady spoke on the subject, "The ceived, and its
 contents have deeply moved
 Place of Women in the Baha'i Faith/ Other and cheered
 his heart.
 speakers were Mme. Orlova and Mrs. Schop- "He is
 indeed rejoiced by the news of the
 flocher from America, Mile. Migette from formation of a
 Baha'i Youth Committee in
 Lyons who came with a group of Baha'is and Germany and
 Austria, as he feels convinced
 friends. that the time
 has come when young Baha'i
 "On the second day a group of London men and women

in these two countries
 Baha'is were welcomed. Miss Claudia should come
 together and organize their ac-
 Aldridge read a paper entitled 'Relations tivities upon
 a firm foundation. Your Com-
 Among Members of a Baha'i Community.' mittee
 therefore fulfills a deep-felt and most
 Other speakers at this session were Mr. urgent need,
 and will, it is
 hoped, increas-
 Bakchayech, E)r. Miuhlschlegel, Mile. Zamen- ingly develop
 into a powerful and effective
 hof and Mr. Zabih."

, medium for the
 coordination of Baha'i youth
 activities throughout Austria and Germany.
 The visit of Mrs. W. S. Maxwell to Lyons The
 responsibility that has been laid upon
 resulted in the establishment of a new youth your shoulders
 is certainly heavy and deli-

group in June, 1936, whose first members cate,
 particularly in these days when the atwere Mile. Lucienne Migette, Mile. Andre
 tention of the youth all over the world is

Flour, Mr. and Mrs. Moddaber, and Mr. being wholly
 and forcibly diverted in direc-

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tions that are fundamentally irreconcilable The last
 official communication from these
 with the very spirit and mission of the courageous young
 B^aha'is was received after
 Cause. Your chief task is, therefore, to ex- this
 meetingaproposrof the Summer School,
 ercise a wise and continued control over when Friedrich
 Macco wrote: "I hope that
 young believers in order to prevent them we may then
 greet friends from America
 from being dragged away by the strong ma- again. Perhaps
 it will be possible for one of
 terialistic current of the age. the youth to
 come. Such visits are of extra
 "It should be your committee's constant importance because
 they make a real underendeavor to stress to all young believers the
 standing possible."
 supreme necessity of their adhering faith- Though

short-lived, the National Youth
fully and intelligently to the principles and Committee of
Germany and Austria awaklows of the Cause, to consider the Faith
as ened a vital and widespread interest in the
their highest allegiance, and consequently to Baha'i Faith
among young believers, consoliconcentrate heart and soul on finding the
dated its program with admirable rapidity,
ways and means that would enable it to and set a
standard in persistent and devoted
rapidly spread and effectively establish itself effort for
future generations to fulfill.

in the consciousness of mankind.

E. HUNGARY

In Budapest the Cause has

"With the best wishes and fervent prayers rapidly advanced,
through pioneer work of
of the Guardian for the success and exten- several American
believers, notably Miss
sion of your labors, and with his cordial Jeanne and Mrs.
J. Ruhanguiz Bolles and
greetings, Mrs. Lorol
Schopflocher, and with the en-
"Yours in His Service, thusiastic cooperation of the local
group

"H. Rabbani." which was formed. Miss Bolles has reported
"Dear friends: a special
response from young people of tal-

"The work you have initiated deserves the ent and
initiative. Although no youth group
highest praise and will no doubt attract the had then been
formed, Budapest joined in
richest blessings. The steady expansion of the celebration
of International Youth Day
your activities is vital to the spread of the on March 6,
1937. The following facts
Cause in Germany and Austria at the present were obtained
from Miss Bolles:

stage of its development. Persevere and "The
Symposium took place in a private
never lose heart. The hosts of the Abha reception room
of the Gellert Hotel and was
Kingdom will guide and help you. My attended by
twenty-four young people, all
prayers are with you always. Hungarians with
the exception of one Hun-
"Your true and grateful brother, garian-American,
daughter of a minister.

"Shoghi." Among those present was the brother of a
journalist who recently wrote in his book,
During the life of the Committee, some- 'On the Eve of
Palestine,' that the problems
what less than a year due to official pro- of the Holy Land
can only be solved by a
scription of the Faith, close contact was Messiah. Also
present was the daughter of
maintained between it and the American the artist,
Robert Nadler, who painted 'Abd-
Committee and mutual assistance was given. u'l-Baha's
picture during His sojourn there
All German Baha'i communities were circu- in 1913.
There were a number of students,
larized, asked to establish
regular youth too, as well as two doctors, one of languages
meetings, and a census was begun. Five local and one of
chemistry.
groups arranged conferences for the World "The
Symposium was conducted by
Youth Symposium of March 7, 1937. (See Jeanne Bolles,
acting as chairman, who also
report above.) The Committee held its sec- gave an
introductory talk on the general title
ond meeting during the celebration of Na- and theme of the
day, 'Religion, A Way of
tional Day by the Baha'is of Germany and Civilization/
Mrs. Schopflocher spoke on
Austria, April 24-25, 1937, at which time a 'Science and
Religion/ Mrs. J. Ruhanguiz
special program was planned for Baha'i Bolles, last
speaker, addressed the audience in
youth attending the Summer School session
in August. This session was later canceled. Baha'i
Youfb, Vol. II, No. 4, p. 12.

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German on what the thinkers of the world ments. It
is thus significant that among
are saying in relation to religion and the them the
principles enunciated by Baha'-
coming of a new Manifestation. At the u'llah are also
penetrating, and in several
close of the meeting, a young Hungarian, chief countries
young Baha'is are able to re-
Mrs. Komlos, spontaneously arose to say a port a notable
progress in the past two years.

few words in appreciation of the Faith and Mrs. Lorol Schopflocher visited of those Baha'is who had come to Hungary 1936, and met with several to teach. young Baha'is who started a study group.

A. EGYPT

Ismailia in May,

"A tea followed the meeting. Many Mrs. Schopflocher also toured other Egyptian questions were asked in English, German and communities at the Guardian's request, em-French. A

number of young people who had phasizing youth work wherever she spoke.

not previously come to the meetings asked if In 1937 an inquiry was received by the

they might now attend them. The spirit International Bureau from the Local Assemwas one of dignity and harmonious anima- bly in PORT SAID, for methods to begin youth tion throughout. The meeting lasted from activity. Mr. Jean Chawafaty, local secrefiveto nine P.M. tary, planned to organize such work.

"Miss Bolles left a small library of Ger- B. INDIA Three Baha'i communities of Inman and English books with the group. The dia and Burma have already established youth 'Hidden Words' are now being translated by groups Bombay, Karachi, and Poona, and a believer into Hungarian." the extension of this work is now a national

F. NORWAY Word has been received from objective.

"Acting on a resolution passed Miss Johanna Schubarth that a small study by the National Spiritual Assembly at their circle of four young people was begun in the annual meeting, some of the local Spiritual winter of 1936. Assemblies have

already reported re-organization of local Youth Committees while Thus in half a dozen nations of Europe the news from other centers is awaited. It is

Baha'i Faith is firmly rooted in that genera- hoped that the Baha'i Youth of India and tion whose task will be to build, after disas- Burma will soon organize themselves into a strong National tious conflict, a society actually consonant Youth Committee and begin with twentieth-century accomplishments serving the Divine Faith with energy and

and needs. "As we view the world around enthusiasm.
." . .

us/' Shoghi Effendi wrote in 1936, "we are Young
believers in Bombay sponsor a

compelled to observe the manifold evidences study class with
special emphasis upon trainof that universal fermentation which, in
ing for Baha'i teaching. They have also
every continent of the globe and in every acted as hosts
to the students of the Islamia

department of human life, be it religious, so- College,
Andheri.

cial, economic or political, is
purging and The Karachi Youth Group has celebrated
reshaping humanity anticipation of the
in each International Symposium, often wel-
Day when the wholeness of the human race comes world
Baha'i travelers and cooperated
will have been recognized and its unity estab- especially on
the occasion of Mr. Siegfried
lished." Young Baha'is are able to con- Schopflocher's
visit, and has proved itself a

tribute constructively to this process be- valuable asset
to the local Assembly. There
cause they are conscious of it, have clarified are sixteen
active members in this group.

their goals, and derive a constant vigor from C. IRAN Young
Baha'is of Iran have long
their Faith. The

value to Europe of her been responsible for a number of
well-defined

Baha'i youth can be fairly weighed only in activities. The
nature of their work is

the scale of this contribution toward an shown by the
following report prepared for
ordered world. the Iranian

national secretary, which was re-

Now the peoples of Asia are subject to printed in Bahd'i
News:

many of the same stresses as have been noted "The duties
of this group can be summarin Europe, their awakening sense of nation-
ized as follows:

alism creates foreboding, their social institu-

80 "Unfoldment of World Civilization," p. 10.

tions are even less suited to modern require-

News, March, 1937, p. 3.

the of

Members of the Young Men's Baha'i Group of Tihiran, Iran.

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1. To encourage the Baha'i youth and to contact with youth groups in Shiraz and

bring about the means for their association Tabriz, both of which are constantly active with each other on a spiritual basis; in spreading the Faith.

2. To exhort Baha'i youth in living the life D. 'IRAQ The following facts were oband carrying out the ordinances and prin- tained from correspondence between the ciples of the Cause by purifying their souls youth of Baghdad and the International

and rejecting old habits and manners which Bureau: may be against the Baha'i principles; On December 9, 1936, word was received

3. To bring about, to the best possible ex- from Baghdad that a Youth Committee had been established, tent, the means for physical training of the youth; to:

4. To give to the Baha'i youth mental and intellectual training and to foster their edu- 1. Plan for a class of study of the Cause, its cation as much as possible; principles, history and administrative order.

5. To extend help and assistance to needy Baha'i youth and to give needful guidance

2. Arrange the program of public meetings to which are held in the Haziratu'l-Quds. students;

6. To enter into correspondence with Baha'i 3. Arrange Nineteen Day Feasts. groups throughout the world;

4. Correspond with the various Baha'i 7. To make efforts towards the promotion groups and individuals in 'Iraq and also of activities for teaching the Cause, and keep in touch with youth throughout the world. 8. To put the Baha'i youth in touch with

their social duties and to increase their Mr. Kamil 'Abbas became secretary. The

knowledge of Baha'i principles.
 "The Baha'i Youth Committee in Tihiran group began the study
 of "Baha'u'llah and
 has lately arranged, among other duties, to the New
 lira," and translated into Arabic
 articles from the Bahd' i *W orld Volume V.,
 give from time to time representations dey
 picting the lives of early believers of the especially the
 letters of the Guardian con-
 Cause in Iran. Such representations have cerning Baha'i
 youth activities (dated Janbeen arranged so far to commemorate the
 uary, 1933), which became "the program
 life of Qurratu'l-'Ayn (the famous Baha'i
 of every member of the Committee." A
 poetess and martyr), Jinab-i-Varqa (the general letter
 from the International Bureau
 was translated and sent throughout 'Iraq.
 martyr), Jinab-i-Zaynu'l-Muqarrabin, Haji
 Amin and Haji Mirza Haydar-'Ali, the The
 Youth Symposium was
 International
 famous Baha'i teacher. celebrated for
 the second time on March 4
 "The Youth Committee proposes to give and 7, with a
 teaching conference for besimilar plays for the Western believers. On
 lievers and a public meeting attended by
 about fifty youth.
 May 15th, a representation was given . . .
 in commemoration of the life of our de- So far
 this group consists wholly of men.
 E. SYRIA The Baha'i students at the Amerparted friend of the West,
 the late Monsieur
 H. Dreyfus. A detailed account of the life ican University
 of Beirut numbered fourteen
 of this famous pioneer of the Cause in the during 1936-37.
 Their secretary, Mr. A.
 West was given to the audience which num- Balyuzi, has
 written that they meet every
 bered over a hundred people. other week for
 study and to receive news of
 "The. chief idea of giving such representa- Baha'i activities
 around the world. They
 tions is to put friends here in touch with the frequently
 entertain visitors from East and

wonderful and most valuable services rendered by such noble souls to the Cause and to encourage the present generation to follow the example of courage, faithfulness and winning the universal support the spirit of sacrifice left by our early believers." Since 1933 the development of their work has been

82 truly remark -

The International Bureau has maintained 32
//</. February, 1937, p. 9-10.

BAHA'f YOUTH ACTIVITIES
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able; yet they stand only at the threshold cooperation among young Baha'i men and women, in order of opportunity. In the light of their expanding services, the following instruction age to collaborate intelligently and harmoniously of Shoghi Effendi is pertinent, for in it is established that balance which must always class, age or origin. Such activities should characterize the Baha'i community. be undertaken within the framework of the "The chief purpose underlying all such Administrative Order. They should neither undertaken by our Baha'i youth activities be overemphasized nor curtailed. The format throughout the world is to stimulate enthusiasm of youth committees is a means to asm, promote instruction and foster the development of the spirit of solidarity and achieve the end stated above, and is not an end in itself."

EXCERPTS FROM BAHA'f YOUTH
March, 1936 to October, 1937

I. Message from Haifa in two parts. Ruhiyyih Khanum

II. Editorials:

The Most Joyful Tidings Marion Holley

Heritage Kenneth Christian

Widening Our Horizons Heshmat Ala'i

III. Articles:

Nobility	Kenneth Christian
Independent Investigation	David Hofman
Concerning Divine Education	Lewis Zerby
A Baha'i Prays	Zeah Hoi den

IV. Special Features:

Outlines of Study for the	
Second Series of International	Youth Symposiums
Why I Am a Baha'i	
An Open Letter	Joseph McK. Noyes

MESSAGE FROM HAIFA

DJan. EAR fellow-youth:
The Mansion, Bahji,

Here in this mansion made sacred to us
22, 1937.

us, that signal figure of the Heroic age of
our Faith; Mirza Abu'l-Fadl, an example of
the greatness of human wisdom and knowledge being transformed into the humble
servant of Baha; Lua, the early flame of the
all by the blessed Presence of Baha'u'llah, my
thoughts turn to you and my heart brims West, her pure
eyes raised as if to the Masover and I feel I must write to you all.

ter's face; Dr. Esslemont, modesty and spirit-

Everywhere is the presence of the Guard- ual altitude
shining in his quiet visage; Keith,
ian. His care, his foresight, the mighty smiling her
warm and radiant smile, our
works he has accomplished in these last first American
martyr. Within the central
what must have been to him terribly try- hall, with its
cool white walls, blue stenciled,

ing years. The Mansion of BahaVIUh he its marble
pillars rising to symmetrical arches,

bought, he rebuilt, thus fulfilling a cherished stands an
illuminated model of our Temple
desire of the Master; its peace and beauty surrounded
by the framed facsimiles of
are indescribable, upon the walls smile the Queen Marie's
statements, her picture, and
faces of those who stood out in the front 38

Through his secretary to Marion Holley, Novemranks: Bahiyyih Khanum gazes
wistfully at ber 8, 1937.

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the certificates of incorporation of different was seen to
emerge from the midst of the

Spiritual Assemblies. Costly rugs hang on crowd, with a
stone in her hand, eager to cast
the walls and examples of the penmanship it in the face
of Baha'u'llah; 'I adjure you,'
of the famous calligraphist, Mishkim-Qalam, she pleaded,
'give me a chance to fling my
in many forms; birds with rose-bedecked stone in his
face!' 'Suffer not this woman to
plumage that spell Baha, the Greatest Name be disappointed,
deny her not what she read other decorative writings. There are
gards as a meritorious act in the sight of

"
many photographs of the different Baha'i God,' were His
words. And "That which
groups, of Baha'i pioneers, of the National ensued is
well-known, and if sometime you
Assemblies. Everywhere are displayed treas- should happen to
visit the prison of His
ures of our Faith; illuminated tablets in the Majesty, ask the
director and chief of this
script of the Blessed Perfection, indescrib- place to show
you two chains, one of which
is known as Quara-Guhar and the other as
ably fine and perfect, and of the Master;
most precious of all is a part of the "Hidden Salasil. I
swear by the stars of justice, that
Words" as revealed by Baha'u'llah in His during four
months, I was weighted and torown hand.

mented by one or the other of these chains."
Here one remembers at once the words in All this comes
back as we stand in the
Nabil; "Methinks I was in a place of which utter simplicity
of His room; beside the bed
it could be truly said: 'Therein no toil shall one lamp of
white china, with a plain glass
reach us, and no weariness shall touch us' "; chimney,
something pristine in its unorna-
"No vain discourse shall they hear therein, mented form; a
deep blue painted ceiling;
nor any falsehood, but only the cry, 'Peace! white cotton
curtains in the windows; a low
Peace!' "; "Their cry therein shall be, 'Glory Divan on the
floor and before this, a pair of
be to Thee, O God!' and their salutation bed room
slippers. Here the "Glory of God"
therein, 'Peace!' and the close of their cry, passed away
from the earthly eyes of men.

"

'Praise be to God, Lord of all creatures!" But into
everything, the garden, the deco-
Here in the Mansion one feels this. ration of the
Mansion, the Tombs of the
But in the Tomb of Baha'ullah it seems Bab and
'Abdu'l-Baha, glimmering amidst
as if all the world were there, in That Presence the lights of
Haifa across the bay, the presence. One felt the all-ness of the earth, no
chives, has pervaded like the refrain of a
distance, no separation except that of relationship, the
presence of the Guardian. mighty song, the
tion, all beneath His watchful gaze. It is All bespeaks his
loving care, his ceaseless toil, and that
not something one says, "now I must begin authority with which he was into feel it because this is the Holy Tomb," no,
vested by 'Abdu'l-Baha. No one could depict meets you as you
approach Bahji even as scribe the beauty of Shoghi Effendi;
his utter
a light meets you when you enter the circle unselfishness,
unself-consciousness; his inof its radiance. It is as
tangible as silence, ineffable sweetness; his indefatigable capacities
or heat . . . this peace. for work and
creation. We have achieved
As Baha'u'llah must have been in His room much in the Cause
these last years since the
... so one feels Him upon entering it. ascension of the
Master, but whose sugges-
Phrases come back, cherished and dear to the tions, guidance,
example and patience, has
mind of a Baha'i: "A mild, dignified voice inspired us? And
here, where five thousand
bade me be seated; 'Praise to be God that books adorn the
shelves of an international
thou hast attained!' ... I bowed myself Baha'i library,
prominent among them:
before one who is the object of a love and Nabil; The fjan;
the Gleanings; the Admindevotion that Kings might envy and Em-
istration; the Bahd'i World; the World
perors sigh for in vain. . ." "What is. Order letters.
How poor indeed would be-
His occupation?"; "He cheers the disconso- come the shelves
of our inner experience and
lateand feeds the hungry"; "What of His knowledge if we
should remove these gifts
rank and position?"; "He has none, apart of his from our
Baha'i life.

dise and in the observance of His law I recog-	God poureth forth for
him. Let none, thenenize the ark of my salvation."	He won
his fore, consider the largeness or smallness of	
immortal reward when, the Bab having said	the receptacle.
The portion of some might	
that did one of them really love Him, they	lie in the palm of a
man's hand, the portion	
would with their own hand take His life;	of others might fill a
cup, and of others even	
all hesitated, anguished at such a thought,	a gallon measure";
"The seal of the choice	
%	

but that youth, however, was willing to obey	Wine of His Revelation
hath, in this Day	
his Lord even to this and in these words the	and in His Name, the
Self -Sufficing, been	
Bab rewarded the station of obedience for	broken. Its
grace is being poured out upon	
all time. "This same youth who has risen to	all men. Fill
thy cup, and drink in His	
comply with my wish, will, together with	Name, the Most Holy,
the All-Praised."	
me, suffer martyrdom. Him will I choose	
Your loving co-worker,	
to share with me its crown."	
(Mary Maxwell)	
Here in Haifa beats the heart of the Cause;	
Ruhiyyih Khanum.	

MESSAGE FROM HAIFA	A SEQUEL
I F one could have walked into a museum	est Revelation of
God's Will as yet revealed	
of the authentic relics of the days and life	to unfolding mankind
upon this planet, this	
of Christ, what would it have meant to the	inestimable privilege
has been vouchsafed.	
Christian believers? had seen His	
If they An iron door swings open upon Mount	
sandals, dusty from the road between Beth-	Carmel and we enter
the International Arlehem and Jerusalem, or the mantle that	
chives of the Faith of BahaVllah. A modest	
hung from His shoulders or the cloth that	series of rooms
adjoining the resting place	
protected His head from the sun; what at-	of the Bab, greet us.
Framed tablets seem at	
mosphere of assurance, of wonder, even of	first glance to

be this room's distinguishing
adoration would have stirred the inheritors adornment; they stand
about and are disof His Faith. If their eyes could have rested
played in cases, we are told these are origion even one fragmentary
line penned by His nals in the writing of the Bab, BahaVllah
hand. . . . and 'Abdu'l-Bah.

Here is a brief message
To most of the people of the world the of BahaVllah addressing
His son: "O thou
meaning of such things is beyond their im- who art the apple of
mine eye!"; here are the
aging; but to Baha'i s, believers in the new- tablets of both
her father and brother tn

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Bahiyyih Khanum. We glance closer and Baha'u'llah and remember
the description of
slowly, unbelievably, the reality of what they Professor E. G. Browne:
"The face of him on
are penetrates. This is the exquisite penman- whom I gazed I can never
forget, though I
ship, in the shikastih script, of the Bab, the cannot describe it.
Those piercing eyes
fine flow of perfectly formed letters are upon seemed to read one's very
soul; power and
a marvellously illuminated background; authority sat on that ample
brow; while the
flames, golden clouds surround them till the deep lines on the forehead
and face implied
design of their script takes form in a feather, an age which the jet-black
hair and beard
gourd or sun set in brilliant flowers with flowing down in
indistinguishable luxuriance
borders in symmetrical designs, resting back- to the waist seemed to
belie. No need to ask

grounds of burning blue, green or red. All in whose presence I stood,
as I bowed myself
the famed beauty of the Iranian illuminated before One who is the
object of a devotion
manuscript frames, one after another, those and love which kings might
envy and emsimple black-ink words. Then, as we gaze, perors sigh for
in vain!" What confusion
charmed by the beauty, marvelling at the this picture arouses;
we remember Who He
penmanship, we begin to realize that the is to us we remember
His words words
hand of a Revelator of God's Will and Laws such have never before

been written by
as

to mankind, penned those words. That the Revelation's
weight of their import revolutionized the races of men upon
thought of a nation; caused, through the op-
in which they shall
position to the onward march of this new
of The Most Great

step in human progress the weakening of
within, and now we
Islamic institutions; inspired 20,000 men,
inner, more abstract
women and children to drink the cup of
the depicted figure
martyrdom; established the bedrock on

The two forces
which a world religion could be built.
human individuality of
We pass on to gaze upon the miniature
photo is something

of the Bab: nobility, refinement of being to
never before had to
its utmost perfection, resides in the lines of
fond fancies, our perthat quiet figure. His mien is so impressive;
rovings into the realm of imagination,
all the story of His life comes back to us as
figure, loved,
described in the narrative of Nabil, "The
"Prophet,"
Dawn-Breakers"; the sweetness of His voice
as He was. It is
chanting prayers, the gentleness of his ways,
personification of divine attribthe fire of his love for God, for "Him Whom
utes has always been a mystery to Man, but
God will make manifest," for his fellow-men.
ascension of the
The dignity of His bearing which overawed
adjust or shelve
allHis enemies the inexpressible fortitude
Godly perfection in
and readiness with which He bore banish-
very much their own
ment, imprisonment and final martyrdom.

any hand we remember His

purpose; the unity of the

this planet as their home

live under the benediction

Peace. All this from

must reconcile this

world of experience, with

upon which our eyes rest.

clash at first. The

a Prophet reproduced in a

the spirit of man has

cope with. Here our

sonal

ceaseand we gaze at that

adored, followed by men as a

down through the centuries,

a shock. The

Whom

to those who came after the

Prophet, they could try to

the connection between

a human form, to suit

desires; just imagine it

and be perfectly con-

Like spring-tide seems to be everything asso- tent with their self-made
solution. But here
ciated with Him; His youthfulness, the ex- is a picture: here are
the eyes that gazed into

quisiteness of His speech and writing, the the souls of men, into the
secret heart of the
flame-like quality He inspired into His Faith problems afflicting them;
here the fingers
and followers. that took pen in hand and
revealed the de-

Passing to the adjacent picture we come crees of a Beneficent God to His
seeking and
to gaze upon "Him Whom God will make suffering children; here
the Figure that paced
manifest." Our heart has been constricting as He spoke when words
rolled from His

as slowly we began to be grasped by the mag- tongue giving laws for a
New World Order
nitude of the relics we are being permitted of the Human race, for the
healing of its ailment to see. Now it seems to throb heavily, we ing body
and soul. Our imagination stops.
feel it beating; we try to feel what we are We are curtailed by coming
face to face with
feeling as we gaze at the photograph of what has been denied
everyone except the

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immediate generation that surrounded a love and
kindness, his quick sympathy, his
Prophet, of seeing the Form in which the laughter
and smiles. Here was a being more
Light became embodied.
tangible, here the perfect man, here the In-
Still suffused with shock we cannot yet terpreter
and Expounder of that unapproachdisentangle and understand, we pass on some-
able power which streamed from Bahd'u'llah.
what dazed. But if the Photograph of Baha'- The West
has even found its way to him;
u'llah moves and baffles the soul, confounds a pair
of much used field glasses are among
the reason, when we see some of His tablets his
things, a pair of European summer shoes,
we become inwardly impotent. All the tor- even a
vocabulary of English-Persian words,
rent of torrential rain, all the weight of with

correct English accent annotated by his
 light that streams and beats from the sun's hand.
 The warmth of his perfection wraps
 rays, seem expressed in that head-long script; us
 "round and consoles that which has
 as if no force could withstand it, no sheet been
 moved and startled in us by that one
 bear Its motion is not stilled by being
 it. glimpse into the face
 of Him Whom God will
 confined to paper it moves on and on, the make
 manifest." We pass on and come to see
 power of those words. All the majesty, the at last
 a pair of spectacles worn by that wife
 abandon of nature, the magnitude of
 fierce of
 Baha'u'llah who was the Master's mother;
 the cosmos, seems to be symbolized by it, or
 sometimes Baha'u'llah used them too. This
 be but symbols of it. And we still cannot seems
 the last straw to that sense of mystery
 adjust this shock within. "I am a man, and and awe
 that has been accumulating as our
 before me is the picture of a seated man, but load of
 feeling as we passed from one historic
 he has given life to a dead world and light document
 to another. Suddenly life seems
 to the darkness of our chaos and despair, how much
 greater than it was before. Its beauty,
 can this be?" We are stupefied. its
 privilege enhanced far beyond what mor-

 Passing into the next room we come to the tals dare to
 dream; all this "wonder" that un-

 effects of Baha'u'llah. We see His fezzes, derlies
 our universe and Ihtes; all this greatbrocaded; ivory, green, deep red. We see
 His ness and glory; all this abandon and beauty
 bedding, quite simple even as that simple of God
 so close He lets it come to us that
 room in which He passed away in Bahji into the
 form of man, chosen as God's burnacross the Bay. We
 see even His slippers; ing glass, the crucible of His
 Revelation,
 these are all little bridges towards the picture He
 permits and chooses His attributes to
 of that seated figure; He used them They abode.
 "I was a man as other men asleep

are stuff of stuff. We see His comb and re- upon
my couch when the breezes of the
member those words of His, "the comb, too, All
Praised were wafted over me," wrote
I have given thee that thou mayest tend My
Baha'u'llah.
raven locks, and not to wound My throat." Oh,
how dear life is to us! How priceless
It lies there, a link again between the outer that
into a human form one of us men
and inner, the Unknown and Unknowable the
station; irrevocable, fixed, seated upon
God Who reveals Himself to us through His the
infinite throne of Prophethood, should
Manifestation. We see the pen case of Baha'- come for
a space to dwell and guide us on
u'llah, and can well understand after gazing our way.
The inner and outer are reconat the torrential flow of this tablet, "At this
ciled; our hearts are subdued, still stunned,

point the pen broke and the ink gave forth as we
leave the archives by another door than

nothing but blackness ..." even see We that by
which we entered. But a nearness,
that mirror in its case in which He must a sweet
sense of mystery that neither saddens

have gazed upon His own reflected visage. nor
appalls, goes with us. We feel prouder

. .

"Naught is seen ... in My beauty but
. to be men, better

to be men, for God al-
His Beauty, and in My being but His Being, lowed
our humble estate to feel the weight
and in Myself but His Self. . . ." of His
Perfection.

We then turn to the things associated with Can any Faith
offer this to the experience
'Abdu'l-Baha. Here a sudden cozy feeling of of men
except that of Baha'u'llah?

relief comes to our heart; the Master was
Ruhiyyih Khanum

always with us, showering left and right his Haifa,
Feb. 1st, 1937.

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EDITORIALS

THE MOST JOYFUL TIDINGS

THIS is the year 1936, but for the Baha'is of it. Their faith in God and man is a challenge to the world. March twenty-first will mark the beginning of the ninety-third year since the goals laid down by Baha'u'llah as a frame for the proclamation of their Faith. For them, work for His all-embracing World Order, is Naw-Ruz, this New Year Day, will be an indubitable testimony to the fact that, fraught with especial significance, carrying however dreary human society may have been it will have an acute sense of the contrast between the age-old cultures in which they move and act, and this infant ideal, the future. Young Baha'is, who for the first time this time are meeting in an international celebration of their unity, are pledging to a new pattern that future their best strength and their progress. Not in recent years will this contrast have been so striking. The message enunciated by Baha'u'llah can make no compromise with the unruly and disordered world of today. Baha'u'llah's declaration. "Justice is, in this day, bewailing its plight, and Equity groaneth beneath the yoke of oppression. The thick clouds of tyranny have of nationalism, the arbitrary treatment of earth, and the oppression of minorities within great governments, indurated its peoples. Through the movement of Our Pen of glory We have, at the bidding of the omnipotent Ordainer, elementary needs for food and shelter and a breathed a new life function in society without which individual into every human frame, and instilled into every word a fresh potency. All created fundamental and solid virtues, and this sickly things proclaim the evidences of this worldstate of faith in the priceless heritage of worldwide regeneration. This is the most great, ing human, these together indicate a condition the most joyful tidings imparted by the pen

tion of universal thought and action which of this wronged One to
mankind." (Gleanings from the Writings of
unbecoming, tragic and without result. Bahd'u'llah, page
Living in this world, the Baha'is are not 92.)
Marion Holley.

HERITAGE

IRE World Faith of Baha'u'llah, still less large groups of people
have died for a dythan a century old, contains already an un- namic
spiritual belief. However, since cenbelievably priceless heritage for the
stricken turies have elapsed and brought a lessening
world of today and the centuries to come. of faith and a waning of
religion, moderns
Here is a world-wide human unity, based have tended to scorn the power
of religion to
not on the ties of blood, nationality, or eco- awaken men and women to
heroism so comnomic interest but on that mysterious real- plete that
even death is faced unflinchingly.
ity called "the love of God." And this bond But European travelers
and historians have
of unity has extended over three generations. brought to the attention
of the western
Could there be a healthier demonstration of world the great dynamic in
the Baha'i Faith,
the power of true religious faith in the face a dynamic which led over
ten thousand Iranof a world torn by dissensions, hatreds, and ian
Baha'is to death by martyrdom. So again

mounting fear? the world sees the heroism
of a living Faith!

History books, recounting the episodes of And let us not forget also
the unseen herothe past, have related the fervor with which ism of
Baha'is the world over who battle

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Baha'i Youth Group of the University of Illinois. From the University Annual, the ILLIO, 1937. This is the first Baha'i Youth Group in America to be organized as an official University activity.

superstition, ignorance, and hatred as they BahaVllah, Founder of the Baha'i Faith labor unceasingly for the establishment of who gave the blue-prints and principles of the Oneness of Mankind. World Order; and 'Abdu'l-Baha, the Divine Exemplar who But this unity and this heroism are results carried His Father's message of a great outpouring of truth, a Revelation to the world of the west. These three profrom God unparalleled in all history by the mulgated their heavenly mission in the face magnitude and potency of its Teachings. of all kinds of human opposition and hatred.

BahaVllah has brought the key to religious So we receive a heritage of unity, of herounity, to an understanding of progressive ism, of an outpouring of truth, and of the revelation. BahaVllah has supplied the divine art of living. means for social unity and the solution to Can modern youth add to this heritage? the perplexing problems of human strife. Yes. By dedication to its promulgation. By the livingof BahaVllah has revealed the divinely ap- its spiritual principles. By the livingof pointed institutions of a World Order which passing on to others the dynamic of the love of God (that will mark humanity's coming of age. of God (that mysterious reality permeating And more than that, the world has seen all the Baha'i Teachings) so that security, the principles of love actually lived by the peace, and happiness may be brought to peotriumvirate of Baha*i leaders the Bab, who ple bewildered by this changing world. heralded the coming of the Day of God; Kenneth Christian.

BAHA'f YOUTH ACTIVITIES
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WIDENING OUR HORIZONS

I NDEED it is impossible for the spiritual and culture is summed

up in these words:

quality to gain life except through the acts
fruits of one tree leaves of
which are its meaning and expression. The
It is the organic unity which
ignoring of this relationship between the
life. A
tree ceases to exist

"Ye are the
one branch."
gives the tree its

physical and the spiritual has, in the past,
component parts deprive
tended frequently to sap the strength from
light and the heat of the
religion." The Conflict of Values, by J. R.
cooperate for the common

the moment its
themselves of the
sun, and fail to

Bellerby. goal which is the
life and the growth of the

Faith is the recognition of values given to organism as a whole. This
organic unity is
mankind from Above. It is a conscious as genuine in human
society as it is in the

knowledge. This is a new orientation given
to the term "faith" by Baha Vllah.
was in Paris, in 1911,
World Citizenship implies knowledge as looking at the headlines
of the papers, he saw,
well as feeling of the whole body of mankind.
INTO THE

case of a tree.
When 'Abdu'l-Baha
as looking at the headlines
"A TRAIN HAS DROPPED
RIVER SEINE, AND A
IANS ARE DROWNED."

It is neither an intellectual fixation nor an
DOZEN PARIS-
emotional conviction. It is both and neither.
'Abdu'l-Baha

Love implies action, and sympathy with ac-
thousands are killed as a
tion. As a result of reaction between hydro-
invasion into Tripoli,

said, "Every day
result of the Italian

gen and oxygen, water is created. So is Faith
little mention of it." . . .

and there is very

a ratult of the synthesis of feeling and in-
provincialism science has contellect.

This spirit of

quered in view of the fact we can know,
There is a small per cent of the population
the farthest corner
in this country who can afford to enjoy the
is our next-door neighbor,
so-called luxury of life, through traveling

through radio, news from
of the earth as if it
yet we do not show

any interest in foreign
 abroad, coming in contact with great minds, affairs. A
 general look at the American painters, scientists and other gifted groups, but
 persons, with the exception of a few New York
 the rest of the people are, in a sense, under- papers, shows this
 fact. Are people really
 privileged. Culture, as distinct from civil- disinterested in
 the affairs of their fellow
 lization, may not be directly tied up with men? Do they
 think that two bodies of
 wealth; nevertheless, it is through the oppor- water on both
 tunities which our environment provides for keep them immune from
 contamination from
 us and the degree of our effort to absorb the rest of the
 world?
 knowledge and wisdom, we are called cul- We Baha'is declare
 ourselves primarily as
 tured and refined. citizens of the
 world, and next come our
 From the Baha'i standpoint, culture is a national, racial, or class
 allegiances. As a
 necessity and must supplement our modern matter of fact, our
 loyalty to the world
 civilization if we want a balanced society. citizenship is
 absorbing so much of our en-
 To become a cultured person, one needs to ergy that it has
 overshadowed any secondary
 have a wide range of information, not in loyalties.
 Furthermore, we claim that this
 one or two particular walks of life, but, loyalty to mankind is
 genuine and rational.
 rather, general information about the nature Otherwise, we are apt
 to be equally fanatic,
 of the relationships among the different man- no matter how broad
 is the scope of our
 ifestations of life. A cultured man need not loyalty, as others
 are to their respective name a musician, painter, architect, or a sculp-
 tions, races, and classes.
 tor, but, rather, it is the development of the In order that a
 loyalty be genuine, knowlsense of appreciation, and discrimination be-
 edge is the first condition, and so action
 tween the ugly and the beautiful. Culture follows. A
 loyalty, or faith, without knowlis not
 purely acquired, as a vocation; it is the edge is blind. It
 might be active, but not
 refinement of our senses of values in the necessarily

constructive. Knowledge with realms of nature and human relationship.

out faith is a time-table without a destination, and so the
The foundation of a world civilization, and so the
motivating power is lost.

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We Bahais have the faith and loyalty to 1. Reading of
some leading papers genour world citizenship, and, as
an outsider erally New York papers their
sections
on foreign affairs carefully.
may well witness, that faith is translated into
action. What we need is more knowledge, 2.
Subscribing, or borrowing from lend the thing of which the outside world has,
ing libraries, one or two leading magain a sense, an
excess, or, at least, it has lost zines preferably from
foreign counthe faith and consequently has given way to
tries, and one or two of this country,
We must acquire such as "Events."
inactivity and fatalism.
more knowledge and inspire those that have
3. Study some standard text on post-war
history.
knowledge to step out into the arena of
action.
Only the deepening of personal knowledge
Here are a few concrete suggestions how in such manner can
result in the attainment
to acquire more knowledge and informa- of real knowledge
of modern world condition about our fellow-man throughout the
tions to supplement loyalty and action as
world. world citizens.

Hishmat Ala'i.

NOBILITY

KENNETH CHRISTIAN

A. "NEW HOUR" has struck in the his- the flippancy of
modern thought and speech
tory of the Baha'i Faith! should be looked
at in its true light as worth-
Such was the message sent us a year ago less,
half-hearted effort to conceal social
by the Guardian. And now to the 1936 uneasiness.
Convention has come an epochal message The day of
lip service is gone. BahaVllah
containing the terse phrases: "Humanity en- proclaimed
a revelation of deed service. In
tering (the) outer fringes (of the) most this period of

Formation the youth of the
 dangerous stages (of) its existence."
 community must break from
 The insight, the timeliness, the dramatic the worthless standards
 of the times and unpotentials behind this message place a
 fold the standards of God. After all are not
 great responsibility upon us. To shoulder alcoholic
 drinking, undue familiarity, and
 the Divine Plan and to carry out faithfully modern
 flippancy characteristics of people
 our part in the erection of the World Order frantically
 searching for a security they do
 necessitates, in my opinion, a careful exami- not feel? Have
 we not knowledge of the
 nation of our individual attitudes. eternal Security?
 Are not these three mod-
 We cannot teach and serve the Faith of ern tendencies typical
 evidences of the bank-
 BahaVllah sincerely and adequately until as ruptcy of the age?
 And is it not our opindividuals we are clearly impelled by the
 portunity to build up new age in which
 a

spiritual standards of conduct which become man and woman,
 the world over, may
 allegiance to the Baha'i Faith. Continued live in
 peace and creative harmony readherence by Baha'i youth to the spiritual
 moved far from the cheap idealism of the
 code of conduct for the new age will spread present?
 an influence incalculable in its benefits. We can at once
 begin the establishment
 Putting such a code into practice is definitely of these new
 standards if as individuals and
 part of our task. as groups we
 adopt the spiritual attitude of
 Recent communications from the Guard- nobilitywhich will
 differentiate us from
 ian have revealed the fact that he wishes others. BahaVllah
 has written in Hidden
 Baha'i youth to be clearly distinguished Words: "Noble have
 I created thee, yet thou
 from the blase moderns.
 In three things hast abased thyself. Rise then unto
 that for
 should we be agreed regarding our conduct. which thou wast
 created."
 First, alcoholic drinks are to be scrupulously In one of his

talks in the United States
 avoided. Second, "undue familiarity" should 'Abdu'l-Baha
 said, "It is possible so to adnot mark any of our social relations. Third,
 just oneself to the practice of nobility that
 BAHHA
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I YOUTH ACTIVITIES 487

The Baha'i Youth Group of Poona, India, at the Naw-Ruz feast, March 21, 1938,
 year
 95 of the Baha'i era.

its atmosphere surrounds and colors every As
 the Cause of God forges ahead in this
 act. When actions are habitually and con- New Hour,
 a time fraught with tremendous
 sistently adjusted to noble standards, with
 responsibilities and opportunities, let us exno thought of the
 words that might herald amine our conduct
 critically. Are we living
 them, then nobility becomes the accent of
 forerunners of a new age? Or are we stereolife. At such
 degree of evolution one
 a typed puppets in the blase modern
 manner?
 scarcely needs try any longer to be good all The
 Guardian is challenging us to pioneer in
 acts are become the distinctive expression of the realm
 of human conduct. Let us make
 nobility." nobility
 the accent of our lives!

INDEPENDENT INVESTIGATION DAVID HOFMAN

*NE of the most significant trends of ing fun
 of its elders, nor of "neoisms"
 modern times is the frank examination of despising
 previous ideas. There is throughtraditional standards
 and values. Ortho- out the world a definite desire for some
 doxy in religion, morals, social attitude, standard,
 some criterion of conduct and
 economy and has crumpled under the
 art thought which can restore
 perspective to the
 pragmatic test of daily life and has suffered
 bewilderment of modern life.
 the scorn of new generations seeking a wider The
 incapacity of ancient creeds and moral

expression than is possible within the limited codes to
meet the conditions of twentieth-century life of existing convention.

century life has been amply demonstrated,
It would be a mistake to attribute this with their
consequent abandonment in fact,
movement solely to such superficial causes as if not
in theory. And here lies our danger.
changing fashion or "the scientific age." The For while
refusing to accept existing criticism of long-accepted values goes
far tudes as a criterion of Tightness, we nevertheless deeper,
down to the very foundation of so- less maintain our
own personal prejudices
cial life. It is not the result of youth making and use
them as our standard of measure-
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ment. The resultant chaos is possibly just shackles of shibboleth
and fear, we proceed
as bad main as the crucifixion entailed in
to search diligently, untrammelled by ration-

taining outmoded codes in an age advanced alism, seeking only
Truth, such a unity of
beyond their use. Institutionalism has at thought will unite the
human race as
least a semblance of unity. Free thought has never before been
witnessed. For the
which does not transcend personal prejudices, knowledge at the
disposal of humanity
can have none. today is already
sufficient for the establish-
We have begun well. The enlightenment ment of a universal
principle. It is only

is really under way; but if we would 'escape the left-over prejudices
and provincialisms
the charge of decadence we must pursue our of the previous age
which prevent its ac-

investigation further and build our life on a ceptance.
new foundation capable of supporting a new That principle has
already been set forth
society. If, in our investigation, we seek by Bahá'u'llah, and has
taken firm root in
only a confirmation of our cherished ideas, modern ideology. It
remains for us to put it
we cannot make progress. If, on the other into practice and build
our World Order on
hand, now that we have thrown off the its unshakable

foundation.

CONCERNING DIVINE EDUCATION

LEWIS ZERBY

(Sophomore at University of Illinois)

JLHE purpose of the one true God, exalted commands man to be his Glory, in revealing Himself to men is capacity to do good by to lay bare those gems that lie hidden within God's commands. The the mine in their true and immortal selves." men truth by com- "Regard man as a mine rich in gems of acts, and the life inestimable value. Education can, alone, action is the goal of cause it to reveal its treasures, and enable mankind to benefit therefrom." man is not merely ("Gleanings from the 'writings of Babd'- intellectually complete. Alu'llab.") though he pursues factual knowledge, he is It is impossible to separate spiritual edu- who has developed cation, or true education, from the divine character by obeying wisdom and power which is revealed to hu- This character can manity by the Exalted Manifestations of wholehearted en- God's infinite Grace. The educational insti- Manifestation of God tutions of today are failing to recognize this and the God-like essential truth and so they are not realizing from it are the ultimate their true purpose. Educators are striving aim of all true education. "to lay bare those gems that lie hidden with- Baha'u'llah both point in the mine" of their students' "inmost education is in essence selves" by means of human power and wis- This is the meaning of the dom; and although they are necessarily bare those gems" that lie	only the Manifestation completely fulfill this living according to Prophet of God teaches manding them to act as He which results from this spiritual education. The divinely educated a person who is primarily a servant of God a beautiful and radiant the Divine Commands. be developed only by a deavor to live as the lived. The perfect life character which result mate 'Abdu'l-Baha and out very clearly that self-expression. phrase "to lay

failing, they do not know the cause of their hidden in man's inmost
 self. The Prophet of
 failure. God never educates a
 person merely by teach-
 One reason education is failing today is ing him intellectual facts
 and scientific data.
 that the teachers are not giving the students He stimulates man to
 live a creative life by
 an opportunity to develop all of their inner causing him to worship
 those ideals the worcapacities. Educators do not know the ca- ship
 of which brings about the expression of
 pacity of man. Only the Manifestation un- divine characteristics.
 The life of an edunderstands man's great power for good and cated
 person is characterized by the virtues
 BAHAI'f YOUTH ACTIVITIES

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of integrity, courage, sovereignty, strength, dom and
 power can lay bare. The purpose
 and power, as well as the virtues of love, pa- of spiritual
 education is to cause man to extience, humility, and mercy.
 These are the press these gems in his entire life, a life which
 gems that lie hidden in man's inmost self, is truly
 "characterized by the attributes of
 and these are the gems that only divine wis- divinity."

A BAHAI' PRAYS

ZEAH HOLDN

i OBSERVE that this soul of mine seeks a May I
 not hope to meet Him in mutual
 spiritual complement in its evolution. There recognition?
 Since "God is always aware of
 is
 something about life which business, social, His creature,"
 the moment I apply that truth
 and cultural enjoyment cannot include. and
 apprehend its significance, that mo-
 That something is nearness to God. ment, be it
 in the stillness of the night
 "They that valiantly labor in quest of or in
 thepandemonium of the day, I be-
 God, will, when once they have renounced come aware
 of Him! To actually realize
 all else but Him, be so attached and wedded (make
 real) that God is in my presence
 unto that City (of Certitude), that a mo- is to
 be in His presence! In this state

ment's separation from it would to them be of
 exaltation and sublimity I am with
 unthinkable. That City is none other
 . . . God!
 than the Word of God." . . . Without
 words, in the language of the
 If with the impenetrable armor of attach- spirit,
 commune with the Almighty, the
 I
 ment to the world I insulate myself from Powerful,
 the Knower of all things. With
 God, I cannot hope to attain, but if, through my heart I
 entreat and supplicate, and I
 the power of His Word, I subdue the worldly listen. .
 . .

or exterior part of my mind, I engender the Pray
 without ceasing?
 It is the frequently
 inward life of that which I fain would be, necessary
 reawakening of my consciousness
 my soul is released, and I am spiritually free. of God by
 which I remain in perpetual
 To approach God I must know Him. And prayer.
 as I learn to know Him in Baha'u'llah and The
 Word of God can direct me how to
 behold His perfect reflection of all the at- pray and
 what to pray for, but I must do
 tributes I love so well, my heart, in its po- the praying
 myself.
 tential likeness, stirs with an irrepressible "The
 highest and most elevating state is
 longing to glow more luminously with the the state of
 prayer." "The greatest attain-
 beauty of His image. ment is
 conversation with God."

OUTLINES OF STUDY

For the Second Series of International Youth Symposiums, March 7, 1937

TRUE RELIGION

2. Promulgation of

Universal Peace, Vol.

II, pp. 373-374, 339, 359, 387, 358.

ZEAH HOLDEN

3. Foundations of World Unity, pp. 79-

AIM:

82, 18-19, 66-68.

To show that the Religion of God is one
Gleanings, p. 81.

4.

Religion based upon progressive revelation

SUGGESTED PROCEDURE:

through His Divine Manifestations, and
Consider briefly the world's need of the
that the foundation of religion has been
renewal of Religion. Show that God is
restored by Baha'ullah.

the one infallible remedy for present con-

REFERENCES:

ditions. Give evidence that now as never"

1. Promulgation of Universal Peace, Vol. before the
world is ripe for Unity and a
I, pp. 138-141, 155-157, 148. Universal
teaching.

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THE BAHAI' WORLD

QUESTIONS FOR DEVELOPMENT:

3. How

is America to assume the lead in

1. Why do we need a re-formation of re-
international peace arbitration?

ligion in this century?

4. How is America

peculiarly fitted to

2. What is the cause of irreligion?

establish

a permanent world peace?

3. What is the origin of false religious

5. How do the

Baha'i Teachings fill the

beliefs and prejudices?

universal need

for a Peace Plan funda-

4. How can the Manifestations of God

mentally

sound and acceptable to the

destroy them?

varied national

cultures?

5. How do we determine the validity of a

Prophet?

SCIENCE AND

RELIGION

6. How has Baha'ullah restored the foun-

CLARENCE W. LAROCQUE

dation of Religion?

AIM:

7. Discuss the essential and the non-essen-

To prove that true Science and true Religion ordinances of God.

ligion are one in Reality, and that there-

8. Discuss the Reality of religion versus

fore they cannot conflict.

dogmatic beliefs.

*

9. How does religion indicate the oneness

REFERENCES:

1. Man the Unknown, by Alexis Carrel,
of humanity and the oneness of God?
pp. 133-150, 274-322.

2. 'Abdu'l-Bahd on Divine Philosophy,
AMERICA AND THE MOST GREAT
PEACE pp. 91-140.

3. Promulgation of Universal Peace, Vol.
GRACE SHEPARD II, pp. 352-355, 368-369, 388,
438-

AIM: 440.

To find means to pursue our ultimate goal, SUGGESTED
PROCEDURE:

namely, a permanently established Peace. Outline briefly
the progress that has been

To find out ways of taking part in the made in the
attempt to reconcile scientific

role which, according to Shoghi Effendi's fact and
religious belief: (a) old attitude

letter, America and the Most Great Peace,
of Religion toward Science; (b) old atti-

America is to play in the establishment of
tude of Science toward Religion; (c)
that Most Great Peace.

present attitudes of both schools; and, (d)

REFERENCES: reasons for

necessary and assured recon-

Bahd'u'lldh and the New Era, J. E. Essle- ciliation in
future.

mont, page 282, par. 5 through page POINTS TO STRESS AND
DEVELOP:

283, par. 3, pages 185, 186. 1 .

Religious teachings of the past were ob-

America and the Most Great Peace, Shogscured by dogma and ritual, their eshi
Effendi, pp. 3, 11, 18,26.

sential reality hidden, and were there-

Outline of History, H. G. Wells, pp. fore
outdated when the Age of Science
1090-2.

dawned. (Quote: P.U.P. Vol. II, pp.

Isaiah, chapter 32, 17.

438-440.)

II.

Timothy, chapter 2, 22.

2. Conflict really

began with question of

SUGGESTED PROCEDURE:

evolution of man. Stress evolutionary
Outline a number of problems which
elucidated by 'Abdu'l-Baha.

as
theory

young Americans will meet in working for (Quote:
P.U.P. Vol. II, pp. 352-355).

the establishment of international peace. 3. Necessity
for investigation of reality.

Show the solution of these problems found Science
is discoverer of realities. Rein the Baha'i Teachings.

ligion to be acceptable, must conform
QUESTIONS FOR DEVELOPMENT: to

science and reason. (Quote: P.U.P.

1. What is the attitude of non-Baha'i Vol.
II, p. 388; Divine Philosophy, p.

American youth in general on World 102).
Peace?

4. The union of
Science and Religion will
2. What do the Baha'i Teachings say take us
far toward the goal of a Divine
about America's future? civilization.

(Quote: Man the Un-
22,

Speakers at the Baha'i Youth Symposium and Baha'i friends, March 22, 1936, at
Los
Angeles, California, U. S. A.

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known, p. 279; P.C./P. Vol. II, pp. 368- Security for a
Failing World Chap.
369). 14, The New
Economic State.

(2) Main features of Baha'i Economic
WORLD ECONOMICS Order:
WILFRID BARTON

a. economic prob-
Spiritual nature of
AIM: lem. Babd'i
Scriptures par. 831.

(1) To outline
the main features of ecob. Institution of Storehouse or House
nomic disorder in the world today and, of Finance
cornerstone of the eco-

(2) To explain the manner in which
the
nomic life of each community. Pam-

Baha'i Teachings solve these problems.

phlet on Economics pp. 9 and 10; or,

REFERENCES:

Babd'i

Magazine, Vol. 13, pp. 227, 231.

For (1):

Bahd'i

Scriptures par. 831.

The Goal of a New World Order,
Income Taxes limiting

c. Graduated

Shoghi Effendi. The Unfoldment of excessive fortunes.
World Civilization, Shoghi Effendi. Some Answered
Questions, p. 314.

Security for a failing World, Stanwood Babd'i Scriptures,
par. 666, 667.

Cobb.

Pamphlet on

Economics, pp. 5 and 6.

For (2):

d. Profit

Sharing in Industry.

Pamphlet Teachings on Eco-

Baha'i Babd'i Scriptures, par. 669, 670.

nomics (compilation of Economics Some Answered
Questions, pp. 315, 316.

Committee of N.S.A.)

Pamphlet on

Economics, p. 5.

Baha'i Magazine, Vol. 13 .

e. Voluntary Giving.

Babd'i Scriptures.
par. 754.

Bahd'i Scriptures,

Some Answered Questions,
Economics, pp. 7, 8.

'Abdu'l-

Pamphlet on

Baha.

f Work incumbent on

All.

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9 y

Bahd u lldh and the New Era, Essle- Bahd'i Scriptures,
par/259-261.

mont.

Bahd u y lldh and

the New Era, pp. 168,

y

Further References:

169.

Economic Organization in the New
of Wealth.

g. Inheritance

World Order, Haney (Baha'i Magazine,
Economics, pp. 6, 7.

Pamphlet on

Vol. 24, pp. 298-302).

Bahd'u'lldh and the

New Era, p. 172.

The Supreme Affliction, Lunt. (/or.

h. A World Super-State.

cit. Vol. 23, pp. 97-132.)

Goal of a New World

Order, pp. 16-28.

Babd'i Scriptures, par. 669, 761, 762.

SUGGESTED PROCEDURE:

To state the problem in all its various aspects; and then to consider each aspect

FINAL COMMENTS:

The introduction and conclusion are in the light of the Baha'i teachings. Important. The opening paragraph should

POINTS TO STRESS AND DEVELOP:

immediately

strike and focus the attention.

(1) Main features of economic paragraph should knit all

disorder

The concluding

extremes of poverty and wealth give a feeling

of the preceding parts together and

variation amidst plenty; universal unemployment; finality.

of completion and

ment; economic class struggle labor strikes;

disharmony between capital and

insecurity for the aged, the disabled, the

PATHS OF UNITY

orphans; instability of international trade

FARRUCK IDAS

and finance.

AIM:

REFERENCES:

To consider that

religion is the only force

Goal of a New World Order permanent result

pp. 10-

that can bring about a

16.

in unifying the world

and to show how

Unfoldment of World Civilization

pp.

the Baha'i Faith is

the only religion that is

28-31.

prepared to accomplish

World Unity.

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YOUTH ACTIVITIES

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REFERENCES:

for Power.

"Nationalism," chap. 4;

1. The Goal of a New World Order, by chap. 19.

"Communism,"

2. Fred Henderson, The Case for Social-Shoghi Etfendi.

2. Foundations of World Unity, by ism.

'Abdu'l-Baha.

3. Beverly Nichols, Cry

Havoc.

3. World Order, Feb., 1936, "Oneness of
Outline of History, chap.
Mankind," by Hussein Rabbani.
39, sections 9-13.

4. World Order, August, 1936, "Divine
Esslemont, The New Era, chap. 9.
Plan," by G. A. Shook.

5. World Order, June, 1935, "Unity of
May, 1936. "A World Comthe World," by Guglielmo Ferrero.
munity."

6. A Christian Sociology for Today, Chap-
Effendi, The Unfoldment of
ter "A World Order," by M. B. World Civilization,
"The Future
Reckitt. World Commonwealth."

7. The Grand Strategy of Evolution, SUGGESTED PROCEDURE:
Chapter "The New Leviathan," by Demonstrate how our
disunited govern-
W. Patten. ments and narrow
nationalisms led us into
SUGGESTED PROCEDURE: the World War,
with subsequent economic

world unity upheavals. Stress the present world-wide
Briefly consider the need of
from the standpoint of the material fac- decay of democracy,
morals and religion.
Outline some of the various peace, governtors that science has provided to
bring the
world together geographically. Show the mental, and
economic plans designed to alleviate man's distress none with a uniweaknesses
of existing efforts of collective
versal appeal except the Baha'i divine plan.
security such as sciences, politics, economics, and art. Present the
spiritual basis Impress an ordered world as given in references
5 and 7. Show in our apparently
prescribed in the teachings of Baha'u'llah
for establishing world unity. slow, but steady
growth, a sign of great
strength.

POINTS TO STRESS AND DEVELOP:
1. The unity of mankind must first be
BAHA'f YOUTH AND THE WORLD
established in the hearts of people before
TODAY
it can take definite form. Religion is the EDITH

DOROTHEA MORRELL

only force that can create in the individual a true consciousness of the oneness of

AIM:

mankind.

To distinguish the Baha'i Faith from other

2. The conception of world unity implies

Youth Movements, and to realize that it

is the Baha'i Cause that is the fulfillment

the cooperation of diverse social groups

of the religious, economic and social needs

and not the uniformity sought by advoof young people today.

cates of the Utopian vision.

3. The need of an order through which unified humanity might function.

Modern Youth, by Ellis

Chadbourne, Part II, IV, VI.

THE MEANING OF WORLD ORDER

Live, by Dorothea

Brande, chapter I.

FRED ASCAH

3. The Shape Of Things To Come, by H.

AIM:

G. Wells, Book V, p. 381-431.

To stress the requirements and necessity

November 15, 1936,

for a World Government. To find in

Grandfather's Faith."

the World Order of Baha'u'llah the only

5.

Security For A Failing World, by Stanpractical plan which fulfills

all require- wood Cobb, chap. IV, XV, XVII.

ments.

6. World Order, September, 1936, The

REFERENCES:

World Civilization.

1. John Strachey, The Coming Struggle

July 1936 "Nobility."

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THE BAHAI'f WORLD

SUGGESTED PROCEDURE:

Nationalism and Inter-

Consider the concept of life as expressed

nationalism, chap. 6.

by the youth today and show how the

Seven Great Bibles, Intro-

Baha'i Youth maintains a state of balance

REFERENCES:

1. In Defense Of

2. Wake Up And

4. The Churchman,

"Lost:

Unfoldment of

7. Bahd'f Youth,

H. A. Gibbons

A. W. Martin

duction,

pp. xviii.

in a frenzied world.

Shoghi

EftendiUnfoldment of World

Civilization.

QUESTIONS FOR DEVELOPMENT:

The

Future World Commonwealth, p.

1. What does Baha'u'llah stress as the
15-16.

fundamental basis for order and bal-
'Abdu'l-Baha Bahd'i Scriptures, pars.
ance?

639-917-920.

2. Funk & Wagnall state that the balance

Baha'i Peace Program, p. 5.

of power can be attained not by a

Some Answered Questions, p. 193-4.

single nation nor a few nations but by

Show how

Baha'u'llah Gleaning*, p. 76-77.

a community of nations,

Thornton Chase The Bahd'i Revelation,

the Baha'i teachings correspond to this.

3. What do you think of the plans set p. 43-47.

forth by H. G. Wells as the only pos-

SUGGESTED PROCEDURE:

sible world- wide reconstruction?

Change is a law of

life Everything goes

4. What, as a Baha'i youth, would be the in cycles.

basis of your security in religion, eco- The source of all

knowledge is the Word

nomics and society. of the Manifestation

and by this Word

5. Show how the lack of poise or balance Mankind

progresses materially and spirit in the individual comes from having no

Until this time our unfoldment

ually.

objective in life. has been within a

limited range but now

6. Give some concrete examples of the we have the

advantage of our attainments

breaking down of Christian institucollectively. We have

reached maturity

tions. and when we apply the

principles for this

7. Consider the artist and the funda- day to our

problems the results will be

mental steps he takes to create strength harmony.

or power in his art and compare them
to the Baha'i concept of life.

QUESTIONS FOR DEVELOPMENT:

1. Show how evolution is the underlying
1. the will to create.
2. a sense of values. principle of the new
- age both materially
- and spiritually.
3. application.

2. What references to this age do we find
4. harmony or balance.

in the books of former Prophets?

5. strength or power.

3. What evidences are there that this age

P. S. All outside reading obtainable in the
is the consummation of all former ages?
public libraries.

4. How does the new age, although in the
springtime of its development, repre-

HUMANITY'S COMING OF AGE

sent the maturity of civilization?

MARGUERITE REIMER

AIM:

- 5.

Why cannot man progress materially
without first having spiritual attain-

To consider the material and spiritual ment?

progress of humanity and to show its col-

6. What is

the difference between religion

lective attainment.

and theology?

REFERENCES:

7. What has

prevented religious unity?

H. Overstreet We Move in New Direc-
Center of

8. What is the

humanity's coltions. Foreword and chaps. 1-9-11-13.

lective maturity today?

BAHA't YOUTH ACTIVITIES

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AN OPEN LETTER

BY JOSEPH McK. NOYES, A.S. '38

The following letter appeared in the climax of all previous
religious teachings. A

Syracuse Daily Orange, daily paper of Syra- stable and practical

World Unity is its ulticuse University, on Tuesday, February 23,

mate goal. To achieve this, some of its out-

1937, under the title "Baha'i Movement": standing features and
 principles are: Social
 and economic security; elimination of preju-
 To the Editor: dices of all kinds;
 adoption of a universal
 Since I have been in college I have noted language; the independent
 investigation of
 with interest the thought and activity to- truth; agreement between
 Science and Religion; peace in this and many other universi- gion;
 universal education; equality between
 ties. Altho many plans and ideas have been men and women; and a
 strong international
 offered, one great world-wide movement has House of Justice. Upon
 this firm foundation has been practically unknown here. tion,
 lasting world peace and unity can be-
 This plan, the Baha'i movement, has been come a reality.*
 known to me for about six years. During But this letter is not
 written to show the
 this time I have learned to believe in its possi- merits of this
 movement. I am trying to
 and to credit its claims; but only
 abilities express the sincerity
 with which I believe in
 within the last week have I realized the true this movement as the
 solution to our peace

 purpose and practicability of it. and social
 problems, in the hope that you
 The theme of this movement was most will investigate it.
 There are many books on
 simply expressed by its founder more than this subject in our
 own and the city library.
 seventy years ago, "Let not a man glory in Others can be borrowed
 from interested persons that he loves his country; rather, let him sons
 and believers on this campus.

 glory in this that he loves his kind." Your Many of you heard and
 met Mr. Mountfirst impression of this movement may be
 at Fort Mills at the International Relations club
 that its aims and teachings are too idealistic luncheon on Feb. 11.
 He has been a believer
 to ever be realized. I had that feeling until in this Cause for many
 years and came to
 very recently. Syracuse in its
 interests. There are two other
 Whereas most of the peace plans that we students on this campus
 who believe in this
 know can fail because of the shortcomings of movement as I do, and

who have authorized
 "human nature," the dynamic power of this me to mention them in
 this communication
 movement is great enough to change human namely, Ned Blackmer,
 F.A. '38; and Virnature for the better. This same power has ginia
 Setz, L.A. '37. It is a cause worthy of
 done so in the past, and "history repeats it- your investigation, and
 of your support if
 self." This cause is world-wide. Already its you can feel its
 significance. We solicit your
 followers are numbered not in thousands, but interest or at least
 your curiosity.
 in millions. I know it to be
 worthy of my support; I
 It is more than just a movement or "an- pray that my
 support may be worthy
 other religion." It is a divine plan that is the of it.

WHY I AM A BAHAI

When I was a little girl I went with my The logic of the
 spiritual teachings of
 family to visit 'Abdu'l-Baha in Haifa, Pales- Baha'u'llah appealed to
 me because for the
 time. He was so kind to me. Even then I firsttime I found
 spiritual teachings that
 felt that here was someone who was so strong were facts rather than
 suppositions of sothat nothing could sway him. Later I read called
 "mysteries." The World Order

. . .

Baha'u'llah's writings and in them I felt that program, which entails
 every aspect of the
 same assurance and strength. Baha'i Faith, is
 undeniably for this age.

Florence Mattoon. Samuel
 Fox.

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The Baha'i Faith first attracted me be- The Revelation
 of BahaVllah leads the
 cause of its universality, its applicability to trend of modern
 thought yet conforms with

present-day problems, and because, like the the highest
 ideals of tradition. It solves

darkie in the song, "I want some ob my allproblems,
 individual and
 or universal,
 Hebbun right here on earth." Now, with- through it one

can attain the real underout the faith and knowledge BahaVllah
standing of true unity and fellowship. That
gives me, life would be but an aimless wan- is
why I am a Baha'i.
dering. Clarence La Rocque.
Marguerite Reimer.

In a world of chaos and prejudice the need Why am I a
Baha'i? Because the Baha'i
of Faith is a great one. When one finds the Faith appeals to
reason as well as spirit; behaven of a Faith and impelling love,
also cause it unites harmoniously the material and
science in accord with religion, racial under- spiritual life of
the group as well as the indi-
standing, and an answer to life's tedious vidual; because
it is the only means of bringproblems this is the Baha'i Faith.
I am a ing humanity from chaos into order; and be-
Baha'i because I know that BahaVllah is the cause it has
given to me spiritual poise and

prophet of this day and that His guidance certainty in a
world shaken to its spiritual
leads to a useful and happy life. foundations.
Lilyan Fancher Bush.
Farruck loas.

The shining of the Sun of Truth, or the
Feeling the need of a universal religion Word of God,
revealed by Baha'u'llah will
capable of meeting modern problems, I com- bring forth
Baha'is just as inevitably as the
pletely accept the Baha'i Teachings, the shining of the
material sun of the present
Baha'i administration of justice, its scientific springtime will
bring plants and blossoms in
outlook, tolerance and altruism. I believe its own season.
I am, then, irresistibly a

the Baha'i Faith is the foundation of the Baha'i because
Baha'u'llah is the Cause of
world order toward which we all look in the resuscitation for
today.
future. Grace Shepard.
Zeah Hoi den.

REFERENCES TO THE
BAHA'I FAITH
REFERENCES TO THE
BAHA'I FAITH

Alphabetical List of Authors

Archduchess Anton of Austria	Angela Morgan
Charles Baudouin	A. L. M. Nicolas
President Eduard Benes	Prof. Yone Noguchi
Prof. Norman Bentwich, Hebrew University, Jerusalem	Univer- Rev. Frederick W. Oakes
Yugoslavia	H.R.H. Princess Olga of
Princess Marie Antoinette de Broglie	Sir Flinders Petrie,
Archeologist	
Aussenac	Prof. R. F. Piper
Prof. E. G. Browne, M.A., M.B., Cambridge University	Prof. B. Popovitch
Luther Burbank	Charles H. Prisk
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College, Oxford	Washington, D. C.
General Renato Piola Caselli	Eugen Relgis
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Dr. Auguste Forel, University of Zurich	Shri Purohit Swami
Dr. Herbert Adams Gibbons	Leo Tolstoy
Hungarian Acad-	Prof. Arminius Vambery,
Arthur Henderson	emy of Pesth
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	BY DOWAGER
QUEEN MARIE OF	
Prof. Dimitry Kazarov, University of Sofia	
RUMANIA	
Miss Helen Keller	
1.	
Prof. Dr. V. Lesny	
Harry Charles Lukach	A WOMAN
Book. I spell it	

brought me the other day a
with a capital letter because
Dowager Queen Marie of Rumania
Alfred W. Martin, Society for Ethical Cul- it is a
glorious Book of love and goodness,
ture, New York strength and beauty.
President Masaryk of Czechoslovakia She gave it to me because
she had learned
Dr. Rokuichiro Masujima, Doyen of Juris- I was in grief
and sadness and wanted to
prudence of Japan help. . . . She
put it into my hands saying:
Mr. Renwick J. G. Millar "You seem to
live up to His teachings."
Prof, Herbert A. Miller, Bryn Mau/r College And when I opened the Book
I saw it was
The Hon. Lilian Helen the word of
'Abdu'l-Baha, prophet of love
Montagu, J.P.,
D.H.L. and kindness, and of
his father the great
Arthur Moore 1
Miss Martha L. Root. Editor.

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teacher of international good-will and un- table world,
and man. How clearly one sees
derstanding of a religion which links all a plan in
everything. How unthinkable it
creeds. is that
the miraculous development that has
Their writings are a great cry toward brought man's
body, brain and spirit to what
peace, reaching beyond all limits of frontiers, it is,
should cease. Why should it cease?
above all dissension about rites and dogmas. Why
is it not logical that it goes on? Not
It is a religion based upon the inner spirit of the body,
which is only an instrument, but
God, upon the great, not-to-be-overcome the
invisible spark or fire within the body
verity that God is love, meaning just that. which makes
man one with the wider plan
It teaches that all hatreds, intrigues, suspi- of creation.
cions, evil words, all aggressive patriotism My
words are lame, and why should I

even, are outside the one essential law of grope for
meanings when I can quote from
God, and that special beliefs are but surface one who has
said it so much more plainly,

things whereas the heart that beats with
Abdu'l-Baha, whom I know would sanction
divine love knows no tribe nor race. the use of
his words:

It is a wondrous Message that Baha'u'llah
and his son 'Abdu'l-Baha have given us. "The
whole physical creation is perishable.

They have not set it up aggressively, know- Material
bodies are composed of atoms.

ing that the germ of eternal truth which lies When these
atoms begin to separate, decompat its core cannot but take root and spread.
position sets in. Then comes what we call

There is only one great verity in it: Love, death.
the mainspring of every energy, tolerance "This
composition of atoms which contoward each other, desire of understanding
stitutes the body or mortal element of any
each other, knowing each other, helping each created
being, is temporary. When the power

other, forgiving each other. of
attraction which holds these atoms to-
It is Christ's Message taken up anew, in gether is
withdrawn, the body as such ceases
the same words almost, but adapted to the to exist.
thousand years and more difference that lies "With
the soul it is different. The soul is

between the year one and today. No man not a
combination of elements, is not comcould fail to be better because of this
Book. posed of many atoms, is of one indivisible

I commend it to you all. If ever the name substance and
therefore eternal.

of BahaVllah or 'Abdu'l-Baha comes to "It
is entirely out of the order of physiyour attention, do not put their
writings cal creation; it is immortal! The soul,
being

from you. Search out their Books, and let an
invisible, indivisible substance, can suftheir glorious, peace-bringing,
love-creating fer neither disintegration nor destruction.

words and lessons sink into your hearts as Therefore
there is no reason for its coming
they have into mine. to an end.

One's busy day may seem too full for "Consider

the aim of creation: Is it possible that all is created to evolve
have a religion that and develop
satisfies. But the teachings of these gentle, through
countless ages with merely this
wise and kindly men are compatible with all small goal
in view a few years of man's life
religion, and with no religion. on earth?
Is it not unthinkable that this
Seek them, and be the happier. should be the
final aim of existence? Does a
(From the Toronto Daily Star, May 4, 1926.) man cease to
exist when he leaves his body?
1926.) If his life
comes to an end, then all previous
evolution is useless. All has been for nothing.

2.

All those eons of evolution for nothing!
Of course, if you take the stand that Can we imagine
that creation had no greater
creation has no aim, it is easy to dismiss life aim than
this?
and death with a shrug and a "that ends it" "The very
existence of man's intelligence
all; nothing comes after." proves his
immortality. His intelligence is
But how difficult it is so to dismiss the the
intermediary between his body and his
universe, our world, the animal and vegetable spirit. When
man allows his spirit, through
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his soul, to enlighten his understanding, then eyes" will find in
almost every line some
does he contain all creation; because man believes revelation. But it
takes long life, suffering
ing the culmination of all that went before, or some sudden event
to tear at once
all
and thus superior to all previous evolutions, the veil from our
eyes, so that we can truly
contains all the lower already-evolved world see. . . .
within himself. Illumined by the spirit Sorrow and
suffering are the surest and
through the instrumentality of the soul, also the most common
instructors, the

man's radiant intelligence makes him the straightest channel
to God that is to say,

crowning-point of creation!" to that inner
something within each of us

Thus does 'Abdu'l-Baha explain to us the which is God.
soul the most convincing elucidation I Happiness beyond
all understanding comes

know. with this revelation

that God is within us,

(From the Toronto Dally Star, September if we will but listen
to His voice. We need

28, 1926.) not seek Him in the

clouds. He is the All-

Father whence we came and to whom we

3.

shall return when, having done with this

At first we all conceive of God as some- earthly body, we pass
onward.

somebody apart from ourselves. If I have repeated myself,
forgive me.

thing or

We think He is something or somebody defi- There are so many
ways of saying things,

nite, outside of us, whose quality, meaning but what is important
is the truth which

and so-to-say "personality" we can grasp lies in all the many
ways of expressing it.

with our human, finite minds, and express (From the
Philadelphia "Evening ftulletin"

in mere words. Monday, September 27,
1926.)

This is not so. We cannot, with our

4.

earthly faculties entirely grasp His meaning

no more than we can really understand "Lately a great

hope has come to me from

the meaning of Eternity. one, 'Abdu'l-Baha.

I have found in His and

God is certainly not the old Fatherly gen- His Father,
Baha'u'llah's Message of Faith all

tleman with the long beard that in our my yearning for real
religion satisfied. If

childhood we saw pictured sitting amongst you ever hear of
Baha'is or of the Baha'i

clouds on the throne of judgment, holding Movement which is

known in America, you
the lightning of vengeance in His hand. will know what that
is. What I mean: these
God is something simpler, happier, and yet Books have strengthened
me beyond belief
infinitely more tremendous. God is All, and I am now ready to
die any day full of
Everything. He is the power behind all hope. But I pray God
not to take me away
beginnings. He is the inexhaustible source yet for I still have
a lot of work to do."
of supply, of love, of good, of progress, of
5.
achievement. God is therefore Happiness.
His is the voice within us that shows us "The Baha'i
teaching brings peace and
good and evil. understanding.
But mostly we ignore or misunderstand "It is like a wide
embrace gathering to this voice. Therefore did He choose his Elect
gether all those who have long searched for
to come down amongst us upon earth to words of hope.
make clear His word, His real meaning. "It accepts all
great prophets gone before,
Therefore the
Prophets; therefore Christ, it destroys no other creeds and
leaves all
Muhammad, Baha Vllah, for man needs from doors open.
time to time a voice upon earth to bring God "Saddened by the
continual strife amongst
to him, to sharpen the realization of the ex- believers of
many confessions and wearied
God. Those voices sent
istence of the true of their intolerance
towards each other, I
to us had to become flesh, so that with our discovered in the
Baha'i teaching the real
earthly ears we should be able to hear and spirit of Christ
so often denied and misununderstand.
derstood:

Those who read their Bible with "peeled "Unity instead of
strife, hope instead of

REFERENCES TO THE BAHAI FAITH

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condemnation, love instead of hate, and a Western
world, a world which, on the whole,
great reassurance for all men." judges all

things, including religions, mainly

6.

by material, or to use the more popular term,
"practical," standards. There is, of

. . .

"The Baha'i teaching brings peace to the course, another
factor in the success of the
soul and hope to the heart. Babi

propagandist, as compared with the

"To those in search of assurance the Christian
missionary, in the conversion of

words of the Father are as a fountain in the Muhammadans
to his faith: namely, that the
desert after long wandering." 1934. former

admits, while the latter rejects,
the Divine inspiration of the Qur'an and the
7.

prophetic function of Muhammad. The

"More than ever today when the world Christian
missionary must begin by attackis facing such a crisis of
bewilderment and

both these

ing, explicitly or by implication,

unrest, must we stand firm in Faith seeking beliefs; too
often

forgetting that if (as hapthat which binds together instead of tearing
pens but rarely) he succeeds in destroying
asunder."

them, he destroys with them that recogni-

"To those seaching for light, the Baha'i tion of former
prophetic dispensations (in-

Teachings offer a star which will lead them cluding the
Jewish and the Christian) which

to deeper understanding, to assurance, peace

Muhammad and the Qur'an proclaim, and

and good will with all men." 1936. converts his

Muslim antagonist not to Christianity, but to Skepticism or
Atheism.

BY PROFESSOR E. G. BROWNE

What, indeed, could be

more illogical on the

1. part of Christian missionaries to Muhammadan
lands than to devote much time and

Introduction to Myron H. Phelps' Abbas labor to

the composition of controversial

Efiendi, pages xv-xx; 1903 rev. 1912 works which

endeavor to prove, in one and

I have often heard wonder expressed by the same breath,
 first, that the Qur'an is a lying
 Christian ministers at the extraordinary suc-
 cess of Babi missionaries, as contrasted with witness to
 the truth of Christ's mission, as though any
 the almost complete failure of their own.
 value attached to the testimony of one proved
 "How is it," they say, "that the Christian
 a liar! The Babi (or Baha'i) propagandist,
 doctrine, the highest and the noblest which
 on the other hand, admits that Muhammad was
 the world has ever known, though sup-
 ported by all the resources of Western civil- the Qur'an is
 the Word of God, denies nothization, can only count its converts in Mu-
 ing but their finality, and does not discredit
 hammadan lands by twos and threes, while his own
 witness when he draws from that
 Babiism can reckon them by thousands?" source
 arguments to prove his faith. To the
 The answer, to my mind, is plain as the sun Western
 observer, however, it is the comat midday. Western Christianity, save in the
 plete sincerity of the Babis, their fearless disrarest cases,
 is more Western than Christian, regard of death and torture
 undergone for
 more racial than religious; and by dallying the sake of
 their religion, their certain conwith doctrines plainly incompatible with the
 viction as to the truth of their faith, their
 obvious meaning of its Founder's words, such generally
 admirable conduct towards manas the theories of "racial supremacy," "im-
 kind and especially towards their fellowperial destiny,"
 "survival of the fittest," and believers, which constitutes
 their strongest
 the like, grows steadily more rather than less claim on his
 attention.
 material. Did Christ belong to a "dominant
 2.
 race," or even to a European or "white race"?
 ... I am not arguing that the Christian
 Introduction to Myron H. Phelps' 'Abbas
 religion is true, but merely that it is in mani-
 Efendiy pages xii-xiv
 fest conflict with several other theories of
 life which practically regulate the conduct It was
 under the influence of this enof all States and most
 individuals in the thusiasm that I penned the introduction

to

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THE BAHAI WORLD

First Baha'i Youth Group of Lyons, France. Photographed in the garden of Mr. Yazdi, Lyons, France, June 14, 1936.

my translation of the Traveller's Narrative. number and influence of the Babis in that . . . This condoned, if not enthusiasm, country is immensely greater than it was shared, by many kindly critics and review- fifteen years ago.

ers, exposed me to a somewhat savage attack in the Oxford Magazine, an attack concluding 3.

ing with the assertion that my Introduction A Traveller's Narrative, page 309 displayed "a personal attitude almost inconceivable in a rational European, and a style The appearance of such a woman as unpardonable in a university teacher." (The Qurratu'l-'Ayn is in any country and any review in question appeared in the Oxford age a rare phenomenon, but in such a country as Persia it is a prodigy nay, almost a . . . "the prominence given to the Bab in this miracle. Alike in virtue of her marvelous beauty, her rare book is an absurd violation of historical intellectual gifts, her fervid eloquence, her perspective; and the translations of the glorious Traveller's Narrative a waste of the powers martyrdom, she stands forth incomparable and immortal amidst her country- Increasing age and experience (more's the women. Had the Babi religion no other claim to pity!) are apt enough, even without the assistance of the Oxford Magazine, to modify it produced a heroine like Qurratu'l-'Ayn. our enthusiasm; but in this case, at least, time has so far vindicated my judgment

4.

against that of my Oxford reviewer that he Introduction

A Traveller's
 to Narrative,
 could scarcely now maintain, as he formerly
 pages ix, x
 asserted, that the Babi religion "had affected
 the least important part of the Muslim Though I dimly
 suspected whither I was
 World and that not deeply." Every one going and whom I
 was to behold (for no
 who is in the slightest degree conversant distinct
 intimation had been given to me) ,
 with the actual state of things (September a second or two
 elapsed ere, with a throb
 27, 1903), m
 Persia now recognizes that the of wonder and awe, I became
 definitely con-

REFERENCES TO THE BAHÁ'Í FAITH

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scious that the room was not untenanted.
 the world is more likely to gain or lose by
 In the corner where the divan met the wall
 their diffusion.
 sat a wondrous and venerable figure, crowned
 with a .felt head-dress of the kind called taj
 5.

by dervishes (but of unusual height and
 Introduction to A Traveller's Narrative,
 make) round the base of which was wound
 ,

pages xxxv, xxxvi
 a small white turban. The face
 of him on
 whom I gazed I can never forget, though I
 Seldom have I seen one whose appearance
 cannot describe it. Those
 piercing eyes impressed me more. A tall, strongly built
 seemed to read one's very soul; power and
 man holding himself straight as an arrow,
 authority sat on that ample brow; while the
 with white turban and raiment, long black
 deep lines on the forehead and face implied
 locks reaching almost to the shoulder, broad
 an age which the jet-black hair and beard
 powerful forehead, indicating a strong intelflowing down
 in indistinguishable luxuriance

lect, combined with an unswerving will, eyes
almost to the waist seemed to belie. No
keen as a hawk's, and strongly marked but
need to ask in whose presence I stood, as
pleasing features such was my first im-

I bowed
myself before one who is the ob-
pression of 'Abbas Effendi, "The Master"
ject of a devotion and love which kings
(Agha) as he par excellence is called by the
might envy and emperors sigh for in
Babis. Subsequent conversation with him
vain.

served only to heighten the respect with
A mild, dignified voice bade me be seated,
which his appearance had from the first in-
"

and then continued: Praise be to God,
that spired me. One more eloquent of speech,
thou hast attained! . . . Thou hast
come to more ready of argument, more apt of illusee a prisoner
and an exile. We desire . . .
tration, more intimately acquainted with the
but the good of the world and the happiness
sacred books of the Jews, the Christians and
of the nations; yet they deem us a stirrer-up
the Muhammadans, could, I should think, be
of strife and sedition worthy of bondage and
scarcely found even amongst the eloquent,
banishment. That all nations should

. . .
ready and subtle race to which he belongs.
become one in faith and all men as brothers;
These qualities, combined with a bearing at
that the bonds of affection and unity be-
once majestic and genial, made me cease to
tween the sons of men should be strength-
wonder at the influence and esteem which he
ened; that diversity of religion should cease,
enjoyed even beyond the circle of his father's
and differences of race be annulled what

followers. About the greatness of this man
harm is there in this? . . . Yet so
it shall be; and his power no one who had seen him could
these fruitless strifes, these ruinous wars shall
entertain a doubt.

pass away, and the 'Most Great Peace* shall
come. . . . Do not you in Europe need this
also? Is not this that which Christ foretold?

BY DR. J. ESTLIN CARPENTER

. . . Yet do we your kings and rulers
see

Excerpts from Comparative Religions, pages
lavishing their treasures more freely on means
70, 71

for the destruction of the human race than
on that which would conduce to the happi-

From that subtle race issues the
most
ness of mankind. . . . These strifes

and this remarkable movement which modern

Mubloodshed and discord must cease, and

all hammadanism has produced. . . .

Disciples

men be as one kindred and one family.

. . .
gathered round him, and the movement was
Let not a man glory in this that he loves his
not checked by his arrest, his imprisonment
country; let him rather glory in this: that he
for nearly six years and his final execution
loves his kind. . . ."

in 1850. ... It, too, claims to be a
Such, so far as I can recall them, were the
universal teaching; it has already its noble
words which, besides many others, I heard
army of martyrs and its holy books; has
from Baha. Let those who read them con-
Persia, in the midst of her miseries, given
sider well with themselves whether such doc-
birth to a religion which will go round the
trines merit death and bonds, and whether
world?

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THE BAHAI WORLD

BY THE REV. T. K. CHEYNE,

The day is

not far off when the details of

D.LITT., D.D.

'Abdu'l-Baha's missionary

journeys will be

admitted to be of historical importance.

Excerpts from The Reconciliation of Races

How gentle and wise he was, hundreds could
and Religions, (1914)

testify from personal knowledge, and I, too,

[illegible]

being of such consummate excellence that
only, however, give here the outward framemany think it is both permissible and
in- work of 'Abdu'l-Baha's life, and of his
aposevitable even to identify him mystically with
tolic journeys, with the help of my friend
the invisible Godhead. His 2 combina-
. . . Lutfullah. ..

tion of mildness and power is so rare that we
During his stay in London he visited Oxhave to place him in a line with
super-normal ford (where he and his party of
Persians

mainly were the guests of Professor and his career after he had been in an ecstasy, Mrs. Cheyne), Edinburgh, Clifton and such radiance of might and majesty streamed Woking. It is fitting to notice here that the from his countenance that none could bear audience at Oxford, though highly academic, to look upon the effulgence of his glory and seemed to be deeply interested, and that Dr. beauty. Nor was it an uncommon occur- Carpenter made an admirable speech.

rence for unbelievers involuntarily to bow down in lowly obeisance on beholding His Holiness.

The gentle spirit of the Bab is surely high
Testimonial to the Religion of 'Abdu'l-Baha.

(Published in Egyptian Gazette, Sept. 24,
as Professor Browne says, to be attracted by
1913, by Mrs. J. Stannard.)

I forward this humble petition to the
his purity of conduct and youth; his courage
and uncomplaining patience under misfor-
sanctified and holy presence of 'Abdu'l-Baha

tune; his complete self -negation; the dim
'Abbas, who is the center of knowledge,
ideal of a better state of things which can be
famous throughout the world, and loved by

discerned through the obscure mystic utter-
all mankind. O thou noble friend who art
ances of the Bayan; but most of all, his
conferring guidance upon humanity May
tragic death, all serve to enlist our sympa- my
life be a ransom to thee!

thies on behalf of the young prophet of
The loving epistle which you have conde-
Shiraz."

scended to write to this servant, and the rug
"Il sentait le besoin d'une reforme pro- which
you have forwarded, came safely to
fond a introduire dans les moeurs publiques.
hand. The time of the meeting with your
... Il s'est sacrifie pour l'humanite; pour
Excellency, and the memory of the benedicelle il a donne son
corps et son ame, pour tion of your presence, recurred to
the mem-

elle il a subi les privations, les affronts, les
ory of this servant, and I am longing for the
time when I shall meet you again. Although
injures, la torture et le martyre." (Mons.
I have traveled through many countries and
Nicolas.)

cities of Islam, yet have I never met so
If there has been any prophet in recent
lofty
a character and so exalted a
times, it is to BahiVllah that we must go.

personage as your
Character is the final judge. BahaVllah was
Excellency, and I can bear witness that it is
a man of the highest class that of prophets.
not possible to find such another. On this
But he was free from the last infirmity of
account, I am hoping that the ideals and acnoble minds, and would certainly not
have accomplishments of your Excellency may be
He would crowned with success and yield
results under
separated himself from others.

have understood the saying: "Would God all
all conditions; because behind these ideals
the Lord's people were prophets!" What he
and deeds I easily discern the eternal welfare
does say, however, is just as fine: "I do not
and prosperity of the world of humanity.

desire lordship over others; I desire all men

This servant, in order to gain first-hand to be even as I am."

Baha'u'lUh. 2 Bab.

REFERENCES TO THE BAHAI FAITH

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information and experience, entered into the make great changes
on the face of the Asiatic

ranks of various religions, that is, outwardly, world.

I became a Jew, Christian, Muhammadan and Zoroastrian. I discovered that the devo-

BY SIR

VALENTINE CHIROL

tees of these various religions do nothing else but hate and anathematize each other, that

Quotations from

The Middle Eastern Question or Some Political Problems of Indian all their religions have become the instru-

ments of tyranny and oppression in the hands Defense,
chapter XI, page 116. (The Revival of Babiism.)

of rulers and governors, and that they are the causes of the destruction of the world of
When one has
been like Sa'di, a great perhumanity.

sonage, and then a common soldier, and then

Considering those evil results, every per- a prisoner of a
Christian feudal chief; when

son is forced by necessity to enlist himself on one has worked as
a navy on the fortificathe side of your Excellency, and accept with
tions of the Count of Antioch, and wandered

joy the prospect of a fundamental basis back afoot to

Shiraz after infinite pain and

for a universal religion of God, being laid labor, he may well

be disposed to think that

through your efforts. nothing that

exists is real, or, at least, has any

I have seen the father of your Excellency substantial reality

worth clinging to. Today

from afar. I have realized the self-sacrifice the public peace

of Persia is no longer subject

and noble courage of his son, and I am lost to such violent

perturbations. At least, as

in admiration. far as we are

concerned, the appearances of

For the principles and aims of your Ex- peace prevail, and

few of us care or have

cellency, I express the utmost respect and occasion to look

beyond the appearances.

devotion, and if God, the Most High, con-	But for the
Persians themselves, have the	
fers long life, I will be able to serve you	conditions very
much changed? Do they	
under all conditions. I pray and supplicate	not witness one
day the sudden rise of this or	
this from the depths of my heart.	that favorite of
fortune and the next day his	
Your servant,	sudden fall? Have they not seen the
Atabak-	
(Mamhenyn.) i-A'zam twice hold sway as the Shah's all-	
VAMBERY. powerful Vazir, and twice hurled down	
from that pinnacle by a bolt from the blue?	
BY HARRY CHARLES LUKACH	How many other ministers and
governors	
have sat for a time on the seats of the mighty	
Quotation from The Fringe of the East,	and been swept
away by some intrigue as	
(Macmillan & Co., London, 1913.)	sordid as that to
which they owed their own	
Baha'ism is now estimated to count more	exaltation? And how
many in humbler stathan two million adherents, mostly com-	
tions have been in the meantime the recipi-	
posed of Persian and Indian Shi'ih's, but in-	ents of their
unworthy favors or the victims	
cluding also many Sunnis from the Turkish	of their
arbitrary oppression? A village	
Empire and North Africa, and not a few	which but
yesterday was fairly prosperous is	
Brahmans, Buddhists, Taoists, Shintoists and	beggared today by
some neighboring land-	
Jews. It possesses even European converts,	lord higher up the
valley, who, having duly	
and has made some headway in the United	propitiated those
in authority, diverts for the	
States. Of all the religions which have been	benefit of his own
estates the whole of its	
encountered in the course of this journey	slender supply of
water. The progress of a	
the stagnant pools of Oriental Christianity,	governor or royal
prince, with all his custhe strange survivals of sun-worship, and	
tomary retinue of ravenous hangers-on, eats	
idolatry tinged with Muhammadanism, the	out the
countryside through which it passes	
immutable relic of the Sumerians it is the	more effectually
than a flight of locusts. The	

only one which is alive, which is aggressive, visitation is as ruinous and as unaccountable.

which is extending its frontiers, instead of Is it not the absence of all visible moral corsecluding itself within its ancient haunts. relation of cause and effect in these phe- It is a thing which may revivify Islam, and nomena of daily life that has gone far to

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produce the stolid fatalism of the masses, the BY ALFRED W. MARTIN

scoffing skepticism of the more educated and from time to time the revolt of Excerpts from Comparative Religion and the classes, some nobler minds? Of such the most recent Religion of the Future, pages 81-91

and perhaps the noblest of all became the Inasmuch as a fellowship of faiths is at

founder of Babiism. once the dearest hope and ultimate goal of

Chapter XI, page 120 the Baha'i movement, it behooves us to take

The Bab was dead, but not Babiism. He cognizance of it and its mission. . . .

Today

was not the first, and still less the last, of a this religious movement has a million and

long line of martyrs who have testified that more adherents, including people from all

even in a country gangrened with corrup- parts of the globe and representing a remarktion and atrophied with indifTerentism like able variety of race, color, class and creed.

Persia, the soul of a nation survives, inarticu- It has been given literary expression in a

late,perhaps, and in a way helpless, but still veritable library of Asiatic, European, and

capable of sudden spasms of vitality. American works to which additions are an-

Chapter XI, page 124 nually made as the movement grows and

Socially one of the most interesting fea- grapples with the great problems that grow

tures of Babiism is the raising of woman to out of its cardinal teachings. It has a long

a much higher plane than she is usually admitted to in the East. The Bab himself had twenty thousand in Persia alone, no more devoted a disciple than the beautiful and gifted lady, known as Qurratu'l-ayn, the "Consolation of the Eyes," who, having shared all the dangers of the first exile, imprisonment, bodily suffering, and suffered death with virile fortitude, as one of the Seven Martyrs of Tihiran. No memory is more deeply venerated or kindles greater enthusiasm than hers, and the influence which she yielded in her lifetime inures to her sex. power to appreciate people ideally, that is, to see them at the level of their best and to make even the low-

roll of martyrs for it stands, alone, proving it for as well as worth living by.

From its inception it has been identified with Baha'u'llah, who paid the price of proapostolic missions in the north, challenged exile, imprisonment, bodily suffering, and mental anguish for the faith he cherished one of the Seven Martyrs of Tihiran. No a man of imposing personality as revealed

memory is more deeply venerated or kindles characterized by intense moral

greater enthusiasm than hers, and the influence which she yielded in her lifetime inures to her sex. the character of Jesus, the power to appreciate people ideally, that is, to see them at the level of their best and to make even the low-

BY PROFESSOR JOWETT of Oxford est types think well of themselves because of potentialities within them to which he

Quotation from Heroic Lives, pages 305 pointed, but of which they were wholly un- Prof. Jowett of Oxford, Master of Balliol, aware; a prophet whose greatest contribution

the translator of Plato, studied the doctrine he proclaimed, was not any specific movement and was so impressed thereby that he but an informing spiritual power breathed said: "The Babite [Baha'i] movement may into the world through the example of his not impossibly turn out to have the promise life and thereby quickening souls into new

of the future." Dr. J. Estlin Carpenter spiritual activity. Surely a movement of

quotes Prof. Edward Caird, Prof. Jowett's which all
this can be said deserves nay,
successor as Master of Balliol, as saying, "He compels our respectful
recognition and sinthought Babiism (as the Baha'i movement cere
appreciation.

was then called) might prove the most im- . . .
Taking precedence over all else in its
portant religious movement since the foun- gospel is the
message of unity in religion.

dation of Christianity." Prof. Carpenter ... It is the crowning glory
of the Baha'i

himself gives a sketch of the Baha'i move- movement that, while
deprecating sectarianment in recent book on Comparative
his ism in its preaching,

it has faithfully prac-
Religions and asks, "Has Persia, in the midst tised what
it preached by refraining from
of her miseries, given birth to a religion that becoming itself a sect. ...
Its representawill go around the world?" tives do not
attempt to impose any beliefs

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upon others, whether by argument or brib- jects, Persia
has been making unexpected
ery; rather do they seek to put beliefs that efforts for the last
fifty-five years to re-make
have illumined their own lives within the for herself a virile
ideal. Babiism has little
reach of those who feel they need illumina- of originality in its
dogmas and mythology.
tion. No, not a sect, not a part of human- Its mystic doctrine
takes its rise from Siif ism

ity cut off from all the rest, living for itself and the old sects of
the 'Aliides formed
and aiming to convert all the rest into ma- around the dogma of
divine incarnation.

terial for its own growth; no, not that, but a But the morality it
inculcates is a revolution.

leaven, causing spiritual fermentation in all It has the ethics of
the West. It suppresses

religions, quickening them with the spirit of lawful impurities which
are a great barrier

catholicity and fraternalism. dividing Islam from
Christendom. It de-

. . . Whoshall say but that just as the nounces polygamy, the.

fruitful source of little company of the Mayflower, landing on It seeks to reconsti-	Oriental degeneration.
Plymouth Rock, proved to be the small be- it elevates man and in ginning of a mighty nation, the ideal germ woman up to his level. of a democracy which, if true to its princi- itself in less than shall yet overspread the habitable globe, Persia to another, ples, so the little company of Baha'is exiled from 1852 in the blood of its their Persian home may yet prove to be the silently progressing and small beginning of the world-wide move- Persia is to be at all ment, the ideal germ of democracy in reli- through this new faith. gion, the Universal Church of Mankind?	tute the family and elevating him exalts Babiism, which diffused five years from one end of which was bathed in martyrs, has been propagating itself. If regenerate it will be

BY CHARLES BAUDOUIN

BY PROF. JAMES DARMESTER

Excerpts from Contemporary Studies, Part

Excerpt ,from Art in "Persia: A Historical

(Allen & Unwin, London,

and Literary Sketch" (translated by G. K.

Nariman), and incorporated in Persia and

Westerners are too apt to imagine that

Parsis, Part I, edited by G. K. Nariman.

is sleeping as

Published under patronage of the fran

We

smile at the vandsoundly as a mummy.

League, Bombay, 1925. (The Marker

Hebrews, who believed

Literary Series for Persia, No. 2.)

chosen people. are We

The political reprieve brought about by

of the Greeks and

the Sufis did not result in the regeneration

upon the members

of thought. But the last century which

barbarians. Nevertheless, we

marks the end of Persia has had its revival

Hebrews, the Greeks

III, page 131.

1924.)

We

the huge continent of Asia

ity of the ancient

themselves to be the

amazed at the intolerance

the Romans, who looked

of all races as

ourselves are like the

and twofold revival, literary and religious. and the Romans.

As Europeans we believed

The funeral ceremonies by which Persia cele-
brates every year for centuries the fatal day

world that matters,
time we may turn a

of the 10th of Muharram, when the son of
America, regarding our

'AH breathed his last at Karbila have de-
veloped a popular theater and produced a

condescension and pride.
sincere poetry, dramatic and human, which

great cataclysm of 1914
is worth all the rhetoric of the poets. During

leading some of us to undertake a critical
the same times an attempt at religious reno-

inviolable dogma that the
vation was made, the religion of Babiism.

the elect. Has there
Demoralized for centuries by ten foreign

a demonstration of
conquests, by the yoke of a composite reli-

civilization the
gion in which she believed just enough to

already been proclaimed
persecute, by the enervating influence of a

Ruskin, Tolstoy, and
mystical philosophy which disabled men for

are now inclined to listen
action and divested life of all aim and ob-

whispers from the East.

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have misunderstood it; and we blush when

we realize our previous ignorance of the fact

that, towards the middle of the nineteenth
century, Asia gave birth to a great religious

movement a movement signalized for its
spiritual purity, one which has had thousands

of martyrs, one which Tolstoy has described.
H. Dreyfus, the French historian of this

movement, says that it is not "a new religion," but "religion renewed," and
that it

provides "the only possible basis for a mutual
understanding between religion and free

Europe to be the only

though from time to

paternal eye towards

offspring in the New

feelings of

Nevertheless, the

is

examination of the

European nations are

not been of late years

the nullity of modern

nullity which had

by Rousseau, Carlyle,

Nietzsche? We

more attentively to

thought." Above all, we are impressed by
 the fact that, in our own time, such a manifestation can occur, and
 that the new faith
 should have undergone a development far
 more extensive than that undergone in the
 same space of time nearly two thousand years
 ago, by budding Christianity.
 ... At the present time, the majority of
 National Baha'i Youth Committee of the the inhabitants of
 Persia have, to a varying
 United States and Canada, Louhelen Sum- extent, accepted the
 Babiist faith. In the
 mer School, Davison, Michigan, U. S. A., great towns of Europe,
 America, and Asia,
 there are active centers for the propaganda
 June, 1937.
 of the liberal ideas and the doctrine of human
 Our self-complacency has been disturbed by community, which
 form %the foundations of
 such utterances as Rabindranath
 that of Baha'ist teaching.
 Tagore, who, lecturing at the Imperial Uni- We shall not
 grasp the full significance of
 versity of Tokio on June 18, 1916, foretold this tendency until
 we pass from the descrip great future for Asia. The political civil-
 tion of Baha'ism as a theory to that of
 ization of Europe was "carnivorous and can- Baha'ism as a
 practice, for the core of relinibalistic in its tendencies." The East
 was gion is not metaphysics, but morality.
 patient, and could afford to wait till the The Baha'ist
 ethical code is dominated by
 West, "hurry after the expedient," had to the law of love
 taught by Jesus and by all
 halt for want of breath. "Europe, while the prophets. In
 the thousand and one debusily speeding to her engagements, disdain-
 tails of practical life, this law is
 subject to
 fully casts her glance from her carriage win- manifold
 interpretations. That of Baha'udow at the reaper reaping his harvest in the
 'llah is unquestionably one of the most com-
 field, and in her intoxication of speed, cannot prehensive of these,
 one of the most exalted,
 but think him as slow and ever receding one of the most
 satisfactory to the modern
 backwards. But the speed comes to its end, mind. . . .

the engagement loses its meaning, and the Baha'u'llah is a severe critic hungry heart clamors for food, till at last which plays so large a part

she comes to the lonely reaper reaping his of our day. Love of our harvest in the sun. For if the office cannot legitimate, but this love must wait, or the buying and selling, or the crav-

A man should love his ing for excitement love waits, and beauty, loves his house (this and the wisdom of suffering and the fruits of dogma held by every patriot) but ;

patient devotion and reverent meekness of he should love the simple faith. And thus shall wait the East than he loves his country.

till her time comes."

standpoint, patriotism is seen to be

Being thus led to turn our eyes towards on the road of renunci-

Asia, we are astonished to find how much we incomplete and hybrid religion,

REFERENCES TO THE BAHAI' FAITH

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something we have to get beyond. Through-

Christian principle of asceticism. He disout his life BahaVllah regarded the ideal countenanced the macerations which were

a

universal peace as one of the most important nightmare of the Middle Ages, and whose of his aims. . . .

evil effects persist even in our own days. . . .

. . . BahaVllah is in this respect enunci-

Baha'ism, then, is an ethical system, a

ating a novel and fruitful idea. There is a system of social morality. But it would be better way of dealing with social evils than mistake to regard Baha'ist teaching as a

by trying to cure them after they have come collection of abstract rules imposed from

That is why
of the patriotism

in the national life

native land is

not be exclusive.

country more than he

is the

BahaVllah adds that

divine world more

From this

an intermediate stage

ation, an

a

to pass. We should try to prevent them by
without. Baha'ism is permeated with a sane
removing their causes, which act on the indi- and
noble mysticism; nothing could be more
vidual, and especially on the child. Nothing
firmly rooted in the inner life, more benignly
can be more plastic than the nature of the
spiritual; nothing could speak more intichild. The government's first duty
must be mately to the soul, in low tones, and as
if
to provide for the careful and efficient edu-
from within. . . .

cation of children, remembering that educa-
Such is the new voice that sounds to us
tion is something more than instruction.
from Asia; such is the new dawn in the East.
This will be an enormous step towards the We
should give them our close attention;
solution of the social problem, and to take we
should abandon our customary mood of
such a step will be the first task of the
disdainful superiority. Doubtless, Baha'u-
Baytu'l-'Ad'l (House of Justice). "It is or-
'llah's teaching is not definitive. The Persian
dained upon every father to rear his son or
prophet does not offer it to us as such. Nor
his daughter by means of the sciences, the can
we Europeans assimilate all of it; for
arts, and all the commandments; and if any
modern science leads us to make certain
one should neglect to do so, then the mem-
claims matters of thought claims we
in
bers of the council, should the offender be a
cannot relinquish, claims we should not try
wealthy man, must levy from him the sum to
forego. But even though BahaVllah's
necessary for the education of his child.
precepts (like those of the Gospels) may not
When the neglectful parent is poor, the cost
fully satisfy all these intellectual demands,
of the necessary education must be borne by
they are rarely in conflict with our scientific
the council, which will provide a refuge for
outlooks. If they are to become our own
the unfortunate."

spiritual food, they must be supplemented,
The Baytu'l-'Ad'l, likewise, must prepare they
must be relived by the religious spirits
the way for the establishment of universal of
Europe, must be rethought by minds
peace, doing this by organizing courts of
schooled in the Western mode of thought.
arbitration and by influencing the govern-
But, in its existing form, Baha'ist teaching
ments. Long before the Esperantists had may
serve, amid our present chaos, to open
begun their campaign, and more than twenty for
us a road leading to solace and to comyears before Nicholas II
had summoned the fort; may restore our
confidence in the spirfirst Hague congress, BahaVllah was insist-
itual destiny of man. It reveals to us how

ing on the need for a universal language and the
human mind is in travail; it gives us an
courts of arbitration. He returns to these
inkling of the fact that the greatest happenmatters again and again: "Let all
the nations ings of the day are not the ones we
were
become one in faith, and let all men be
inclined to regard as the most momentous,
brothers, in order that the bonds of affection not
the ones which are making the loudest
and unity between the sons of men may be
noise.

strengthened. What harm can there
. . .

be in that?
is ... It

going to happen. DR. HENRY H.
JESSUP, D.D.

There will be an end to sterile conflicts, to
ruinous wars; and the Great Peace will
From the World's Parliament of Religion;
come!" Such were the words of BahdVllah
Volume II, 1 3th Day, under Criticism and
in 1890, two years before his death.

Discussion of Missionary Methods, page
While adopting and developing the Chris-
1122. At the Columbian Exposition of
tian law of love, BahdVllah rejected the
1893, at Chicago. Edited by the Rev.

John Henry Barrows, D.D. (The Parlia- fecting
episodes in modern history. . . .

ment Publishing Company, Chicago, The lowest
estimate places the present number of Babis in Persia at half a million.

I

1893.)

am disposed to think, from conversations
This, then, is our mission: that we who are
with persons well qualified to judge, that
made in the image of God should remember
the total is nearer one million. They are to
that all men are made in God's image. To
be found in every walk of life, from the
this divine knowledge we owe all we are, all
ministers and nobles of the Court to the
we hope for. We are rising gradually toward
that image, and we owe to our fellowmen to
scavenger or the groom, not the least arena
of their activity being the Mussulman priestaid them in returning to it in the
Glory of

hood itself. It will have been noticed that
God and the Beauty of Holiness. It is a
the movement was initiated by Siyyids,
celestial privilegeand with it comes a high
Hajis and Mullas, persons who, either
i.e.,

responsibility, from which there is no escape.

In the Palace of Bahji, or Delight, just by descent,
from pious inclination, or by
profession,were intimately concerned with
outside the Fortress of 'Akka, on the Syrian
the Muhammadan creed; and it is among
coast, there died a few months since, a faeven the professed votaries of the
faith that

mous Persian sage, the Babi Saint, named
BahaVllah the "Glory of God" the head they
continue to make their converts. . . .

of that Vast reform party of Persian Mus- Quite
recently the Babis have had great
success in the camp of another enemy, havlims, who accept the New Testament as
the

Word of God and Christ as the Deliverer of ing
secured many proselytes among the Jewish populations of the Persian towns.I
hear
men, who regard all nations as one, and all

that during the past year (1891) they are
men as brothers. Three years ago he was
reported to have made 150 Jewish converts
visited by Cambridge scholar and gave
a
in Tihiran, 100 in Hamadan, 50 in Kashan,
utterance to sentiments so noble, so Christand 75 per cent of the Jews at
Gulpayigan.

like, that we repeat them as our closing
words:

. . . The two victims, whose names were

"That all nations should become one in Haji Mirza
Hasan and Haji Mirza Husayn,
have been renamed by the Babis: Sultanu'sjifaith and all men as brothers; that
the bonds
of affection and unity between the sons of
Shuhada', or King of Martyrs, and Mah-

men should be strengthened; that diversity
bubu'sh-Shuhada*, or Beloved of Martyrs
and their naked graves in the cemetery have
of religions should cease and differences of
become places of pilgrimage where many a
race be annulled. What harm is there in
tear is shed over the fate of the "Martyrs of
this? Yet so it shall be. These fruitless
these ruinous wars shall pass away,
Isfahan." ... It is these little incidents,
strifes,

and the 'Most Great Peace' shall come. Do
protruding from time to time their ugly
features, that prove Persia to be not as yet
not you in Europe need this also? Let not a
man glory in this, that he loves his country; quite
redeemed, and that somewhat stag-

let him rather glory in this, that he loves gers the
tall-talkers about Iranian civilization. If one conclusion more than
another
his kind."

has been forced upon our notice by the
retrospect in which I have indulged, it is
BY THE RIGHT HON. THE EARL CURZON that a
sublime and murmuring [?] devotion
has been inculcated by this new faith, what-
Excerpts from Persia, Vol. I, pages 496-504. ever it
be. There is, I believe, but one in-

(Written in 1892.)

stance

Babi having recanted under
of a

Beauty and the female sex also lent their pressure of
menace of suffering, and he reconsecration to the new creed and the hero-
verted to the faith and was executed within
ism of the lovely but ill-fated poetess of two
years. Tales of magnificent heroism
Qazvin, Zarrin-Taj (Crown of Gold) or illumine
the bloodstained pages of Babi his-
Qurratu'l-'Ayn (Solace of the Eyes), who, tory.
Ignorant and unlettered as many of
throwing off the veil, carried the missionary its
votaries are, and have been, they are yet
torch far and wide, is one of the most af- prepared
to die for their religion, and fires

REFERENCES TO THE BAHÁ'Í FAITH

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of Smithfield did not kindle a nobler cour-
splendid facts in human history that
age than has met and defied the more refined
Svabhava loved to meditate on. This was a
torture-mongers of Tihran. Of no small
true hero whom he would wish to emulate
account, then, must be the tenets of a creed
and whose experiences he would profit by.
that can awaken in its followers so rare and
The Bab's passionate sincerity could not be
beautiful a spirit of self-sacrifice. From the
doubted, for he had given his life for his
facts that Babiism in its earliest years found
faith. And that there must be something
itself in conflict with the civil powers and
in his message that appealed to men and satthat an
attempt was made by Babis upon
isfied their souls, was witnessed to by the
the life of the Shah, it has been wrongly in-
fact that thousands gave their lives in his
ferred that the movement was political in
cause and millions now follow him.
origin and Nihilist in character. It does not
If a young man could, in only six years of
appear from a study of the writings either
ministry, by the sincerity of his purpose and
of the Bab or his successors, that there is any
the attraction of his personality, so inspire

foundation for such a suspicion. . . .
 The rich and poor, cultured and illiterate, alike,
 charge of immorality seems to have arisen
 with belief in himself and his doctrines that
 partly from the malignant inventions of op-
 they would remain staunch, though hunted
 ponents, partly from the much greater free-
 down and without trial sentenced to death,
 dom claimed for women by the Bab, which
 sawn asunder, strangled, shot, blown from
 in the oriental mind is scarcely dissociable
 guns; and if men of high position and culfrom profligacy of conduct. ...
 If Babiism ture in Persia,
 Turkey and Egypt in numcontinues to grow at its present rate of pro-
 bers to this day adhere to his doctrines, his
 gression, a time may conceivably come when
 life must be one of those events in the
 it will oust Muhammadanism from the field
 last hundred years which is really worth
 in Persia. . . . Since its recruits are won
 study. And that study fortunately has
 from the best soldiers of the garrison whom
 been made Jby the Frenchman Gobineau and
 it is attacking, there is
 greater reason to by Professor E. G. Browne, so that we
 are
 believe that it may ultimately prevail. . . .
 . able to have a faithful representation of its
 The pure and suffering life of the Bab, his
 main features. . . .

ignominious death, the heroism and martyr-

Thus, in only his thirtieth year, in the
 dom of his followers, will appeal to many
 year 1850, ended the heroic career of a true
 others who can find no similar phenomena in
 God-man. Of the sincerity of his convicthe contemporaneous
 records of Islam. . . . tion that he
 was God-appointed, the manner
 of his death is the amplest possible proof.

In the belief that he would thereby save
 BY SIR FRANCIS YOUNGHUSBAND

others from the error of their present beliefs he willingly
 sacrificed his life. And

Excerpts from The Gleam. (1923.)
 of his power of attaching men to him, the

1.

passionate devotion of hundreds and even
thousands of men who gave their lives in his
The story of the Bab, as Mirza 'Ali-Mu-
cause is convincing testimony. . . .

hammad called himself, was the story of

He himself was but "a letter out of that
spiritual heroism unsurpassed in Svabhava's
most mighty book, a dewdrop from that limexperience; and his own
adventurous soul itless
ocean." The One to come would rewas fired by it. That a youth of no
social veal mysteries and all
riddles. This was
all

influence and no education should, by the
the humility of true insight. And it has
simple power of insight, be able to pierce
had its effect. His movement has grown
into the heart of things and see the real
and expanded, and it has yet a great future
truth, and then hold on to it with such firm-
before it.

ness of convictionand present it with such

During his six years of ministry, four of
suasion that he was able to convince men
which were spent in captivity, he had perthat he was the Messiah and get
them to meated all Persia with
his ideas. And since
follow him to death itself, was one of those

his death the movement has spread to Tur-
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key, Egypt, India and even into Europe and remains of the
Bab, long secretly guarded,
America. His adherents are now numbered now find a
resting-place on Mount Carmel
by millions. "The Spirit which pervades in a
Tomb-shrine, which is a place of pilthem," says Professor Browne, "is such that
grimage to visitors from all over the world.
it cannot fail to affect most powerfully all

subject to its influence."

Excerpt from The Christian Commonwealth,
"

2. January 22, 1913: 'Abdu'l-Baha at Oxford"

For many years I have been interested in
the rise and progress of the Baha'i Move-

'Abdu'l-Baha addressed a large and deeply
ment. Its roots go deep down into the past interested
audience at Manchester College,
and yet it looks far forward into the future. Oxford, on
December 3 1 . The Persian leader
It realizes and preaches the oneness of man- spoke in his
native tongue, Mirza Ahmad
kind. And I have noticed how ardently its Sohrab
interpreting. Principal Estlin Carfollowers work for the furtherance of peace
penter presided, and introduced the speaker
and for the general welfare of mankind. by saying that
they owed the honor and
God must be with them and their success pleasure of
meeting 'Abdu'l-Baha to their
therefore assured. revered friend,
Dr. Cheyne, who was deeply
interested in the Baha'i teaching. The move-
Excerpts from Modern Mystics. (1935, p. ment sprung up
during the middle of the
142.) last century in
Persia, with the advent of a
3.
young Muhammadan who took to himself
This martyrdom of the Bab took place the title of the
Bab (meaning door or gate,
on July 9, 1850, thirty-one years from the through which
men could arrive at the
date of his birth. knowledge or
truth of God), and who com-
His body was dead. His spirit lived on. menced teaching
in Persiajn the year 1844.
Husayn had been slain in battle. Quddus The purity of
his character, the nobility of
had been done to death in captivity. But his words,
aroused great enthusiasm. He
Baha'u'llah lived. The One who shall be was, however,
subjected to great hostility by
made manifest was alive. And in him and
who secured his arrest and
the authorities,
in others had been engendered such love for imprisonment,
and he was finally executed
the Bab and what he stood for as, in the in 1850. But
the movement went on, and
words of the chronicler, no eye had ever be- the writings of
the Bab, which had been
held nor mortal heart conceived: if branches copious, were

widely read. The movement
of every tree were turned into pens, and all has been
brought into India, Europe, and
the seas into ink, and Earth and Heaven the United
States. It does not seek to create
rolled into one parchment, the immensity of a new sect, but
to inspire all sects with a

that love would still remain untold. This deep
fundamental love. The late Dr. Jowlove for the Cause still survived. And it
ett once said to him that he had been so
was sufficient. Baha'u'llah was, indeed, de- deeply
impressed with the teachings and
spoiled of his possessions, deserted by his character of
the Bab that he thought Babifriends, driven into exile from his native land
ism, as the present movement was then
and, even in exile, confined to his house. known, might
become the greatest religious
But in him the Cause was still alive and movement since
the birth of Christ.
more than alive, purified and ennobled by
the fiery trials through which it had passed. BY

REV. J. TYSSUL DAVIS, B.A.

Under the wise control, and direction of
Baha'u'llah from his prison-house, first at Quotation from
A League of Religions. Excerpts from Chapter X: "Baha'ism
The

Baghdad and then at 'Akka in Syria, there
grew what is now known as the Baha'i Religion
of Reconciliation." (The Lind-
Movement which, silently propagating itself, sey Press,
London, England.)

has now spread to Europe and America as The Baha'i
religion has made its way . . .

well as to India and Egypt, while the bodily because it
meets the needs of its day. It fits

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the larger outlook of our time better than for the Master,
love for the brethren, love
the rigid exclusive older faiths. charac- A for the
neighbors, love for the alien, love for
teristic is its unexpected liberality and tol- all humanity,
love for all life, love for God
eration. It accepts all the great religions as
way trod once before

the old, well-tried
 true, and their scriptures as inspired. The in Syria,
 trodden again. (4) It is a religion
 Baha'ists bid the followers of these faiths in harmony with
 science. It has here the

 disentangle from the windings of racial, par- advantage of
 being thirteen centuries later
 ticularist, local prejudices, the vital, immor- than Islam. This
 new dispensation has been
 tal thread, the pure gospel of eternal worth, tried in the
 furnace, and has not been found
 and to apply this essential element of life. wanting. It has
 been proved valid by the
 Instances are quoted of people being recom- lives of those
 who have endured all things
 mended to work within the older faiths, to on its behalf.
 Here is something more apremain, vitalizing them upon the principles
 pealing than its logic and rational philosof the new faith. They
 cannot fear new ophy. "To the Western observer" (writes
 facts, new truths as the Creed-defenders Prof. Browne),
 "it is the complete sincerity
 must. They believe in a progressive revela- of the Babis,
 their fearless disregard of death
 tion. They admit the cogency of modern and torture
 undergone for the sake of their
 criticism and allow that God is in His na- religion, their
 certain conviction as to the
 ture incomprehensible, but is to be known truth of their
 faith, their generally admirable
 through His manifestations. Their ethical conduct toward
 mankind, especially toward
 ideal is very high and is of the type we West- their
 fellow-believers, which constitute their
 ernal have learnt to designate "Christlike." strongest claim
 on his attention."
 "What does he do to his enemies that he "By their
 fruits shall ye know them!" We
 makes them his friends?" was asked con- cannot but
 address to this youthful religion
 cerning the late leader. What astonishes an All Hail! of
 welcome. We cannot fail to
 the student is not anything in the ethics or see in its
 activity another proof of the living

 philosophy of this movement, but the ex- witness in our
 own day of the working of
 traordinary response its ideal has awakened the sleepless

spirit of God in the hearts of
 in such numbers of people, the powerful in- men, for He
 cannot rest, by the necessity of
 fluence this standard actually exerts on con- His nature,
 until He hath made in conscious
 duct. It is due to four things: (1) It makes reality, as in
 power, the whole world His
 a call on the Heroic ILlement in man. It own.
 offers no bribe. It bids men endure, give up,
 carry the cross. It calls them to sacrifice,
 BY HERBERT PUTNAM
 to bear torture, to suffer martyrdom, to
 Librarian of Congress
 brave death. (2) It liberty of
 offers
 thought. Even upon such a vital question The dominant
 impression that survives in
 as immortality it will not bind opinion. Its my memory of
 'Abdu'l-Baha is that of an
 atmosphere is one of trust and hope, not of extraordinary
 nobility: physically, in the
 dogmatic chill. (3) It is a religion of love. head so massive
 yet so finely poised, and
 "Notwithstanding the interminable cata- the modeling of
 the features; but spiritually,
 logue of extreme and almost incredible suf- in the serenity
 of expression, and the sug-
 ferings and privations which this heroic gestion of grave
 and responsible meditation
 band of men and women have endured in the deeper
 lines of the face. But there
 more terrible than many martyrdoms there was also,
 carriage, and
 in his complexion,
 is not a trace of resentment or bitterness to expression,
 an assurance of the complete
 be observed among them. One would sup- health which
 is a requisite of a sane judgpose that they were the most fortunate of
 ment. And when, as in a lighter mood, his
 the people among whom they live, as indeed features relaxed
 into the playful, the asthey do certainly consider themselves, in
 surance was added of a sense of humor withthat they have been
 permitted to live near out which there is no true sense of
 proportheir beloved Lord, beside which they count tion. I
 have never met any one concerned

their sufferings as nothing" (Phelps). Love with the
philosophies of life whose judgment

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} w\$* M K ;?T l^fl

Mr. Hyde Dunn, the pioneer teacher of Australia and New Zealand, laying the
cornerstone
of the first Baha'i Summer School in the Southern Hemisphere, at Yerrinbool,
New South
Wales, on October 11, 1936.

might seem so reliable in matters of practi- I have known about the
Babis for a long
cal conduct. time, and have always been
interested in

My regret is that my meetings with him their teachings. It seems to
me that these

were so few and that I could not benefit by teachings, as well as all the
rationalistic soa lengthier contact with a personality com- cial religious
teachings that have arisen lately

binning a dignity so impressive with human out of the original teachings
of Brahmanism,
traits so engaging. Buddhism, Judaism, Christianity
and Islam

I wish that he could be multiplied! distorted by the priests, have a
great future
for this very reason that these teachings, dis-

carding all these distorting incrustations that

BY LEO TOLSTOY cause division, aspire to unite into one com-

Translated from a letter to Mme. Isabel
mon religion of all mankind.

Therefore, the teachings of the Babis, in-
Grinevskaya, Oct. 22, 1903

asmuch as they have rejected the old Mu-

I am very glad that Mr. V. V. Stassov has hammadan superstitions and have
not estabtold you of the good impression which your lished new
superstitions which would divide

book has made on me, and I thank you for them from other new
superstitions (unforsending it. tunately

something of the kind is noticed in

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the exposition of the Teachings of the Bdb) , that on dying we
return to God from whose

and inasmuch as they keep to the principal Lifewe came. God,

however, being Love
fundamental ideas of brotherhood, equality we can on going over
expect God only.

and love, have a great future before them. Concerning your
third question, I answer

In the Muhammadan religion there has that so far as I
understand Islam, like all
been lately going on an intensive spiritual other religions,
Brahmanism, Buddhism,
movement. I know that one such move- Confucianism, etc., it
contains great basic

ment is centered in the French colonies in truths but that these
have become cor-

Africa, and has its name (I do not remem- rupted by
superstition, and coarse interpretation it), and its prophet. Another move-
tions and filled with unnecessary legentic
ment exists in India, Lahore, and also has its descriptions. I have
had much help in my

prophet and publishes its paper "Review of researches to get
clear upon Muhammadan-
Religions." ism by a splendid

little book "The sayings of

Both these religious teachings contain Muhammad."
nothing new, neither do they have for their The teachings of the

Babis which come to
principal object a changing of the outlook of us out of Islam have
through BahaVllah's

the people and thus do not change the rela- teachings been
gradually developed and now

tionship between the people, as is the case present us with the
highest and purest form

with Babiism, though not so much in its the- of religious teaching.

ory (Teachings of the Bab) as in the practice of life as far as I
know it. I therefore

sympathize with Babiism with all my heart BY DR.

EDMUND PRIVAT

inasmuch as it teaches people brotherhood
1.

and equality and sacrifice of material life for
service to God. The practical and
spiritual understanding

between nations, the realization of the unity

Translated from a letter to Frid ul Khan of mankind above all
barriers of language

Wadelbekow and religion, the feeling of
responsibility

towards all who suffer from grief or in-
(This communication is dated 1908 and is
are only different branches of the
justice,

found among epistles written to Caucasame
central
sian Muhammadans.)

Baha'i Movement such a faithful and active
... In answer to your letter which ques-
many countries.

tionshow one should understand the term
2.

God. I send you a collection of writings
from my literary and reading club, in which
1'intolerance et Palliance

some thoughts upon the nature of God are
tyrannic svit en Islam

included. In my opinion if we were to free
grande lumiere s'assomourselves from all false conception of God
brit dans la fumee tenebreuse des formes
we should, whether as Christians or Muham-
fanatiques. II y cut

madans, free ourselves entirely from pictur-
reveils et des retours a la
ing God as a personality. The conception
which then seems to me to be the best for
Perse, le Bab vecut en
meeting the requirements of reason and heart
martyr a Tabriz, il y a

is found in 4th chap. St. John, 7-12-15 that
BahaVllah lui succe*da,

means God is Love. It therefore follows
emprisonne' par le sultan turc.

that God lives in us according to the meas-
Punite divine exclut les

ure or capacity of each soul to express His
soumission a Dieu doit rapnature. This thought is implicit more or

procher les hommes. Si la religion les separe,

less clearly in all religions, and therefore in
son principal sens.

Muhammadanism.

dix-neuvieme siecle,

Concerning your second question upon
et des Victor Hugo,

what awaits us after death I can only reply
musulman fixait aux Baha'i,

teaching which gives the

La superstition,

des pretres avec la

comme ailleurs. La

grande lumiere s'assomourselves from all false conception of God

vides et des passions

plusieurs fois des

purete* du message.

Chez nous, en

saint et mourut en

pres d'un siecle.

exile de Perse,

II proclamait que

rivalite's. La

This thought is implicit more or

c'est qu'elle aperdu

En plein milieu du

au temps des Lamartfine

le grand saint

ses disciples, un programme et des principes
 BY GENERAL RENATO PIOLA CASELLI
 plus actuels que jamais. . . .

Having been engaged all of his life in the
 L'Islam a toujours proclamé ce dogme
 training of men, he does this (i.e., write on
 avec majesté, mais les religions luttent en
 the subject of religion) more as a "shepherd
 brandissant le nom d'un prophète ou d'un
 of a flock" might do, in hope of persuading
 autre, au lieu d'insister sur leur enseignement
 and brothers to turn spontaneously, qui pourrait les
 rapprocher. Baha'-
 ously to the Illumined Path of the Great
 u'llah tachait de faire tomber les parois, non
 Revelation.
 pas Mahometisme avant tout, mais vraiment
 Islam, c'est-à-dire soumission commune à la
 volonté suprême.

BY FREDERICK W. OAKES

On ne parlait alors ni d'un Wilson, ni
 d'un Zamenhof, mais l'exile de Bahjí mon-
 The Enlightener of human minds in retrait generations futures le chemin
 aux spect to their
 religious foundations and privqu'elles devaient prendre. Son fils 'Abdu'l-
 ileges is of such vital importance that no one
 Baha repandit plus tard son message en Eu- is
 safe who does not stop and listen for its
 rope et en Amérique. Meme un libre pen- quiet
 meaning, and is to the mind of men, as
 seur comme Auguste Forel s'y rallia de the
 cooling breeze that unseen passes its
 grand coeur. Le cercle amical des Baha'i breath
 over the varying leaves of a tree.
 s'étend autour du monde. Watch
 it! And see how uniformly, like an
 En Perse, un million d'entre eux sou- unseen
 hand passing caressingly over all its
 tlennent des écoles, fameuses dans le pays.
 leaves: Full of tender care and even in its
 (From "La Sagesse de l'Orient," Chap. III) gifts
 of love and greater life: Caresses each
 leaf. Such it is to one who has seated himself amid the flowers and fruit
 trees in the

BY DR. AUGUSTE FOREL

Garden Beautiful at

'Akka, just within the
circle of that Holy and Blessed shrine where

. . .

J'avais cent les lignes qui precedent rests the Mortal part
of the Great Enlighten 1912. Que dois-je ajouter aujourd'hui

ener. His handiwork is there, you touch the
en aout 1921, apres les horribles guerres qui fruit
and flowers his hand gave new life's
viennent de mettre l'humanite a feu et a hopes
to, and kneeling as I did beside Shoghi
sang, tout en d^voilant plus que jamais la
Effendi, Guardian of the Marvelous Maniterrible ferocite de nos passions
haineuses? festation, felt the spirit's immortal
love of

Rien, sinon que nous devons demeurer d'au- Him
who rests there. While I could not
tant plus fermes, d'autant plus inebanlables speak
the words of the Litany, my soul knew
dans notre lutte pour le Bien social. Nos the
wondrous meaning, for every word was
enfants ne doivent pas se decourager; ils doi- a word
of the soul's language that speaks of
vent au contraire profiter du chaos mondial the
Eternal love and care of the Eternal
actuel pour aider a la penible organisation
Father. So softly and so living were the resuperieure et supranational de
L'humanite, flections from his beautiful
personality, that
a l'aide d'une federation universelle des one
needed not spoken words to be interpeuples.

preted. And this Pilgrim came away re-
En 1920 seulement
j'ai appris a con- newed and refreshed to such a
degree, that
naitre, a Karlsruhe, la religion supraconfes- the
hard bands of formalism were replaced
sionnelle et mondiale des Baha'is fondle en by the
freedom of love and light that will
Orient par le person Baha'u'llah il y a 70 ever
make that sojourn there the prize memans. C'est la vraie religion du Bien
social ory and the Door of revelation never to be
humain, sans dogmes, ni pretres, reliant entre closed
again, and never becloud the glorieux tous les hommes sur notre
petit globe ous Truth of Universal Brotherhood. A
terrestre. Je suis devenu Bahd't. Que cefte calm,
and glorious influence that claims the

religion vive et prospere pour le bien de l'hu- heart
 and whispers to each of the pulsing
 manite'; c'est la mon voeu le plus ardent. . . . leaves
 of the great family in all experiences

(Excerpt from Dr. Auguste Forel's Will) of
 life, "Be not afraid. It is I!" And
 REFERENCES TO THE BAH A 'I FAITH

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Friends present at the laying of the cornerstone of the first Baha'i
 Summer School
 in Australia.

makes us long to help all the world to know coner and
 other Scots friends were present,
 the meaning of those words spoken by The and they
 were all exceedingly kind and com-
 Great Revealers, "Let us strive with heart plimentary.

I could not, in short, have been
 and soul that unity may dwell in the world." treated with
 more distinction if I had been
 And to catch the greatness of the word a
 prominent Minister of State instead of a

"Strive," in quietness and reflection. humble
 Scottish journalist out on a mission
 of fraternity and good will.

On the same day I met by appointment
 BY RENWICK J. G. MILLAR Mr. Albert R. Windust
 with whom I went

out to see the Baha'i Temple which is in
 Editor of John O'Groat Journal, Wick,
 course of being erected at Wilmette, a
 Scotland

suburb of Chicago on the shore of Lake
 I was in Chicago for only some ten days, Michigan. It
 is about an hour's ride out on

yet it would take a hundred chapters to the elevated
 railway. Only the foundation
 describe all the splendid sights and institu- and basement
 have so far been constructed,

tions I was privileged to see. No doubt Chi- and the work
 was meanwhile stopped, but,
 cago has more than its fair share of alien we

understand, is now shortly to be regangsters and gunmen, and the despicable
 summed. I have no hesitation in saying that
 doings of this obnoxious class has badly when
 completed this Temple will be one of

vitiated its civic life and reputation. But the most
 beautiful pieces of architecture in
 for all that it is a magnificent city in the world.
 I had the privilege of an intromany respects probably the finest in
 Amer-duction to the architect, a Frenchman,
 M.
 ica; a city of which its residents have in- Bourgeois,
 who speaks English fluently. We
 numerable reasons to be proud. . . .
 spent a considerable time with him in his
 Every day indeed was filled up with sight- beautiful
 studio overlooking the Lake, and
 seeing and the enjoyment of lavish hospi- he did me
 the honour of showing me the
 tality. One day, for example, I was enter- plans of the
 Temple, drawings which cost
 tained to lunch at the Illinois Athletic Club him years of
 toil, and they are far beyond
 as the guest of Mr. Robert Black, a pros- anything I
 could have imagined in beauty
 perous Scot belonging to Wigtonshire, who and
 spiritual significance. M. Bourgeois,
 is in the building trade. He is an ex-presi- who is well
 advanced in years, is a genius
 dent of the St. Andrew's Society. Mr. Fal- and mystic
 a gentleman of charming per-
 THE BAHAI WORLD
 sonality. In all that I had the pleasure of solution.
 But above all else it is causing
 seeing in his studio I had a privilege that is peoples
 everywhere to realize they are as one,
 given to few. My
 signature is in his per- by heart and spirit divinely united.
 sonal book, which contains the names of And so I find
 joy in paying this little tribsone of the great ones of the earth!
 Mr. ute to a cause that is adding to the sweetness,
 Windust, who is a leading Baha'i in the city, the happiness,
 the cleanness of life.
 is a quiet and humble man, but full of fine
 ideas and ideals. He treated me with the
 utmost brotherly courtesy. How is it, I
 BY PROF. HARI PRASAD SHASTRI, D.Lnr.
 kept asking myself, that it should be mine
 to have all this privilege and honour? There My contact
 with the Baha'i Movement
 was no reason save that they told me I had and my
 acquaintance with its teachings,

touched the chords of truth and sincerity in given by
Haqhrat-i-Baha'u'llah, have filled

referring to and reviewing the Baha'i writ- me with real
joy, as I see that this Moveings and principles in a few short articles in
ment, so cosmopolitan in its appeal, and so
this Journal. The Temple is designed to spiritual in its
advocacy of Truth, is sure
represent these principles universal religion, to bring peace
and joy to the hearts of miluniversal brotherhood, universal education,
lions.

and the union of science and religion. Mean- Free from
metaphysical subtleties, praction the Chicagoans are seemingly indiffer-
above all sectarianism,

tical in its outlook,
ent to all its spiritual significance; but some and based on
God, the substratum of the
day they will wake up to a realisation of the human soul and
the phenomenal world, the
fact that its symbolism will mark the city Baha'i Movement
carries peace and illuminaas one of destiny in the world.
tion with it.

As long as it is kept free from orthodoxy
and church-spirit, and above personalities, it
BY CHARLES H. PRISK will continue to be a blessing to
its followers.

Editor, Pasadena Star News

Humanity is the better, the nobler, for
the Baha'i Faith. It is a Faith that enriches

BY SHRI PUROHIT SWAMI

the soul; that takes from life its dross. I am in
entire sympathy with all of the
I am prompted thus to express myself be- principles that the
Baha'i Movement stands
cause of what I have seen, what I have heard, for; there is
nothing which is contrary to
what I have read of the results of the Move- what I am
preaching. I think at this stage
ment founded by the Reverend Baha'u'llah. of the world
such teachings are needed more
Embodied within that Movement is the than anything
else. I find the keynote of
spiritof world brotherhood; that brother- the Teachings is
the spiritual regeneration of
hood that makes for unity of thought and the world. The
world is getting more and
action. more spiritually

bankrupt every day, and if
Though not a member of the Baha'i Faith, it requires anything
it requires spiritual life.

I sense its tremendous potency for good. The Baha'i
Movement stands above all caste,
Ever is it helping to usher in the dawn of creed and color
and is based on pure spiritual
the day of "Peace on Earth Good Will to unity.
Men." By the spread of its teachings, the
Baha'i cause is slowly, yet steadily, making
the Golden Rule' a practical reality. BY

PROF. HERBERT A. MILLER

With the high idealism of Baha'ism as
In World Unify Magazine
its guide, the Baha'i Faith is as the shining
light that shineth more and more unto the The central
drive of the Baha'i Movement. Countless are its good works.

ment is for human unity. It would secure
For example, to the pressing economic prob- this through
unprejudiced search for truth,
lems it gives a new interpretation, a new making
religion conform to scientific dis-

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covery and insisting that fundamentally all has led to the
summoning of the Congress
religions are alike. For the coming of uni- than any
particular one of the great reversal peace, there is great foresight and wis-
ligious communities of the world.

dom as to details. Among other things there Its origin
was in Persia where a mystic
should be a universal language; so the Baha'is prophet, who
took the name of the Bab, the
take a great interest in Esperanto though "Gate," began a
mission among the Persians
they do not insist on it as the ultimate lan- in the earlier
part of the nineteenth century.

guage. No other religious movement has He collected a
considerable number of adpud so much emphasis on the emancipation
herents. His activities were regarded with
and education of women. Everyone should apprehension by
the Government of Persia
work whether rich or poor and poverty of that day.
Finally, he and his leading disshould be abolished. . . . What
will be the ciples were seized by the -forces of the Persian
course of the Baha'i Movement no one can Government and

prophesy, but I think it is no exaggeration In spite of the
persecution, the movement
to claim that the program is the finest fruit spread in Persia
and in many countries of
of the religious contribution of Asia. Islam. He
was followed as the head of the
Community by the one who has been its

BY VISCOUNT SAMUEL, G.C.B., M.P. He was most active and
despite persecution

March 25th, 1933. _____ to spread the creed which he claimed
to _____
have received by direct divine revelation.

He died in 1892 and was succeeded as the head of the Community by his son, 'Abdu'l-fundamental agreement among all creeds.

Baha, who was born in 1844. He was living
That is the essential purpose of the Baha'i in Haifa, in a
simple house, when I went
Religion, the foundation and growth of there as High
Commissioner in 1920, and I

which is one of the most striking move- had the
privilege of one or two most inments that have proceeded from the East in
teresting conversations with him on the
recent generations. principles and
methods of the Baha'i Faith.

2. tended by a great concourse of people. I

one were compelled to choose which
If _____ had the honour of
representing His Majesty
of the many religious communities of the _____ the King on that
occasion.

world was closest to the aim and purpose of Since that
time, the Baha'i Faith has sethis Congress, I think one would be obliged
cured the support of a very large number
to say that it was the comparatively little of communities
throughout the world. At
known Baha'i Community. Other faiths the present time
it is estimated that there

and creeds have to consider, at a Congress are about eight hundred Baha'i communities like this, in what way they can contribute ties in various countries. In the United States, near Chicago, a great Temple, now Baha'i Faith exists almost for the sole purpose of approaching completion, has been erected by American adherents to the faith, with the unity of mankind. assistance from elsewhere. Shoghi Effendi, the Other communities may consider how far grandson of 'Abdu'l-Baha, is now the head of the a particular element of their respective faith community. He came to England and was educated may be regarded as similar to those of other and was educated at Balliol College, Oxford, but the Baha'i Faith exists for the purpose of combining in one synthesis center of a community which has spread all those elements in the various faiths which throughout the world. are held in common. And that is why I (Introductory address delivered at the Baha'i session suggest that this Bahá'í community is really Baha'i session of the World Congress of Faiths, held in more in agreement with the main idea which Faiths, held in London, July, 1936.)

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THE BAHÁ'Í WORLD

BY REV. K. T. CHUNG

ment spirituel. Voila pourquoi tout enseignement qui a pour but d'éveiller et fortifier la conscience morale et religieuse des hommes. Last summer upon my return from a la visit to Japan, I had the pleasure of meeting est d'une importance capitale pour l'avenir Mrs. Keith Ransom-Kehler on the boat. It de notre race. Le Baha'isme est un de ces was learnt that this lady is a teacher of the enseignements. Il a ce mérite qu'en portant Baha'i Cause, so we conversed upon various des principes qui sont communs de toutes subjects of human life very thoroughly. It les grandes religions (et spécialement du was soon found that what the lady imparted to me came from the source of Truth as I christianisme) cherche à les adapter aux conditions de la vie actuelle et à la psychologic have felt inwardly all along, so I at once

that Baha'i Faith can offer
 de l'homme moderne. En outre il travail
 realized the
 numerous and profound benefits to mankind. pour
 l'union des hommes de toute nationalite
 et race dans une conscience morale et re-
 My senior, Mr. Y. S. Tsao, is a well-read
 commune. Il n'a pas la prevention
 man. His mental capacity and deep experi-
 ligieuse
 d'etre autant une religion nouvelle qu'un
 ence are far above the average man. He
 trait les grandes religions exd'union entre
 often said that during this period of our
 ist antes: ce sur quoi il insiste surtout ce n'est
 country when old beliefs have lost their hold
 pas d'abandonner la religion a laquelle nous
 upon the people, it is absolutely necessary
 to seek a religion of all-embracing Truth
 appartenons deja pour en chercher une autre,
 mais a faire un effort pour trouver dans
 which may exert its powerful influence in
 cette meme religion Pelement qui nous unit
 saving the situation. For the last ten years,
 aux autres et d'en faire la force determihe has investigated indefatigably into
 the
 nante de notre conduite toute entiere. Cet
 teachings of the Baha'i Cause. Recently,
 element (commun a toutes les grandes rehe has completed his translations
 of the book
 on the New Era and showed me a copy of
 ligions) c'est la conscience que nous sommes
 avant tout des etres spirituels, unis dans une
 the proof. After carefully reading it, I
 came to the full realization that the Truth
 meme entite spirituelle dont nous ne sommes
 as imparted to me by Mrs. Ransom-Kehler que des
 parties-unies entre elles par l'attribut
 fondamental de cette entite spirituelle a
 is veritable and unshakeable. This Truth
 savoir l'amour. Manifester, realiser, deof great value to
 mankind has been emivelopper chez nous et chez les autres (surnently translated
 by Mr. Tsao and now the
 tout chez les enfants) cette conscience de
 Chinese people have the opportunity of readnotre nature spirituelle et l'amour
 comme

ing it, and I cannot but express my pro- son
attribut fondamental c'est la chose prinfound appreciation for
the same. . . .

Should the Truth of the Baha'i Faith be cipale
que nous devons poursuivre avant
tout et par toutes les manifestations de nowidely disseminated among the
Chinese peotre activite. C'est en meme temps le seul
ple, it will naturally lead to the coming of
the Kingdom of Heaven.
Should every- moyen par lequel nous pouvons esperer
de
realiser une union toujours grandissant parmi
body again exert his efforts towards the extension of this beneficent influence
throughles hommes.
out the world, it will then bring about world
Le Bahd'isme est un des enseignements
qui cherche a eveiller chez nous n'importe
peace and the general welfare of humanity.
a quelle religion nous appartenons juste-
(From Rev. K. T. Chung's Preface to the
Chinese version of Dr. Esslemont's Book.)
ment cette conscience de notre nature spirituelle.

y a plus de 20 ans un groupe d'hommes
Il

et femmes de differentes nationalites et re-
BY PROF. DIMITRY KAZAROV
ligions, animes par le desir de travailler pour
l'union des peuples, ont commence* a publier
University, Sofia, Bulgaria
un journal en esperanto sous le titre "Uni-
Une des causes principales de la situation versala
Unigo." Le premier article du preactuelle du monde c'est que l'humanite est
mier numero de ce journal etait consacre* au
trop en arriere encore dans son deVeloppe-
Baha'isme et a son fondateur. Il me semble

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que ce fait est une preuve eclatante de ce genius of
Baha'ism, and that it is a true one,
que je viens de dire sur le Baha'isme. no one who
has studied Baha'ism, even superficially, can question, least of all the
outsider. Indeed one may go further and assert
BY REV. GRIFFITH J. SPARHAM that no one who has
studied Baha'ism,
whether superficially or otherwise, would

Highgate Hill Unitarian Christian Church, wish to
question if he apit; particularly
London, England
proaches the subject from a liberal and un-
In his book "A League of Religions," the prejudiced point
of view. In the last act
Rev. J. Tyssul Davis, formerly minister of of his
"Wandering Jew," Mr. Temple Thurthe Theistic Church in London, and at pres-
ston puts into the mouth of Matteos, the
ent minister of a Unitarian Church in Bris- Wandering
Jew himself, the splendid line,
tol, England, the writer sets out to, demon- "All men
are Christians all are Jews." He
strate that each great religious movement might
equally well have written, "All men
in the world has contributed something of are
Christians all For, if the
are Baha'is."

peculiar importance to the spiritual life of sense of
the Unity of Truth is a predomiman. Thus, he says, the great contribution
nant characteristic of liberally-minded peoof
Zoroastrianism has been the thought of ple,
whatever may be their religious tradi-
Purity; of Brahmanism that of Justice; of tion,it is
predominantly a characteristic of

Muhammadanism that of Submission; of Baha'ism;
since here is a religious system
Christianity that of Service; and so on. In based,
fundamentally, on the one, simple,
each instance he lays his finger on the one profound,
comprehensive doctrine of the
thing par excellence for which the particu- unity of
God, which carries with it, as its
lar religious culture seemed to him to stand, necessary
corollary and consequence, the
and tries to catch its special contribution in parallel
doctrine of the unity of Man.

an epigrammatic phrase. Coming, in this This,
at all events, is the conviction of
way, to Baha'ism, he names it "the Religion the
present writer; and it is why, as a Uniof Reconciliation." In his chapter
on tarian, building his own faith on the same
Baha'ism he says: basic
principles of divine and human unity,
"The Baha'i religion has made its way he has long felt

sympathy with and good
because it meets the need of the day. It fits will
toward a religious culture which stands
the larger outlook of our time, better than on a
foundation identical with that of the
the rigid older faiths. A
characteristic is faith he holds. And a
religion that affirms
its unexpected liberality and toleration. It the unity
of things must of necessity be a
accepts all the great religions as true and religion
of reconciliation; the truth of which
their scriptures as inspired." in the
case of Baha'ism is clear.
These, then, as he sees Baha'ism, are its
essential features: liberality, toleration, the
BY ERNEST RENAN
spirit of reconciliation; and that, not in the
sense, as Mr. H. G. Wells has it in his "Soul
Passage tire de Renan "Les Apotres, P."
of a Bishop," of making a "collection" of
Edition Levy, Paris, 1866
approved portions of the world's varied and
differing creeds, but in the sense, as he also
Notre siecle a vu des mouvements reli-
puts it in the same book, of achieving a gieux tout
aussi que ceux
extraordinaires
great "simplification."
d'autrefois, mouvements qui ont provoque
"Baha'ists," says Dr. Davis, "bid the fol- autant
d'enthousiasme, qui ont eu deja, prolowers of these (that is, the world's)
faiths portion gardee, plus de martyrs, et dont
disentangle from the windings of racial, par- Pavenir
est encore incertain.
ticularist, local prejudices, the vital, im- Je
ne parle pas des Mormons, secte a
mortal thread of the pure gospel of eternal quelques
egards si sotté et si abjecte que
worth, and to apply this essential element Ton hesite
a la prendre au serieux.
to life/' II
est instructif, cependant, de voir en
That is Dr. Davis's interpretation of the plein 19eme
siecle des milliers d'hommes de

notre race vivant dans le miracle, croyant qui
 marcherent fierement dessus et ne leur
 avec une foi aveugle des merveilles qu'ils
 donnerent pas deux regards. Quand on
 disent avoir vues et touchees. Il y a deja arriva
 au lieu d'execution, on proposa encore
 toute une litterature pour montrer Paccord aux
 victimes la vie pour leur abjuration. Un
 du mormonisme et de la
 qui science; ce bourreau imagina de dire a un pere que, s'il
 vaut mieux, cette religion, fondee sur de ne
 cedait pas, il couperait la gorge a ses deux
 niaises impostures, a su accomplir des pro- fils
 sur sa poitrine. C'etaient deux petits

diges de
 patience et
 d'abnegation; dans jardins dont Pain^ avait
 14 ans et qui,
 cinq cents ans des docteurs prouveront sa rouges
 de leur sang, les chairs calcinees,
 divinite par les merveilles de son etablis-
 ecoutaient froidement le dialogue; le pere
 ment.
 repondit, encouchant par terre, qu'il
 se

Le Babisme, en Perse, a ete un phenomene etait
 pret et Paine des enfants, reclamant
 autrement considerable. Un homme doux et avec
 emportement son droit d'ainesse, desans aucune pretention, une sorte de Spinoza
 manda a etre egorge le premier. 1 Enfin tout
 modeste et pieux, s'est vu, presque malgre fut
 acheve. La nuit tomba sur un amas de
 lui, eleve au rang de thaumaturge d'incar- chairs
 informes; les tetes etaient attachees
 nation divine, et est devenu le chef d'une en
 paquets au poteau justicier et les chiens
 secte nombreuse, ardente et fanatique, qui des
 faubourgs se dirigeaient par troupes de
 a f ailli amener une revolution comparable a ce cote.
 celle de PIslam. Des milliers de martyrs
 Cela se passait en 1852. La secte de
 sont accourus pour lui avec Pallegresse au- Mozdak
 sous Chosroes Nousch fut etouffee
 devant de la mort. Un jour sans pareil peut- dans un
 pareil bain de sang. Le devoueetre dans Phistoire du monde fut celui de la

ment absolu est pour les nations nai'ves la
grande boucherie qui se fit des Babis, a plus
exquise des jouissances et une sorte de
Teheran. "On vit ce jour-la dans les rues besoin.
Dans Paffaire des Babis, on vit des
et les bazars de Teheran," dit un narrateur gens qui
etaient a peine de la secte, venir se
qui a tout su d'original, "un spectacle que la denoncer
eux-memes afin qu'on les adjoignit
population semble devoir n'oublier jamais. aux
patients. 11 est si doux a Phomme de
Quand la conversation encore aujourd'hui
soufTrirpour quelque chose, que dans bien
se met sur cette matiere, on peut juger Tad- des cas
Pappat du martyrre suffit pour faire
miration melee d'horreur que la foule croire.

eprouve et que les annees n'ont pas diminuee.
Un disciple qui fut le campagnon de sup-
On vit s'avancer entre les bourreaux des en- plice du
Bab, suspendu a cote de lui aux
fants et des femmes les cjiairs ouvertes sur remparts
de Tabriz et attendant la mort,
tout le corps, avec des meches allumees, flam- n'avait
qu'un mot a la bouche: "Es-tu conbantes, fichees dans les blessures.

On trainait tent de moi, maitre?"
les victimes par des cordes et on les faisait

marcher a coups de fouet. Enfants et
femmes s'avangaient en chantant un verset
BY HON. LILIAN HELEN MONTAGUE,
qui dit: En verite nous venons de Dieu et

J.P., D.H.L.

nous retournons a Lui. Leurs voix s'ele-
As a Jewess I am interested in the Baha'i
vaient, ^clatantes, au-dessus du silence profond de la foule.
Quand un des supplicie*s Community. The teaching
lays particular
stress on the Unity of God and the Unity
tombait et qu'on le faisait relever a coups de
of Man, and incorporates the doctrine of the
fouet ou de bai'onnette, pour peu que la
Hebrew Prophets that the Unity of God is
perte de son sang qui ruisselait sur tous ses
membres encore un peu de force,
lui laissat
revealed in the Unity of men. Also, we
il se mettait a danser et criait avec un sur- 1

Un autre detail que je tiens de source premiere
croi d'enthousiasme: "En verite nous est
celui-ci: Quelques sect air es, qu'on voulait amener
a retractation, furent attaches a la gueule de canons
sommes a Dieu et nous retournons a Lui." amorce's
d'une meche longue et brulant lentement.

Quelques-uns des enf ants expire rent pendant On leur
proposait de couper la meche, s'ils reniaient
le Bib. Eux, les bras tendus vers le feu, le suple trajet; les bourreaux
jet^rent leurs corps
pliaient de se hater et de venir bien vite consommer
sous les pieds de leurs peres et de leurs soeurs, leur
bonheur.

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seem to share the conception of God's mes- reduite
aujourd'hui encore a un quasi escla-
sengers as being those people who in their vage dans tout
Plslam.
deep reverence for the attributes of God, His Une Persane
d'une rare beaute, et qui,
beauty, His truth, His righteousness and His chose rare chez
les musulmanes, etait douee
justice, seek to imitate Him in their imper- d'un grand talent
oratoire, rependant au
fect human way. The light of God is re- nom difficile a
prononcer de Qourratou-'lflected in the soul of him who seeks to be
'A'in, l'accompagna dans ses reunions, n'hesireceptive. Like the members
of the Baha'i tant pas, en donnant elle-meme Pexemple, a
community, we Jews are scattered all over preconiserla
suppression du voile pour les
the world, but united in a spiritual brother- femmes.
hood. The Peace ideal enumerated by the Le Bab et elle
reussirent a convaincre, a
Hebrew Prophets is founded on faith in the Pepoque, des
dizaines'de milliers de Persans
ultimate triumph of God's justice and right- et le shah de
Perse les emprisonna l'un et
eousness. l'autre, ainsi
que la plupart de leurs partisans.
Le Bab fut pendu. Sa belle collaboratrice
fut etranglee dans sa prison. Leurs disciples
BY NORMAN BENTWICH furent exiles a Saint- Jean- d*
Ac re, devenue

"Palestine may indeed be now regarded	temple du "Baha'isme."
C'est ainsi que j'ai	
as the land not of three but of four faiths,	visite la maison
du successeur du Bab, Baha'-	
because the Baha'i creed, which has its center	u'llah,
transformed aujourd'hui en temple	
of faith and pilgrimage in Acre and Haifa, is	du "Baha'isme."
C'est ainsi que s'intitule	

attaining to the character of a world-re-	cette religion,
qui est plutot une doctrine	
ligion. So far as its influence goes in the	philosophique,
car elle ne comporte ni culte	
land, it is a factor making for international	defini, ni
surtout de clerge. Les pretres,	
and interreligious understanding."	disent les
Baha'istes, sont tentes de fausser,	

(From "Palestine*" by Norman Bentwich,	dans un but de
lucre, l'idealisme desinteresse	
p. 235.)	des createurs de
religions.	

Baha'u'llah, le principal des trois prophetes, repandit sa doctrine non seulement en
 BY EMILE SCHREIBER
 Orient, mais dans beaucoup de pays d'Eu-
 1.

rope, et surtout aux tats-Unis ou son influence fut telle que le nombre des Baha'istes
 Trots prophetes
 attient aujourd'hui plusieurs millions. II

Alors que le marxisme sovietique proclame	fut persecute* par les
Perses et mourut en	
le materialisme historique, alors que les jeunes	exil.

generations sionistes sont egalement de plus	Son fils,
'Abdu'l-Baha, lui succeda et foren plus indiffe rentes aux croyances etablies,	
mula, d'apres les principes de son pere, la	
une nouvelle religion est ne'e en Orient, et	doctrine
economique du Baha'isme; elle	
sa doctrine prend, dans les circonstances ac-	indique une
prescience etonnante des	
tuelles,un interet d'autant plus grand que,	evenements qui se
sont deroules depuis:	
s'ecartant du domaine purement philoso-	la guerre
d'abord, la crise ensuite. II	

phique, elle preconise en economic politique	mourut peu

après la ayant vu la
guerre,
des solutions qui coïncident curieusement réalisation de la
première partie de ses projets avec les préoccupations de notre époque.
phéties.

Cette religion, de plus, est par essence L'originalité du
Bahisme est de chercher
antiraciste. Elle est née en Perse, vers 1840, à faire passer
dans le domaine pratique, et
et les trois prophètes successifs qui l'ont plus
particulièrement dans le domaine social,
prêchée sont des Persans, c'est-à-dire des principes
essentiels du judaïsme, du ca-

musulmans de naissance. tholisme et de
l'islamisme, en les combi-

Le premier, le créateur, s'appelait le Bab. nant et en les
adaptant aux besoins de notre

Il prêcha vers 1850, et prêcha, outre la Époque.
réconciliation des différents cultes qui divi- Le Bahisme
proclame que les rapports
sent l'humanité, la libération de la femme, sociaux
deviennent fatalement impossibles

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dans une société où l'idéalisme individuel ne

2.

donne pas une base certaine aux engagements

Une religion "économique"

qui lie les hommes entre eux.

L'individu se sent de plus en plus isolé Les
principes du Bahisme, formulés par
au milieu d'une jungle sociale qui menace, a son
principal prophète, Baha'u'llah, peuvent
beaucoup d'égards, son bien-être et sa se- paraître
sérieusement compromis en un temps
court. La bonne volonté et l'innocence, ne oil la
nationaliste, récemment agressive

produisant plus dans sa vie et dans son tra- gravée de
racisme, semble en éloigner de plus
vite le résultat qu'il attend, tendent à perdre en plus
l'application.

pour lui toute valeur pratique. De la nais- Toute

la question est de savoir si ceux qui
sent, selon les caractères, l'indifférence et le sont en

favorable aujourd'hui, dans tant de
découragement, ou l'audace, le manque pays, sont

susceptibles de résoudre le problème des scrupules qui tendent à se procurer non pas de la prospérité, mais simplement les moyens, même les plus rudimentaires, du logement et de la nourriture, dans les conditions matérielles nécessaires à l'existence des nations qui nient par leurs théories la solidarité des peuples.

La société, n'étant plus soumise à aucun contrôle, ni politique ni moral, devient un nouveau champ de bataille. Une nouvelle guerre mondiale sera sans doute nécessaire pour que l'humanité, qui plus rien prévoir et qui est sujette à des crises n'a pas encore comprises la leçon de 1914, se rende enfin compte que les solutions de violence ne peuvent engendrer

prophètes persans, marque la fin d'une civilisation qui ne sert plus les intérêts de l'humanité. Quoi qu'il en soit, les principales pensées

Elle aboutit à la faillite complète des institutions morales et matérielles destinées à assurer le bien-être et la sécurité des hommes, vent que la sagesse et le simple bon sens ont c'est-à-dire l'État, l'Église, le Commerce et l'Industrie. Le principe fondamental d'ordre commun avec les écrevisses, c'est qu'il faut fréquemment de marcher à reculons.

Voici les principaux préceptes de ce système moderne : la solidarité des nations et des races. Car moderne

Marc-Aurèle :

l'interpénétration des peuples est devenue "L'évolution humaine se divise en cycles organiques, telle qu'il leur est impossible de trouver isolément la voie de la prospérité. religion, laquelle est d'environ un millier d'années. Un cycle social nouveau commence et quelque peu pessimistes à l'époque

mence toutes les fois qu'apparaît un prophète
 ou elles ont été faites, vers 1890, ne sont dont
 l'influence et les enseignements renoués, les événements Pont
 prouvent, de simples veulent la vie intérieure de
 l'homme et font
 jérémiades. Il reste à examiner comment, déferler
 à travers le monde une nouvelle
 partant de ces données, qui ne sont que trop vague de
 progrès.
 exactes, le Bahaïsme, conçu dans la Perse "Chaque
 nouveau cycle détruit les croyances et si arriérée a
 l'époque, aboutit à des institutions usées du cycle précédent les mêmes
 conclusions que la plupart des dément et fonde
 sur d'autres croyances, en
 économistes modernes qui, dans les différents étroite
 conformité, celles-ci, avec les besoins
 pays de civilisation occidentale, proclament actuels de
 l'humanité, une civilisation nouvelle en dehors d'une collaboration
 internationale.

tionale il n'y a pas d'issue possible à la crise
 "L'influence de chaque prophète s'est, dans
 actuelle entraînant tous les peuples à une le passé,
 limitée à une race ou à une religion,
 misère toujours plus grande. en raison de
 l'isolement géographique des
 (From LES fictions, Paris, France, Septem- régions et
 des races, mais le siècle dans lequel
 ber 27, 1933.) nous entrons
 nécessite la création d'un ordre

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organique s'étendant au monde entier. Si le 'Abdu'l-Bahá, son
 successeur, reprenant la
 vieil esprit de tribu persiste, la science de- doctrine de son père,
 conduisait dans un détruira le monde, ses forces destructrices ne
 cours prononce à New-York en 1912:
 pouvant être contrôlées que par une hu- "La
 civilisation matérielle a atteint, en
 l'humanité travaillant pour la prospérité et Occident, le plus
 haut degré de son développement bien commun.
 pement. Mais c'est en Orient qu'a pris nais-
 "La loi de la lutte pour la vie n'existe plus sance et que
 s'est développée la civilisation
 pour l'homme des qu'il devient conscient de spirituelle. Un
 lien s'établira entre ces deux

ses pouvoirs spirituels et moraux. Elie est forces, et
 leur union est la condition de
 alors remplacee par la loi plus haute de la Pimmense progres qui
 doit etre accompli.
 cooperation.
 Sous cette loi, Pindividu jouira "Hors de la, la securite et la
 confiance
 d'un statut beaucoup plus large que celui feront de plus en
 plus defaut, les luttes et
 qui est accorde aux citoyens passifs du corps lesdissensions
 s'accroitront de jour en jour
 politique actuel. L'administration publique et les divergences
 entre nations s'accentue-
 passera des mains de partisans politiques qui ront
 davantage. Les
 pays augmenteront
 trahissent la cause du peuple aux mains constamment
 leurs
 armements; la guerre,
 d'hommes capables de considerer une charge puis la certitude
 d'une autre guerre mondiale
 publique comme une mission sacree. angoisseront de plus
 en plus les esprits.
 "La stability economique ne depend pas L'unite du genre humain
 est le premier fonde Papplication de tel plan socialiste ou
 dement de toutes les vertus."
 communiste plus ou moins theorique, mais Ainsi parla
 *Abdu'l-Baha en 1912, et tout
 du sentiment de la solidarite morale qui unit se passa comme il
 Pavait*predit.
 tous les hommes et de cette conception que Mais ces paroles
 n'ont pas vieilli; elles
 les richesses ne sont pas la fin de la vie, mais pourraient, sans le
 moindre changement,
 seulement un moyen de vivre. etre repetees en
 1933. Aujourd'hui, comme
 "L'important n'est pas en une aveugle il
 y a vingt ans, la menace de la guerre est
 soumission generale a tel systeme politique, jie nouveau
 suspendue au-dessus de nos tetes
 a tel reglement, qui ont pour effet de sup- et les causes de
 haines et de conflits s'accumu-
 primer chez Pindividu tout sentiment de lent a tel point que,
 s'il existe vraiment un

responsabilite morale, mais en un esprit flux et un reflux des
 idees, on peut presque
 d'entr'aide et de cooperation. Ni le principe conclure, avec une
 certaine dose d'optimisme,
 democratique, ni le principe aristocratique que nous n'avons
 jamais etc si pres de venir
 ne peuvent fournir separement a la societe aux idees de
 cooperation qui, seules, peuvent
 une base solide. La democratic est impuis- nous sauver.
 sante contre les querelles intestines et Paris- (From LES CHOS,
 Paris, France, Septemtocratie ne subsiste que par la guerre. Une
 ber 28, 1933.)

combinaison des deux principes est done
 3.

necessaire.

"En cette periode de transition entre le Malgre les
 tristesses de notre epoque et
 vieillage de la concurrence et Pere nouvelle peut-etre meme a
 cause d'elles, je reste conde la cooperation, la vie meme de Phuma-
 vaincue que les idees a la fois divines et
 nite est en peril. Les ambitions nationalistes, humaines qui sont
 Pessence du Baha'isme
 la lutte des classes, la peur et les convoitises finiront par
 triompher, pourvu que chacun

economiques sont autant de forces qui pous- de ceux qui en
 comprennent Pimmense insent a une nouvelle guerre internationale.
 teret continue quoi qu'il advienne a les de-
 Tous les Gouvernements du monde doivent fendre et a les
 propager.

soutenir et organiser une assemble dont les (Excerpt from
 a letter dated October 29,
 membres soient elus par Pelite des nations. 1934.)

Ceux-ci devront mettre au point, au-dessus
 des e*goismes particuliers, le nouveau statut

BY DR. ROKUICHIRO MASUJIMA

economique du monde en dehors duquel tous
 les pays, mais surtout PEurope, seront con- "The Japanese
 race is of rational mind.

duits aux pires catastrophes.* No superstition can
 play with it. Japan is

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the only country in the world where re- wait for the diplomats.
 Diplomats alone

ligioustolerance has always existed. The cannot bring the peace,
 but it is a great

Japanese Emperor is the patron of all re- thing that official

people begin to speak
ligious teachings. The Baha'i publications about these universal
peace principles. Take
now form part of His Majesty's Library as these principles to the
diplomats, to the uni-

accepted by the Imperial House. . . . versities and
colleges and other schools, and
"The search for truth and universal edu- also write about them.

It is the people who
cation inculcated by the Baha'i Teachings, if will bring the universal
peace.

soundly conducted, cannot fail to interest (In an audience with an
American Baha'i
the Japanese mind. Baha'ism is bound to journalist in
Praha, in 1928.)
permeate the Japanese race in a short time."

BY ARCHDUCHESS ANTON OF AUSTRIA

BY Miss HELEN KELLER

Archduchess Anton of Austria, who be-
The philosophy of Baha'u'luh deserves the fore her marriage was Her
Royal Highness

best thought we can give it. I am return- Princess Ileana of
Rumania, in an audiing the book so that other blind people who ence
with Martha L. Root, June 19, 1934,
have more leisure than myself may be in Vienna, gave the
following statement

"shown a ray of Divinity" and their hearts for The Bahd'i World,
Vol. V: "I like the
be "bathed in an inundation of eternal love." Baha'i Movement, because
it reconciles

I take this opportunity to thank you for all Faiths, and
teaches that science is

your kind thought of me, and for the in- from God as well as
religion, and its ideal
spiration which even the most cursory read- is peace."
ing of Baha'u'llah's life cannot fail to impart. What nobler theme than the
"good

of the world and the happiness of the na-
BY DR. HERBERT ADAMS GIBBONS
tions" can occupy our lives? The message
American Historian

of universal peace will surely prevail. It is I have had on
my desk, and have read
uselessto combine or conspire against an several times, the three
extracts from 'Abdidea which has in it potency to create a

u'l-Baha's Message of Social Regeneration.
 new earth and a new heaven and to quicken
 form an unanswerable
 human beings with a holy passion of service.
 the only way that the
 (In a personal letter written to an American
 If we could put
 Baha'i after having read something from
 we should indeed
 the Braille edition of "Baha'u'l-Uh and the
 New Era.")
 must undergo
 change. New remedy and solution for human problems must be adopted.

Human
 BY SIR FLINDERS PETRIE
 intellects
 The Baha'i Movement of Persia should be
 reformation." In
 a welcome adjunct to true Christianity; we
 really have it all.
 must always remember how artificial the
 letter dated May
 growth of Latin Christian ideas has been as
 compared with the wide and less defined
 beliefs native to early Christian faith.
 BY H. R. H. PRINCESS OLGA OF JUGOSLAVIA
 (In a letter to the "Daily Sketch," London,
 England, December 16, 1932.)
 wife of H. R. H.
 Prince Regent Paul of Jugoslavia, daughter
 of H. R. H. Prince Nicholas of Greece and
 BY FORMER PRESIDENT MASARYK OF
 George II of
 CZECHOSLOVAKIA
 Greece, is
 deeply interested in religion and
 Continue to do what you are doing, spread
 her wonderful kindnesses
 these principles of humanity and do not
 commented upon
 REFERENCES TO THE BAHAI FAITH

themselves must
 subject to the universal
 these three sentences we
 (Excerpt from personal
 18, 1934.)
 H. R. H. Princess Olga,
 cousin of His Majesty King
 in education, and
 to every one have been

beautifully in several English books and
 BY ARTHUR HENDERSON
 magazines as well as by the Balkan press.

"I like the Baha'i Teachings for universal
Excerpt from a letter dated
education and universal peace," said this

January 26, 1935

gracious Princess in her charming villa on
have read the pamphlet on the
the Hill of Topcidor, Belgrade, on January
Order" by Shoghi Effendi.

I
"New
World
It is an

16, 1936; "I like the Baha'i Movement and
eloquent expression of the doctrines which
the Young Men's Christian Association, for
always associated with the Baha'i
both are programs to unite religions. With-
and I would like to express my
out unity no man can live in happiness."

I have
Movement

great sympathy with the aspirations towards
Princess though she is, she stressed the imworld unity which underlie his
teaching.

portant truth that every man must do his
job! "We are all sent into this world for a
purpose and people are too apt to forget the
BY PROF. DR. V. LESNY

Presence of God and true religion. I wish
1.

the Baha'i Movement every success in the
accomplishment of its high ideals."
conditions are so changed now, since
the technique of the present time has de-

The

BY EUGEN RELGIS stroyed the barriers between
nations, that

the world needs a uniting force, a kind of
Excerpt from Cosmometapolis, 1935,

I think Baha'ism could desuper-religion.
pp. 108-109

am
velop to such a kind of religion. I
Nous avons trace dans ces pages seulement
convinced of it, so far as I know the
la signification du Bahaisme, sans examiner
of Baha'u'llah. There are . . .

quite
Teachings

tous ses principes et son programme pratique
saviors and Baha'u'llah is a Savior
dans lequel sont harmonisees avec l'ideal re-
twentieth century. Everything must
ligieux "les aspirations et les objectifs de la
on a democratic basis, there must

modern
of the
be done

science sociale." Mais on doit attirer l'attention de tous les esprits libres sur ce mouvement, dont les promoteurs ont le merite d'avoir contribue a la clarification de inner spiritual education, and a Pancienne controverse entre la religion et la attain such an education science et d'avoir donne a maint Baha'ism.

peu de leur tolerance et de leur optimisme:

2.

"L'humanite ^tait jusqu'ici restee dans le stade de Tenfance; elle approche maintenant am still of the opinion that I had four de la maturite" ('Abdu'l-Baha, Washington, ago that the Baha'i Movement can 1912). form the best basis for international good- Qui osera repeter aujourd'hui, dans la Baha'u'llah Himself is mele'e des haines nationales et sociales, cette Creator of an eternal bond between sentence de progres? C'est un Oriental qui and the West. The Baha'i . . .

nous a dit cela, a nous, orgueilleux ou sceptis a living religion, a living philosophiques Occidentaux. Nous voudrions voir

aujourd'hui, dans PALlemagne hitleriste, dans do not blame Christianity, it has done les pays terrorises par le f ascisme, paralyses work for culture in Europe, but par la dictature politique, un spectacle too many dogmas in Christianity dcrit par le suisse Auguste Fofel d'apr^s at the present time. Buddhism was

Panglais Sprague qui a vue en Birmanie et for India from the sixth century en Inde, des bouddhistes, des mahomtans, the Teachings of Christ have been

des chretiens et des juifs, qui allaient bras- good for
the whole world; but as there is
dessus bras-dessous, comme des fr&res, "au a
progress of mind there must be no stop-

grand etonnement de la population qui n'a ping and
in the Bahd'i Faith one sees the
jamais vu une chose pareille!" continued
progress of religion.

528 THE BAHÁ'Í WORLD
BY PRINCESS MARIE ANTOINETTE DE be optimists even when
events seem to prove
BROGUE AUSSÉNAC the contrary! And
Baha'is can be hopeful,
for there is a power in these Teachings to
A cette époque où l'humanité semble sortie d'un long sommeil pour revivre a
l'Esprit, bring to humanity tranquillity, peace and a
consciemment ou inconsciemment, l'homme higher spirituality.
cherche et s'élance à la poursuite de l'Infini

visible et de sciences qui nous y conduisent. BY
EX-GOVERNOR WILLIAM SULZER
L'angoisse religieuse aussi n'a jamais été
While sectarians squabble over creeds, the
plus intense.
Baha'i Movement goes on apace. It is grow-
Par sa grande évolution l'homme actuel
est prêt à recevoir le grand message de ing by leaps and
bounds. It is hope and
progress. It is a world movement and it is
Bahá'í dans son mouvement synthétique
destined to spread its effulgent rays of enlightenment
l'ancienne compréhension des divisions à la compréhension
throughout the earth until
lightenment
moderne où nous cherchons à suivre les ondes every mind is free and
every fear is banished. 'The friends of the Baha'i Cause bequei se propagent
traversant toute limitation
lieve they see the dawn of the new day the
humaine et de la création.
better day the day of Truth, of Justice, of
Chaque combat que nous livrons à nos
Liberty, of Magnanimity, of Universal
penchants nous dégage des voiles qui séparent le monde visible du monde
invisible et Peace, and of International Brotherhood, the
day when one shall work for all, and all
augmente en nous cette capacité de perception et de s'accorder aux longueurs
d'ondes

shall work for one.

les de vibrer au contact des (Excerpt from
the Roycroft Magazine)

plus variees,

rythmes les plus divers de la creation.

Tout ce qui nous vient directement de la BY

LUTHER BURBANK

nature est toujours harmonique absolue. Le
tout est de capter l'équilibre de toute chose

I am heartily in accord with the Baha'i

et lui donner la voix au moyen d'un instrument. Movement, in which I have
been interested

instrument capable d'émettre les mêmes harmonies pour plusieurs années. The religion of
peace is

the religion we need and always have needed,

niées que notre âme, ce qui nous fait vibrer

and in this Baha'i is more truly the religion

et devenir le lien entre le passé et l'avenir en

of peace than any other.

atteignant une nouvelle étape correspondant
à une révolution du monde.

En religion, la Cause de Baha'ullah, qui BY PROF.

YONE NOGUCHI

est la grande révélation de notre époque, est

I have heard so much about 'Abdu'l-Baha,

la même que celle du Christ, son temple et

son fondement les mêmes mis en harmonie avec ceux que l'on appelle
idealist, but I should

like to call Him a realist, because no ideal with the degree of modern

ism, when it is strong and true, exists without the endorsement of realism.

There is

nothing more real than His words on truth.

BY DAVID STARR JORDAN

His words are as simple as the sunlight;

Late President of Stanford University again like the sunlight, they
are universal.

'Abdu'l-Baha will surely unite the East

. . . No Teacher, I think, is more important

and the West: for He treads the mystic way today than 'Abdu'l-Baha.

with practical feet.

BY PROFESSOR RAYMOND FRANK PIPER

These writings (Baha'i) are a stirring fu-

BY PROF. BOGDAN POPOVITCH

sion of poetic beauty and religious insight.

The Baha'i Teaching carries in its Message, I, like another,

have been "struck by their

sage a fine optimism we must always in comprehensiveness."

I find they have ex-

spite of everything be optimists; we must extraordinary power to pull
aside the veils that

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darken my mind and to open new visions of ready to help and
happy to sacrifice. Faith-

verity and life. fully they fulfill

their office and professional

duties. Long ago they already solved the

BY ANGELA MORGAN

problem of the Eastern woman;

their children are carefully educated. They are some-

One reason I hail with thanksgiving the times reproached for
their lack of patriotism.

interpretation of religion known as the Certainly, as
specifically Iranian as the Shi'ih

Baha'i Faith and feel so deep a kinship with

Faith, the Baha'i Faith can never become;

its followers is that I recognize in its Revela- but the Baha'i

Religion like Christianity

tion an outreach of the Divine to stumbling does not preclude

the love of one's fatherhumanity; a veritable thrust from the ra-

land. . Are the Europeans not suffi-

. . .

diant Center of Life.

ciently patriotic! According to my
experi-

Every follower of this faith that I have ences, the Baha'is in
that respect, are very

ever met impressed me as a living witness

unjustly criticized by their Muhammadan

to the glory at the heart of this universe. brothers. During

the centuries the Shi'ih

Each one seemed filled with a splendor of

Religion has developed a deep national traspirit so great that it

overflowed all boundadition; with this the universal Baha'i Faith

ries and poured itself out upon the world have a hard
battle.

will Nevertheless, the

here in this moment of time, by some con- lack of so great

numbers is richly recomcentrated act of love toward another hupensed by the

fervor and the inner spirit of

man being.

the Iranian Baha'i

Community. The Baha'i

world community will educate characters
BY ARTHUR MOORE
emulation

which will appear well worthy of

The lovely peace of Carmel, which still by people of other
Faiths, yes, even by the
world of those now enemies of the Baha'i
attracts mystics of different faiths, domi-
Cause.

nates Haifa. On
its summit are the Druses
The experience acquired in the West, for
German
in their two villages; at its feet the
me was fully verified also in the Iranian
Templars, whose avenue leads up to the now
Orient. The Baha'i Faith is undoubtedly an
large and beautiful terraced property of the
immense cultural value. Could all those
Persian Baha'is on the mountainside. Here
men whose high morality I admired and still
the tombs of the Bab and of 'Abdu'l-Baha,
admire have reached the same heights only
set in a fair garden, are a place of internain another way, without it?

No, never! Is
tional pilgrimage. On Sundays and holidays
it based only on the novelty of the Teachthe citizens of Haifa of all
faiths come for
ings, and in the freshness of its closest folrest and recreation where
lie the bones of
lowers?

that young prophet of Shiraz who nearly a
hundred years ago preached that all men are
one and all the great religions true, and fore-
BY A. L. M. NICOLAS

told the coming equality of men and women
Je ne sais comment vous remercier ni comand the birth of the first League of
Nations.

ment vous exprimer la joie qui inonde mon
coeur. Ainsi done, il faut non seulement
admettre mais aimer et admirer le Bab.

BY PROF. DR. JAN RYPKA Pauvre grand Prophete ne au fin
fond de la

The Baha'is of Iran are resolutely firm in Perse sans aucun moyen
d'instruction et qui
their religion. Their firmness does not have seul au monde,
entoure d'ennemis, arrive par

its roots in ignorance. The Iranian inborn
 genie a creer une religion
 character causes them to see things some-
 sage. Que Baha'u'llah lui ait,
 what too great, slightly exaggerated, and
 succede*, soit, mais je veux qu'on
 their dissensions with the ruling Islam make
 du Bab, qui a d'ailleurs
 them a little bitter towards it. Everything
 son sang la reforme qu'il a
 else in their characters is accounted for as
 un autre exemple, semdue to their Teachings; they are wonderfully
 blable. Enfin, je puis mourir tranquille.

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Gloire a Shoghi Effendi qui a calme mon with deep interest
 ever since my trip to
 tourment et mes inquietudes, gloire a lui London to the First
 Races Congress in July,
 qui reconnais la valeur de Siyyid 'Ali- 1911, when I heard
 for the first time of the
 Muhammad dit le Bab. Baha'i Movement
 and its summary of the
 Je suis si content que je baise vos mains principles for peace.
 I followed it during
 qui ont trace mon adresse sur Penveloppe the war and
 after the war. The Baha'i
 qui m'apporte le message de Shoghi. Merci, Teaching is one of
 the spiritual forces now
 Mademoiselle. Merci du fond du coeur. absolutely necessary
 to put the spirit first in
 this battle against material forces. . . . The
 Baha'i Teaching is one of the great instru-

BY PRESIDENT EDUARD BENES

ments for the final victory

of the spirit and

I have followed it (the Baha'i Cause) of humanity.

IN MEMORIAM

ALFRED EASTMAN LUNT

BY Louis G. GREGORY AND HARLAN OBER

A,LFRED EASTMAN LUNT departed it successful
 as a business enterprise. While
 this life, August 12, 1937, at his home in in college
 he was chosen President of its

Beverly, Massachusetts. His immediate fam- Republican Club,
 and then President of the
 ily a widow and five children, and a host National
 Republican College League, which

of friends mourn his loss. His funeral was included clubs organized in most of the colattended by his relatives, neighbors and vis- leges of the United States. He served aciting Baha'is from Green Acre and neigh- tively in this capacity in several Presidential boring centers. The service in its simplicity, campaigns, and those acquainted with his contained the solace of Heavenly Teachings achievements, and the respect with which and prayers, and proved to be a means of he was held, are confident that had he not

teaching others the Faith that he loved. chosen to turn his energies with concen- The National Spiritual Assembly, on trated attention toward the Baha'i Faith,

August 16, 1937, received the following ca- realizing that all other means were ineffecblegram from the Guardian:

tive, he would have risen to positions of "Shocked distressed premature passing es- great importance in the government.

teemed beloved Lunt. Future generations As a lawyer, he became Solicitor of his nawill appraise his manifold outstanding con- tive city,and an associate in a well estabtributions to rise and tablishment Faith lished and popular law firm in Boston. BahaVllah American continent. Commu- Called by Miss Sarah J. Farmer to act as het

nity his bereaved co-workers could ill afford legal counsel, he took the leadership in evolvlose such critical period so fearless champion ing those plans that protected her spiritual their Cause. Request entire body their Na- program and the Green Acre properties.

tional representatives assemble his grave pay His services to the Green Acre Fellowtribute behalf to him who so long and my ship, at a very critical period in its existence,

since inception acted as pillar institution as well as over a number of years, were they represent. Convey Boston community perhaps among the most valuable of his caassurance prayers, deepest brotherly sympa- reer, a career noteworthy for the variety and

thy their cruel irreparable loss." number of its

accomplishments. Although

He was for more than a generation one of the opposition retained very able counsel and the most distinguished and useful servants aroused

adverse public sentiment and wide of Baha'ullah. He was well prepared by newspaper criticism, carrying the spread college and legal education at Harvard University. As a student he heard the Great final decision was a complete vic-Message from Dr. 'Ali-Kuli Khan, lecturing tory for the Baha'is and the friends of Miss in the University. He obtained from it a Farmer.

A few years later, this victory had new life and inspiration toward achievement. ing established a new trend, Green Acre He had very unusual abilities which shone came under the jurisdiction of the National in the field of writing and in his chosen Spiritual Assembly, as the first Bah'i Sum profession, the law. mer School in America.

As a youth he edited and published a Although greatly pleased with this evi-weekly newspaper. As a Harvard student, dence of the legal and organizing ability of he managed its Illustrated Magazine, making Mr. Lunt, the head of his law business was

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Alfred E. Lunt.

greatly disturbed by the poignant press revealed his exceptional ability and leader criticism, linking his associate with the ship, but also gave him an enormous fund Baha'i Faith. To the demand that he choose of experience which was destined to be of between his activity in the Faith and his great service to The Cause in the upbuilding remunerative position, Mr. Lunt chose to of the Administrative Order. In frequent open his own office. discussions with these important men he was In his work he was ever guided by the able to show them that the spirit and the Baha'i ideal of service, and his clientele was wisdom revealed in the Teachings of Baha'- a very broad one. His wise and sympa- u'llah alone offered that solid foundation thetic understanding brought many clients upon which industrial peace could be built.

of foreign birth, and though often poor and He was a patient and
tireless worker, unable to pay adequately for his services, he ways
devoted to principle and showing a
never failed them, but with wise guidance, faith and courage
worthy of the heroic age.
increased their
understanding, and ac- His personal interests were seemingly
familiarized them with the spirit and point of gotten in his
devotion to the Faith. But a
view which was the inspiration of his own few years ago, when
actually in the midst of
life. great financial
difficulties, a very wealthy
For many years he was counsel for an im- friend offered to
associate him in a law firm

portant Massachusetts Committee of Manu- with a minimum
guarantee of an income anfacturers and Merchants in the handling of
nually of ten thousand dollars. Although it
their legislative problems. This position required no commitments on his part,
bringing him in close contact with outstand- save to work, yet
because it came from a
ing industrialists and merchants, not only source which he felt
might wish to affect

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unfavorably his allegiance to his Faith, the neglected, poor and weak, a
mark of true
offer was refused. nobility. He made
himself one with people
The trials and vicissitudes of fortune ap- of various races, classes and
nationalities in
peared only to confirm his faith, for in all the line of service.
He had his place also
situations he showed those characteristics, among the strong, who drew
upon his fine
which 'Abdu'l-Baha, in referring to the endowment of power, and
from whom, his
Green Acre controversy, described as "lion capacities and virtues won
admiration.
hearted." Faithful unto death was
he, traveling long
He was from the beginning of the Cause distances over the country for
administrain Boston, a member of its governing body. tion and teaching
when his body was weak-

During many years he was elected by the ened with a malady which

finally proved
 Boston friends as one of the delegates to the fatal. Meanwhile he showed
 no lessening of
 Annual Convention. Of this body, he was spiritual
 attraction, devotion and power.
 many times chosen Chairman, the duties of Just two days before
 his passing, he wrote
 which office he discharged with extraordi- a most cheerful and
 hopeful letter to one of
 nary ability. He conceived it to be his duty, his friends, telling of his
 plans for future
 not only to be acquainted with all the im- activities.

 portant matters under consideration, and to Those who mourned his
 passing were con- sistent with justice, but to stimulate all the del- soled by
 the spiritual fragrance that attended

 delegates, in the assumption and exercise of it, and by the eloquent
 tributes paid him
 their privileges and responsibilities. by the Guardian's cables,
 as well as by the
 He was a member of the Baha'i Temple testimony of many
 friends. An extraordi-
 nary honor was shown him by
 the members
 build the Mashriqu'l Adhkar. With the ex- of the National Spiritual
 Assembly, which
 ception of two short intervals he had mem- body at the Guardian's
 request, and in his
 bership in the National Spiritual Assembly behalf, journeyed
 to his grave, to offer

 during the entire period of its existence. In prayers. Truly his was the
 victorious life.
 these two national bodies, serving sometimes "The true man appeareth
 before the Meraschairman, sometimes as secretary, and as ciful like
 unto the Heavens. His bright
 a member of its various committees, he and shining qualities are
 the stars. His traces
 showed signal devotion and ability. are the educators of
 existence." From the
 This brief account does not of course per- Will of Baha'u'llah.
 mit a detailed report of a
 life of singular It is impossible, even for those who
 love
 dedication, of great breadth of interest, of him, properly to evaluate
 his life, which the
 remarkable sincerity and courage. Those future alone will truly

disclose. It may be privileged to have corresponded with him, said with absolute certainty, however, that appreciated his understanding heart, and the he lived and moved in the Divine Teachfirmness and inspiration of his faith. ings, and especially in his later years, in the Mention, however, should be made of the advices, the assurances and the sympathetic fact that he was not only outstanding as understanding of the Guardian. The entire an administrator with great range of vision loyalty of a heart, singularly pure and deand exact knowledge of details regarding voted, turned completely toward his Guardthe Cause in America, but he was also a ian and the Guardian of the world. teacher whose addresses and writings were In a letter to one of the American friends, characterized by spiritual insight, knowledge Shoghi Effendi wrote: "The passing of Mr. of the Divine Teachings and understanding Lunt constitutes yet another blow to the American Baha'i Community, of the needs of the soul. He delved deeply void in both the teaching and leaves a into the inner meanings of the Sacred Writ- and administrative ings, and followed closely those movements fields, which few of our present day bewhich were affecting a rapidly changing so- lievers can fill. The memory of his maniciety. fold and undeniably rich and valuable serv- He was affectionate and kind, reflecting ices will be deeply enshrined in the hearts the Divine love in his readiness to serve the and minds of those who had the privilege

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of working closely with him, or had been From that hour sufficiently informed about his tireless 'activi- When first the Light of Revelation broke ties for the Faith. . . . upon these Western Shores "Words fail to express the sorrow and re- You labored till out of the chaos and the gret the untimely death of such a I feel at groping loomed precious, ardent and capable champion of The pattern of a "New World Order!" our beloved Faith. The loss is indeed irrep- Labored ceaselessly, arable, for he was the living embodiment Until the Divine of

Plans revealed its thrill of such a rare combination of qualities as
 ing goal!
 few can display and none can surpass. I How must He, its
 Source and Center
 will continue to pray for his dear departed Whose thoughts
 turned toward us
 soul from the depths of my sorrowful yet Whose heart leaped at
 our mention, have grateful heart."
 rejoiced,
 To see, amid "this jungle of materialism"
 thy challenge
 ALFRED EASTMAN LUNT Hurling certainty against the
 fury of an unbelieving age!
 "Haste forth
 To thy Celestial Habitation, Veil-beloved,' Poets!
 Seers!
 'Lion of God's Cause!'" Shall ring thy epic,
 chronicled in love and
 We rejoice to hear of thy release! service!
 Yet That the unborn may recapture
 may re-
 Might not God have shared thee had we live with pride and
 gratitude thy story!
 loved more? How you stood,
 undaunted in an epoch
 How may a soul "aglow with flame of the "steeped in
 falsity,"
 undying fire" live An advocate
 unfaltering in principle!
 Except midst love? To compromise
 unyielding
 A pillar! in this Cause "so far beyond the
 "Forty years" you sought, with "iron-sight" ken of men and
 angels!"
 to elevate this Truth!
 To hasten justice, to conquer pettiness and "Martyr hosts,
 lust for power, Who guard man's
 station, acclaim thee:
 The curse of prejudice, the fear of failure, 'Servant!'"
 the blight of intellect! Thou, who in this Day
 "that casts a mighty
 "Forty years" braving a wilderness of trials tumult in men's
 hearts"
 knowing Refused to swerve
 hailing this passage "a
 That phantasmal human hopes were doomed spiritual
 adventure!"

to traceless dust! We, who aspire to
 pioneer for God, and dare
 One of the "living" of the chosen few en- to build anew a
 broken world,

gaged to point a nation's course Guard sacredly the
 faith thy love renewed,
 Toward spiritual dominion! when stilled thy
 noble heart!

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MEMORIAL SERVICE TO DR. ZIA MABSUT
 BAGDADI, HELD IN THE BAHAI HOUSE
 OF WORSHIP, MAY 8, 1937

INTRODUCTORY WORDS BY MRS. TRUE

Mrs. Corinne True, this a joyous and not a sad occasion. May
 Mr. Albert Windust, all who are present here turn in mind and

O Chairmen.
 N April 11th, less than a month ago,
 the Baha'i friends assembled in this House
 heart toward the Holy Shrine of BahaVllah,
 as we read this supplication (known as the
 "Midnight Prayer") :

of Worship commemorating the Twenty- O Lord, I have turned
 my face unto the
 fifth Anniversary of the Arrival of 'Abdu'i- kingdom of Thy oneness
 and am immersed
 Bahd in America, were shocked by the news in the sea of Thy mercy.
 of the sudden death of their beloved Baha'i O Lord, enlighten
 my spirit by beholding
 brother, Dr. Zia M. Bagdadi, at Augusta, Thy light in this dark
 night and make me
 Georgia. Sincere expressions of sympathy happy by the wine of Thy
 love in this wonfor his bereaved family were heard among derful
 age. O Lord, make me hear Thy call,
 the friends and all were anxious to learn and open before my face
 the doors of heaven,
 more of the details of his passing. A few so that I may behold Thy
 glory and become

days later it was learned that the cause of attracted to Thy beauty.
 death was heart failure; that his body had Verily, Thou art the
 light, the gift and
 been laid away in the burial lot of one of the giver, the ancient
 and the merciful!

the Baha'is of that city; that his widow
 DR. BAGDADI' s GRANDFATHER AND FATHER

Zeenat, and daughter Parvene were courageously endeavoring to adjust themselves

Referring to NabiPs Narrative, The
and were planning to go to Beirut, Syria, Dawn-Breakers, pages 272
and 273, we find
the home of Dr. Bagdadi's family in that that Dr. Bagdadi's
grandfather, "Shaykh

country. Muhammad-i-Shibl and

his youthful son,
The loss suffered by the Cause in America Muhammad-Mustafa," accompanied
Tahirih

began to be realized by the Baha'is and from 'Iraq to Iran.

found full expression in a cablegram from A

little over a year after Dr. Bagdadi ar-

our beloved Guardian, Shoghi Effendi, to rived in America, word

was received of the

the National Spiritual Assembly, as follows: death of his

father, Muhammad-Mustafa

(Bagdadi), whose portrait and the news of

"Distressed sudden passing dearly beloved his passing were published in

Babd'i News

Dr. Bagdadi. Loss inflicted (upon) national (Vol. I of the

Star of the West), No. 17

interests (of) Faith irreparable. His exem- issue, wherein is

recorded: "In him the Cause

plary faith, audacity, unquestioning loyalty, has lost a great and

useful servant. All

indefatigable exertions unforgettable. Ad- loved and revered him and

looked up to him

vise Baha'i communities (,of) Chicago (and) as one of the

spiritual souls of the earlier

surrounding regions hold befitting memorial days. His winsome

manner and gentleness

gathering (in) Temple for which he so of heart attracted all

those who came in convaliantly labored. Ardently praying for him tact

with him and carried away the sweet

and bereaved family. fragrance of his life."

(Signed) Shoghi." In a Tablet from 'Abdu'l-Baha published

in the Star of the West, Volume X, No. 12,

Friends: In response to the request of our are these endearing

words of the beloved

beloved Guardian and the desire of our Master: "Convey

on my behalf, to Dr. Zia

hearts to hold a memorial service for our Bagdadi the utmost love

and kindness. In

departed brother, Dr. Zia M. Bagdadi, we my estimation, he is very

near, for he is the
have gathered here this evening. son of his honor Agha
Muhammad-
We feel that he would wish us to make Mustafa."
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I WORLD

Dr. Zia M. Bagdadi.

DR. BAGDADI'S WORK ON THE STAR OF from the Chicago College of
Medicine and

THE WEST Surgery in May of this year (1911). He
intends to practice in America and be en-
Mr. Windust, who was one of the found- gaged in serving the Cause of
BahaVllah.

ers and editors of the Star of the West, spoke We are confident the
Star of the West has
of Dr. Bagdadi 's services to that magazine, in him an able and
willing associate."

as follows Dr. Bagdadi became associate In the Star of the
West, Volume III, No.

editor of this Baha'i publication, June 5, 15 issue, we find the
following: "A word of
1911, beginning with issue No. 5, Volume explanation is given
regarding the re-appear-

II, wherein we read: "It gives us pleasure to ance of our Persian
section after many

welcome to the editorial staff of the Star of months. As
the editor, Mirza Ahmad

the West, Dr. Zia Mabsut Bagdadi ("Zia Sohrab, accompanied
'Abdu'l-Baha on most

Effendi"), the youngest son of the late M. of His journeyings
throughout America, it

Mustafa Bagdadi. Dr. Bagdadi received was almost impossible
for him to look after

his early education in the Orient at the the Persian section,
and now that he has

Arabian Literature school, Turkish Govern- returned to the East,
it has become neces-

ment school and the American school. His sary to place that
department in other hands.

childhood was blessed by seeing and being Dr. Zia Bagdadi, who has
been associated

with the Blessed Perfection BahaVllah, and with him in this work,
has consented to

in every year of his youth he visited the render this service.

He is located in Chi-

Center of the Covenant, 'Abdu'l-Baha. He came to America in September, 1909, to Throughout the remainder of the issues

complete a course in medicine, graduating of Volume III, and all of Volumes IV and V
IN MEMORIAM 537

there were 19 issues in each volume Dr. line
with Haifa from the center of the build-

Bagdad! compiled and wrote the manuscript
ing. In this photograph Dr. Bagdadi is seen
in the form of pages, which were photo-
digging the first shovelful of earth the
graphed, reduced to page size, etched on
other friends present following him in breakzinc, which became the printing
plates for ing the ground. It was indeed
fitting that
the Persian sections of the Star of the West
Dr. Bagdadi should have this honor, and his
262 pages. His beautiful style
a total of
association with this great event * is suffi-

of writing was distinctly Arabic in char-
cient evidence of the esteem his fellowacter. This labor was
accomplished by Dr. believers had for his
valiant and devoted la-
Bagdadi in addition to translating Tablets
bors for the Temple and the Cause of
of 'Abdu'l-Baha and speaking on the*Cause
BahaVllah.

wherever the opportunity arose all this
aside from his practice of medicine and sur-
NOTEWORTHY QUALITIES OF DR. BAGDADI
gery.

Mr. Windust spoke of the time when his
family met 'Abdu'l-Baha in an upper room
DR. BAGDADI WITH 'ABDU'L-BAHA at the
home of Mrs. Davies in Chicago.

IN CHICAGO When He saw the youngest
child, He took

Reference was made to the photograph of her
upon His lap and called for someone to
'Abdu'l-Baha, together with five of the Ori-
bring candy for the little one. Dr. Bagdadi
ental Baha'is, taken by Mr. Killius in Lin-
instantly responded, leaping down the stairs

coln Park, Chicago, in 1912. Standing di-
two or more steps at a time, obtained the
rectly behind 'Abdu'l-Baha, on the right, is
candy, and sprang up stairs with it, handing
Dr. Bagdadi. In looking at this photograph,
the bowl to 'Abdu'l-Baha as a courier would
one is impressed with the thought that our
present an urgent message to a king. It was
beloved Guardian, Shoghi Effendi, has, in
an impressive demonstration to many who
his cablegram, perfectly described the quali-
witnessed it, of the divine qualities of "inties of Dr. Bagdadi.
stant, exact and complete

obedience" Dr.

This photograph was taken directly across
Bagdadi so remarkably possessed.

the street from the Plaza Hotel.

In this

Mrs. Grace Ober also testified to this outconnection, it is
interesting to note that standing characteristic of Dr.
Bagdadi, by

when it was taken, no one dreamed that in
telling the following experience: "I was

this same part of Lincoln Park, the Chi-

keeping house in New York for 'Abdu'l-ago Historical Society would
erect the Baha and His party of

interpreters at the

splendid museum which stands there today.

time when He attended the Peace Conference at Lake Mohonk. Late at night,
the

DR. BAGDADI'S DEVOTED LABOR FOR THE

bell rang furiously and at the door stood Dr.

TEMPLE

Bagdadi, no hat upon his head, his hair

Shoghi Effendi, in his cablegram request-

disheveled, and his clothes covered with dust.

ing the holding of this memorial gathering

He rushed into the house saying 'Abdu'lfor Dr. Bagdadi, states: "Advise

Baha'i . . . Baha had sent him to bring a rug to

Lake

Communities of Chicago and surrounding

Mohonk at the earliest possible moment.

I

regions hold befitting memorial gathering in
begged him to have something to eat, to

Temple for which he so valiantly and de-
bathe and rest for a little while. But quickly
votedly labored." . . .

finding what he wanted he rushed away with
 In this connection we were reminded by it.
 During the short time he was in the
 Mrs. True, of the photograph taken on this
 house I learned that 'Abdu'l-Baha wished to
 Temple March 21, 1921, and published
 site present a
 gift to the Secretary of the Peace
 in the Star of the West, Volume XII, No. 2.
 Conference, Mr. W. H. Short, Sec'y of the
 It was the beginning of actual work for the
 1 This
 breaking of ground for the actual construction of the first
 Mashriqu'l-Adhkar tion of the caissons to bed
 rock should not be
 in America; that is, the breaking of ground
 confused with the boring operations begun on September 24, 1920, to obtain a
 core of soil strata
 for the digging of the first of the nine
 before beginning the digging of the caissons, which
 caissons to bed rock the one directly in
 began March 21, 1921. Editors
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Friends assembled on Mashriqu'l-Adhkar grounds, Chicago, March 21, 1921.
 Dr. Zia M. Bagdadi digging first shovelful of earth.

New York Peace Society, before the close During these
 years Dr. Bagdadi was a
 of its sessions next day, and that it was nec- pillar of
 strength to the Baha'is of America
 essary that some one of His party go to the manifesting
 firmness in the Covenant and
 city for it and return at once. Dr. Bagdadi all that it
 implies. He alone seemed to unhad instantly volunteered. He discovered
 derstand the deep meanings of this most
 there was no passenger train at that great
 characteristic that is: through the
 hour and boarded a freight train, arriving power of the
 Covenant no one can create a
 in the condition I described. I learned sect or division
 in the Baha'i Faith; through
 later that in returning he again rode on a this most great
 characteristic, the Center of
 freight train as there was no other trans- the Covenant
 will protect the Cause from
 portation at that early morning hour. Dr. now until at

least one thousand years, and
 Bagdadi was the embodiment of the perhaps until
 thousands of years have passed
 quality of "Instant, exact and complete away.
 obedience." Those who
 attended the eighth session of
 The chairman expressed the thought that the Baha'i Congress
 at Hotel McAlpin, New
 every one present at this memorial gather- York City, April
 30th, 1919, will never forgetting, who knew Dr. Bagdadi, no doubt cher-
 get Dr. Bagdadi's presentation of this most
 ished in his heart and memory some par- important
 matter. Although he had been
 ticular remembrance or many remembrances ill for three
 days, he arose to astonishing
 of our dearly beloved Dr. Bagdadi. heights and
 depths of understanding in this
 address, unfolding all the qualities Shoghi
 FIRMNESS IN THE COVENANT, AN OUT- Eflfendi
 mentions in the cablegram prompt-
 STANDING QUALITY OF DR. BAGDADI this
 memorial gathering of "examining
 When 'Abdu'l-Baha came to America in plary faith,
 audacity, unquestioning loyalty,
 1912, He awakened and began to educate indefatigable
 exertion" combined with a
 the Baha'is to the Most Great Characteristic dramatic appeal
 that was arresting and soul
 of the Revelation of BahaVllah, namely, stirring. This
 outstanding address of that
 The Center of the Covenant that which remarkable
 Congress was taken stenographithe previous Divine Manifestations
 did cally and printed in Volume XI of the Star
 not bring. From that time until the day of the West.
 of His ascension in 1921, He stressed its
 DR. BAGDADI WRITES OF SEEING AND BEING
 importance with ever increasing emphasis,
 thus preparing them for the hour when
 WITH BAHU'U'LLAH
 His Will and Testament was brought to In the year
 1929, Dr. Bagdadi wrote a
 light. book telling of
 his birthplace and travels in
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 the Orient under the title, Treasures of the MRS.
 LAURIE C. WILHELM

East. In it he describes the peerless pano-

BY ROY C. WILHELM

rama of the Plain of 'Akka surrounded by mountains and sea, in the center of which religious tendency began

is the Mansion of Bahji, located about one with her mother who was religious fundamile from the Mediterranean and three miles

mentally though I do not recall her ever from the town of 'Akk, Palestine. It was having attended a church; and she did not

here Baha'u'llah lived the last few years of believe that a system in which professional

His exile until He departed to the Supreme preached for hire was in accord religionists

World in 1892. Dr. Bagdad! tells that here, with the admonitions and example of Jesus.

when he was a child, he had the great privi- During my early years Grandmother often

lege of seeing and being with Baha'u'llah. spoke to me of so many of the Bible prophe-

He wrote: cies being fulfilled and said she believed the

"I had the greatest honor and privilege to Promised Age was near and we must all be

see BahaVllah and sit at His feet many days watchful to recognize the Great Day when

and nights in this Mansion. Here He used it came. Mother and father were members

to hold my hand while walking to and fro of a denomination to which they sent me in

in His large room, revealing Tablets, chant- my youth though they were not orthodox

ing the prayers with the most charming and in their views, rather they shared Grandmelodious voice, while one of the attendants

mother's beliefs that the Creator of all hutook them down. Here I saw Him teaching manity was interested in all humanity.

and blessing the pilgrims who came from all About 1890 Mother became dissatisfied

lands. On hot days He would take me with with the churches and began searching for

Him to the outer alcove of the Mansion reality. She investigated various teachings

where it was somewhat cooler. I would including the philosophies of the East, Chrisstand in a corner with folded arms, my eyes

tian Science, etc. I sometimes wondered, "What next?" fixed on His incomparable countenance,

Mother also felt deeply that
 while the gentle breezes blew on His soft jet the Great Day was
 near, that it might come
 black hair which reached almost to the waist, even in our time
 and how would we be
 flowing beneath the taj, like a crown, that able to recognize
 its fulfillment!
 covered His head and a part of His broad, Mother had a
 friend, kindred in thought,
 full, high forehead. in Miss Laura
 Jones, also of our old home
 "From His light-colored garments which town
 Zanesville, Ohio: they often met towers similar to those of all the
 ancient together, and wondered if the Spirit might be
 prophets, I had always inhaled the fragrance upon the earth at
 this time: how shall we
 of the pure attar of roses. At times He find Him, etc.
 Shortly after the early 90's
 would spend half an hour on the alcove, and Miss Laura
 moved to Chicago.
 There she
 my eyes would remain fixed on His majestic heard of the
 Baha'i Faith, and wrote to
 face. But whenever He glanced at me with Mother that she
 had found that for which
 His brown, piercing, yet most affectionate they had been
 seeking. In her letter she inquired, then I had to turn mine away and look
 included some pamphlets, among which was a
 down on the floor. copy of the
 "Hidden Words." Mother read
 "At my birth, Baha'u'llah named me these, and accepted
 immediately. About
 'Zia' (Light) and gave me the Turkish title 1898 or 1899,
 when I was a traveling sales-
 But on my first visit to Him,
 'Effendi.' man, Mother
 mailed me a page from a newswhen He inquired about my health, I re-
 paper containing a photograph of 'Abdu'lplied in Arabic 'Mabsoot' (I
 am happy). He Baha and an article in which something was
 questioned, 'How is your father?' I an- said to the
 effect that many regarded Him as
 swered, 'Mabsoot'; and 'How is your a return of the
 Spirit. Having in mind
 mother?' He asked. 'Mabsoot' was
 my re- Mother's various explorations I was not so
 ply. He laughed heartily and after that He deeply impressed,
 but wrote upon the maralways called me Mabsoot Eflfendi

(The gin, "Strange if true" and returned it to her.

Happy One)."

In 1901 and 1902,

Mother and Father vis-

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I WORLD

Mrs. Laurie C. Wilhelm.

ited me in New York. We went about to from His bowl He told us to eat, and as we

various meetings and among them the Baha'i had received food from His bowl, now we

meetings at the home of Mr. and Mrs. Ar- must return to America and likewise offer

thur P. Dodge: there we met May Maxwell, His food to the people.

Mr. and Mrs. Hoar, Dr. Getsinger and In 1908 we moved from New York to

others. I was conscious of a strong heart West Englewood. During this summer a

attraction before much understanding came. hundred or more of the Baha'i friends of

I recall that two or three years later a fare- New York and vicinity assembled for a picnic

well reception was given to Mirza Abu'l- in the woods near our home.

In those days

Fadl at the Dodge home. it was very difficult to awaken interest.

Mother devoted much time to studying Meetings were held in two or three homes,

the Bible: she became so impressed with the and a dozen or so persons were attracted, but

connection and with the and reasons spirit several moved away, two passed from this

and exableness of 'Abdu'l-Baha's teachings world, and such changes took place that it

planations that her waking hours seemed was several years more before a group was

mainly devoted to plans for reaching other permanently started. I am reminded of a resections. In 1907 Mother and I went to mark that

'Abdu'l-Baha once made, that

'Akka. 'Abdu'l-Baha told Mother she was it

required a great expenditure of effort to accomplish even small things the cock which crowed preceding the dawn. in this world.

During the dinner, our last day there, He Mother devoted her life to corresponding

took an unusually large bowl and filled it with friends and inquirers far and near. Even

with bread and broth: then He asked for our during those last two and
a half years of
bowls, and filling them with bread and broth physical helplessness, her
mind was centered
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Mrs. Mary Hanford Ford.

upon means for the advancement of the associated with leading
intellectuals in the
Faith. These past few weeks, when she could United States and Europe.
speak only with difficulty, she would often In 1901 Mrs. Ford was
residing in Chicago
make suggestions, or perhaps inquire whether in an environment typical of
her varied in-
I had heard from this person or another, or terests. Her household
consisted of her
had written them recently. three children, Roland,
Lynette and Gareth;
It is indeed comforting to now have the of a German woman and her young
child; of
assurance of the Guardian that Mother is an American woman and her son;
of a young
making a near approach to the Beloved. Negro student of Shakespeare.
An account
of her home, known as "The Haunted
House" has, through Dr. Richard Hodgson,
MARY HANFORD FORD (Nov. 1, 1856
reached the archives of the American So-
FEB. 2, 1937)
ciety for Psychical Research. At this time
BY RUHANIYYIH (MADAME 'Au'-KuLi) Mrs. Ford was a "Spiritist,"
her chief inter-
KHANUM est, however, lying not in psychic phenomena
Daughter of a Meadville,
Pennsylvania, but in the spiritual life. An atheist during
banker, wife of the owner and editor of the her youth, she had regained
faith at her
Kansas City, Missouri, Evening Mail, Mary father's death-bed, feeling
that the continu-
Hanford Ford was widely known as an au- ity of the soul had there
been revealed to
thority on art, literature and music, and as a her, and she had begun an
exhaustive study
student of economic problems and of devel- of religion. Her personal
library, including
opments in the field of science. At one time many first editions, ran the

length of the

art critic on the Kansas City Star, she was house. She now began a course in compara-

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tive religions, the ninth lesson of which the All Nations Club:

"When we speak of

proved to be a presentation of the Baha'i the saints I

think she was the reincarnation

Faith. The following summer she attended of all of them." Mr. D.

A. Mott, leader of

the Green Acre School of Religions, heard the Vegetarian Society:

"She belonged to

Mirza Abu'l-Fadl and 'Ali-Kuli Khan, and everybody. We never

thought of her with

became a Baha'i; shortly thereafter, aided a family and children;

the human race was

by Miss Florence Breed, she began to teach her family . . .

. . . Some day . . . the truth of her statements will be
the Baha'i Cause in Boston. recognized, and also

To Madame 'Ali-Kuli Khan when she her greatness as a teacher."

Mrs. Villa Faulkvisited 'Akka in 1906, 'Abdu'l-Bah⁴ said of ner Page,
Founder-Leader of the Fellowship

Mrs. Ford: "It is true that Mrs. Ford has Life More Abundant: "We
have listened

served humanity long and faithfully. Now with hearts deeply moved
to the words

tell her, if she will arise to serve the Cause spoken of one whom we all
so dearly love;

of Baha'u'llah with equal zeal and fidelity, not loved . . . but lov
e" Dr. C. G. Pease,

. . .

her name will be mentioned in all the worlds President of the
Non-Smokers League: "Let

of God." The remainder of her long life us follow in her

footsteps." Mr. Aldo Ranwas devoted to fulfilling the Master's wish,

degger, noted composer, played his "The

and in many tablets He addressed her as "O Apotheosis of the Soul"
in her memory.

thou herald of the Kingdom of God!" Not Baha'i speakers included
Mr. James F. Mor-

only in the United States but also in Italy, ton, former President of
the American Es-

Switzerland, France and England she taught peranto Society, who
said: "She opened the

the Baha'i Faith
 unceasingly, attracting eyes of many of us to visions that otherwise
 thousands of people through her devotion, we could not have had. In
 the Esperanto
 and her objective, brilliant, well-stocked Movement she was a tower
 of strength."
 mind. Meanwhile she continued her work Mrs. Annie Romer: "The
 prayers which . . .
 as an art critic and writer; among her pub- she offered ... on behalf
 of others filled
 lished books are "The Oriental Rose,"
 "The many hours. She said we did not ask enough
 World of 'Abdu'l-Baha" and "The Secret of of the bounty of God."
 Mr. afa Kinney:
 Life." Even during her last months, she "For years upon years we
 worked shoulder
 taught the Cause and worked on a novel to shoulder, like
 two horses at the plough;
 dealing with industrial conditions. Accom- ploughing God's field
 that His plants might
 panied by her daughter, Mrs. Lynette Storm, grow there .
 . ." Madame 'Ali-Kuli Khan,
 Mrs. Ford was in Clearwater, Florida, when chairman of the
 gathering: "Mrs. Ford's
 the end came. She died whispering, "It is so friends all know how
 clear and sure were her
 beautiful, Lynette, it is so very beautiful!" faith and her spiritual
 mission." 'Ali-Kuli
 At a distinguished gathering held at the Khan: "A saying of Goethe's
 is paraphrased
 Baha'i Center in New
 York City to com- thus: "To live in a great idea is to think as
 memorate the passing of Mrs. Ford, many possible, things that
 seem impossible. So is
 non-Baha'i friends paid her tribute. 1 Among the case with a great
 character; when both
 them, Mr. Clarence Howells of the Fellow- the great idea and the
 great character meet
 ship of Reconciliation said, "A religion can in the same person, things
 appear which fill
 be proven best by the lives of those who prac- the world with wonders
 for thousands of
 tise it. The proof of the value of those years' "; he then read
 the following from a
 teachings she gave, was expressed in the life letter of Shoghi EfFendi

regarding Mrs. Ford:

of Mary Hanford Ford. Surely the Baha'i "Her unique and
outstanding gifts enabled
Teachings are true, for they are effective in her to promote
effectively the best interests
that light." Miss Frances R. Grant, Vice- of the Faith in
its new-born and divinely-
President of the Roerich Museum, New York conceived institutions.
I will pray for her

City: "About Mrs. Ford there was this joy of soul from the depths of
my heart. Her servdevotion, and I must believe that though
ices will always be remembered and extolled."

duty pleases God, it is joy that best gladdens 1
There was given also, several days alter, a beau-
Him, and it is the joyous devotee that is tiful musicale, by Miss
Rata Present, of Buffalo, in
closest to His heart." Mr. H. T. Mason of loving tribute to Mrs.
Ford.

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Elmore Eugene Duckett.

ELMORE EUGENE DUCKETT Baha'i World Religion, in addressing
an audience gathered together at Hull House, in

BY WILLARD P. HATCH

Chicago, on April 30, 1912, said in part:

"Verily, thy Lord is the All-Knowing, His "One of the important
questions which
authority embraceth all things, rest thou as- affect the unity and
solidarity of humansured in the gracious favor of thy Lord. kind
is the fellowship and equality of the
The eye of His loving-kindness shall ever- white and colored races.

. . .

lastingly be directed towards thee." "In this
country, the United States of

"Gleanings From The Writings of Baha'- America,
patriotism is common to both
u'llah." races; all have

equal rights in citizenship,

speak one language, receive the blessings of

"We work and pray for the Unity of Manthe same civilization, and follow the
precepts

kind, that all the races of the earth may of the same religion.

the one point of

. . .

become one race, all the countries one country, distinction is that of color.

God is not . . .

try, and that all hearts may beat as one heart,
pleased with, neither should any reasonable
working together for perfect Unity and or intelligent man be
willing to recognize,
Brotherhood." 'Abdu'l-Baha, in "The One inequality in the races because of this
disunity of Mankind."

distinction. . . . His Holiness Baha'ullah has
Mr. Elmore Eugene Duckett was thirty- proclaimed the oneness of the
world of nineteen years old when he passed away on January
1, 1937. He possessed a "remarkable Elmore Duckett did not
find it difficult, as
spiritual insight." a Baha'i, to become free
from racial ani-
'Abdu'l-Baha, the great Exemplar of the animosity. A "remarkable
spiritual insight,"

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however, was not the only gift he possessed. such an extent
that he was publicly awarded
All of his life he worked hard with the a badge of honor
before his fellow-workmen,

strength that was his. To a casual observer, by those at the
head of the factory, for over
Elmore was, in a happy way, one of those ten years of
commendable service. He took
classified as belonging to Labor; but he this award for
exactly what it was worth,
showed how different the Baha'i conception for he knew
that, if such action was not
of Labor is, by taking part in "no rebellious based upon the
knowledge and love of God,
demands," and by being completely free then it was most
likely an inexpensive way
from any deep-seated feeling of animosity of trying to keep
the men satisfied; but he
against capitalists. evidenced
forbearance and patience, as Baha'
Concerning a phase of Labor problems, Baha'is are taught
to do.

'Abdu'l-Baha writes, expressing the Baha'i True it is that
the length of one's days,
attitude: as has been
pointed out by the Divine Ex-
". . . . Rules and laws should be established, is not
important; to bear fruit in

lished to regulate the excessive fortunes of one's life is what counts. Elmore Duckett, in his relatively short life, was a tree that misery of millions of the poor masses How- bore a quantity of fruit.

ever, absolute equality is just as impossible, Elmore was born in Cripple Creek, Colo for absolute equality in fortunes, honors, rado, November 17, 1898. His family moved commerce, agriculture, industry would end to Denver, Colorado, when he was ten years in want of comfort, in discouragement. . . . of age. Thereafter they traveled to Arizona, It therefore preferable for moderation to is and it was in Bisbee, in 1915, that Elmore's do its work. The main point is by means of cousin, who was to become his wife three years later, laws and regulations to hinder the constitu- years later, convinced him of the truth of the Baha'i tion of the excessive fortunes of certain in- Faith. This she did, aided by her mother. dividuals and to protect the essential needs Of- this of the masses. . . The owner of the period Elmore Duckett's widow . factory will no longer put aside daily a treasure which writes: "He (Elmore) became a wonderful Baha'i in a very he has absolutely no need of (without taking short time as he had never taken any into consideration that, if the fortune is dis- interest in any religious faith, he was free from proportionate, the capitalist succumbs under all dogmas and creeds. . . .

a formidable burden, and gets into great He studied Spanish and became very prodifficulties and troubles; the administration ficient, with the thought in mind of going to Old Mexico to of an excessive fortune is very difficult and work and teach the Cause. In his study of work and artisans will no longer be in the many people in High School, and the private nightclasses, greatest misery and -want, they will no longer who were entertained in our

be submitted to the worst privations at the the Baha'i Message. . . .	home, and given
end of their life.	We were married
in Houston, Texas, June 5,	
"As now man is not forced by the Govern- Angeles May 1922 , ,	1918. We moved to Los
ment, if by the natural tendency of his good (their only child) was born	where Kenneth
heart, with the great^t spirituality he goes 1922."	August 17,
to this expense for the poor, this will be a one thing Elmore loved	Unity was the
thing very much praised, approved and pleas- a quiet and unobtrusive na-	most and he had
'	
ing."	ture which
attracted many friends to him.	
Elmore Duckett was fully aware of 'Abd- Monrovia, California, suburb of	He lived in
u'l-Baha's words yet was he aware that one the time of his passing away.	Los Angeles, at
man alone, except He be a Christ or Baha'u- paper carried a notice of his	The Monrovia
'llah,could not bring about the change of among other things, wrote: "Mr.	death, and,
conditions mentioned therein. Therefore he chairman of the Spiritual Asput his affair^ in the hands of God, and as	Duckett was
sembly of the Bah'is of Los Angeles and one of the great body of workmen in a	had been a
member of the Community of Jwge factory, labored in the Baha'i spirit to	the Baha'is of
that city for many years.	
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His entire time, other than what was neces- meeting that each member	was voted at the
sary for the maintenance of *the material should mention one good	of the Assembly
needs of his family, was devoted to the deceased. The result was a	quality of the
promulgation of the oneness of humanity	moving compilation.
Among the qualities and he 'consorted with all people with love	mentioned were:
"sincerity; sacrifice of time and fragrance.' He believed in the funda- devotion to the Cause;	for the Cause;

mental oneness of religion and prayed con-
others; a good Baha'i in
stantly for 'the most great peace/ that has
kindness, generosity to the
been visioned by the Prophets and poets of
friends; humility; his lack
the past, and which surely must be the con-
peace-maker."
summation of the evolution of man on this
wish, Elmore was buried
plane."

remaining in the plot of
When Elmore Duckett's final illness over-
Chase, first Ameritook him, he firmly believed that it was be-
Baha'i, is at rest, in Inglewood Cemecause of the fumes he was forced to
breathe tery, outside of Los Angeles, California.
daily in the prosecution of his work. He be-
Shoghi Effendi sent the
lieved that the inflammation of his heart
Mrs. Finks, Secretary of
and the lining of his lungs was an inevitable
Assembly of Los Angeles, Caliresult of the
his fornia.
labor, a result that was hidden from him
the relatives of the late
until it was too late to do anything about it.
Guardian's sympathy and
His unusual physical strength gave way
occasion of the passing
slowly, after he was obliged to stop work,
and esteemed friend.
before the onslaught of this insidious inflam-
has rendered the Cause
mation. Before its fatal effect was clear to
appreciates and he will
him, he planned, on recovery, never to return
the progress of his soul in
to the factory position he had previously
held, which, as he expressed he thought
it,

would be suicide; but intended to take part
in the effort to carry the Baha'i Faith to
COLONEL DR. IBRAHIM PIRUZBAKHT
one of the few states where it was not already
ZIKRULLAH KHADEM
established. His wish was to move to Reno,

thoughtfulness of
the use of time;
Cause and to his
of fault-finding; a
At his expressed
in the last grave
ground where Thornton
can
On March 8, 1937,
following message to
the Spiritual
conditions surrounding
"Please convey to
Mr. Duckett the
condolences on the
away of their beloved
The services which he
Shoghi Effendi deeply
specially pray for
the Abha Kingdom."

BY

Nevada.

Colonel Dr.

Piruzbakht was the eldest son

These hopes of moving to Nevada gave of the late Kazim Khan

Amir Tuman, a disway before the increasing encroachments of

tinguished Commanding Officer of his time,

Elmore's illness. Finally he learned that, very pious and

devoted to his duty, belonging

should he live, he would become a bed- to the family of

Caucasian refugees. The

ridden and helpless invalid. Having always following is a brief

description of this family.

been so strong physically, he could not bear One of the

notorious events of the Qajar

to contemplate this thought. He did not regime was the war

breaking out between

think, perhaps, of the spiritual uses of suffer- fran and Russia, in

consequence of which

ing, nor of the spiritual services he could some important

provinces of Caucasia in Iran

render, even if ill. He preferred to die, and fell into the hand of

the Russians. Groups

it was reported that he implored Baha'u'llah of nobility, urged by

patriotic feelings,

left

to release him into the next world. His Caucasia for fran and

were then called imprayer was granted.

migrants. A number of them entered mili-

To indicate something of the love Elmore tary services and

others occupied high posihad inspired in the hearts of his fellow-

tions. At this happy era of the reign of

believers, as part of their love for God in the H. M. Rida Shah

Pahlavi under whose care

qualities they saw reflected, it is only neces- and wise policy

marvellous progress has been

sary to write of the meeting of the Spiritual made in the country,

a number* of the Re-

Assembly, of which he had been chairman, called immigrants are

also numbered among

gathered together to discuss his funeral. It the devoted and

reliable officers and conv

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manding Officers of the Army. D/. Piruz- Cormack and Mr.

Colnman. In 192J, he

bakht was also of this f ran-loving family, received appointment

as Director of the

born in fmrsn in the year 34 of the Baha'i Sepah Hospital (a

military hospital) and
era corresponding with the year 1878 of
years of his life he served
the Christian era. He carried on his studies
Colonel as the Director of
in the Cossak house, in the Iranian College
the Military Schools.
and in the Medical School from which he
duty most faithfully and
received his diploma in medicine.
the entire course of his
Early in his youth, he married his cousin,
Farah Angiz Khanum, but feeling the need of
Dr. Piruzbakht was
completing his studies he traveled to Russia,
Vice-Director at the Gendarmerie
France and Belgium, getting his diploma in
already completed his studies in
medicine, surgery and midwifery from the
to investigate the Baha'i
Liege School of the latter country in 1907,
official position, as well as his
corresponding with the year 63 of the Baha'i
were such as did not allow
era, and returning to his country in the same
contact with the Baha'i folk,
year, after 7 years of absence. It should also
religious feelings in Iran
be mentioned that at Colonel Piruzbakht's
put him and a number
time there were no means for one to educate
difficulties. Therefore
himself in frn such as are available now-a-
conversations were confined to the
days and his special efforts in such lines were
for several months. He
indicative of ability and love for education.
a number of Baha'i
After his return from Europe Dr. Piruz-
very carefully and
bakht was employed as physician in the Cos-
before this holy being became
saks* quarters. He later accompanied his
bought many volumes of
father on a journey to Luristan and Adhir-

during the last
with the rank of
the Health Dept. of
He discharged his
sincerely throughout
services.
In the year 1914,
serving as
Dept., having
medicine. He began
religion. His
family situation,
him to have any
owing to adverse
which threatened to
of Baha'is in grave
religious
Doctor and myself
was meanwhile given
books which he studied
it was not long
a believer and he
Baha'i books which

were available at that

bayjan and after staying in those provinces time. He was so inspired and inflamed by the Baha'i books and for some time he returned to Tihran where He attained the tablets that, disregarding he spent the rest of his life. ing his official position and personal restraint, rank of Captain during his services in the he expressed his enthusiastic willingness to Cossaks* Quarters. meet the believers.

The first meeting took place in the house of the The writer has been in frequent contact with this honorable Doctor since he began Vargha, one of the late Mirza Azizollah devoted servants of the Gendarmerie Dept. (Road Cause and a his service in the distinguished believer; and the Guards Dept.) and the following is an account of my personal knowledge of the de- Rafsanjani two well-known teachers of the Cause were present ceased. at this little reception.

During the early formation of the Gendar- In the course of the discussions he displayed merie Dept. in Iran in the year 1914, Dr. such a spiritual zeal and depth of knowledge of intellectual Piruzbakht served as Vice-Director and later matters that he was heartily admired by all those as Comptroller General and physician for a present. After that number of years and finally attained the meeting he recklessly maintained contact with the Baha'i rank of Major. After the dissolution of the groups and individuals and his admirable Gendarmerie Dept. in 1918, he was appointed character and faith earned him

by the General Health Dept. as Head of the such love and endearment in the Baha'i community that he was Sanitation Office at Karej, 42 kilometers appointed, in 1919, as member of the from Tihran, where a quarantine was being Spiritual Assembly of Tihran maintained. In 1920, he was employed as and also as Chief of the Tarbiyat School for

Doctor to the Provincial Dept. of Finance, meanwhile undertook Public Domains and Alimentation of Tihrdn for some poor pupils. which was an important Government Dept. conversion, Dr. Piruzbakht kept and he carried on this duty during the office members of his family of the American Advisors, Colonel Mc-convert them to the Faith. He IN JVFEMORIAM did convert a number of them and some of the Army, with a large the rest became friendly to the Cause. Mean- non-Baha'is were pres - while, notwithstanding his busy time, he They followed* the bier managed to have talks with some of the men up the street and then of high position and even with the Swedish cars to the cemetery. The Officers in the Gendarmerie, giving them carried through in service books and tablets to read and acquainting manner worthy of the them with the importance of the Baha'i Colonel and a learned Cause and the great material and moral bene- fits which the principles of the Cause ren- in his name was held dered to the country and to of Iran at the house of the deceased for several days, the world. The deceased, being so keen in thousands of people which in the course of serving the Cause, was always chosen as the members of his a member of important Baha'i Com- part in the ceremony of mittees in Tihiran where he permanent- reading tablets. All ly stayed after embracing the Cause. felt as if they really had lost a dear relative	Boys. Dr. Piruzbakht to pay the tuition After his in contact with the attempting to 547 senior officers of crowd of Baha'is and ent at the funeral. afoot some distance drove their funeral was the most honorable position of a devoted Doctor. A memorial service came to condole with family and to take chanting prayers and

This year he was a member of both the Teaching and the East and West Committee. Let us pray that the surviving members of his family will all follow his example in Three Tablets from 'Abdu'l-Baha and two serving the Cause and attaining the high letters from the Guardian, all showing his spiritual position he attained. ideal position and conferring on him historical honors, have been issued. As was stated above, this admirable soul MIRZA MUHAMMAD KAZIM-PUR spent his dear time in Iran and abroad in Mirza Muhammad Kazim-Pur was the son of Haji Muhammad the field of education. During his hours of official duty, he held a private vout Muslim business-man, widely known dispensary at his house which he used not for for his charitable activities, who had left personal interest but for serving the poor and Shiraz and settled in Yazd in the year promoting the Cause. He paid medical visits 1236 (Persian date, ca. 1857). With his three brothers, to friends and strangers, usually without re-Ahmad, 'Abdu'llah and ceiving fees. He was so kind to all classes 'Ali-Akbar, Mirza Muhammad became a Baha'i during the of people without distinction of faith, that lifetime of Baha'u'llah, even some of the Muslim religious authorities and like them was an active servant of the Faith. ties, while knowing him to be a Baha'i, referred to him because of their confidence in In 1281 the people of Yazd rose against his good faith and right conduct. Men of the Baha'is, plundered the home of 'Abduvarious creeds often called at the Doctor's 'llah and put him to death. The remaining three brothers were dispensary and when he was through with his spared, Muhammad and patients he had a friendly meeting with the 'Ali-Akbar being in Shahrud on business, and Ahmad in 'Ishqabad. visitors. After a serious illness, Dr. Piruzbakht's Following the Yazd upheaval, the family

noble life ended at the age of 59 on Saturday of Mirza Muhammad
 moved to Shahrud;
 the 5th of Shahr of the Baha'i year 93 corresponding to some years later,
 Mirza Muhammad, 'Aliresponing with January 23, 1937. A
 Akbar and their households left for 'Ishqaberd of his non-Bahad'i relatives
 insisted on bad, and during this journey, were blessed
 burial in a Moslem grave, but thanks to the with a visit to
 'Abdu'l-Baha in 1289. Readmirable courage and efforts of his daughter,
 turning to 'Ishqabad, Mirza Muhammad
 Miss Furughu'z-Zamdn, a graduate of mid- some years later went
 back to Shahrud,
 wifery from the French Faculty of Medicine where he engaged in
 business activities and
 in Beirut, the deceased was taken to Gulistan service to the Cause.
 He was so energetic in

Javad, the Bahad'i cemetery. Hundreds of spreading the Faith
 that he provoked the
 officers including Commanding Officers and anger of the
 townspeople, who, incited by
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Mirza Muhammad Kazim-Pur.

the mujtahid Shaykh- Ahmad, rose against all DR. Y. S.
 TSAO

the Baha'is of Shahrud.

For four years, he and his family were sub- The sad news has reached me
 from Shanghaejected to daily persecution, and finally in hai that our beloved
 Chinese brother, Dr. Y.

1298 a crisis was reached, when, by order of S. Tsao, died suddenly in
 his car on the way

the same mujtahid, a mob of some 4,000 to his home, on February 8,
 at 4:30 p. m.

people, armed with sticks, stones and knives, Our brother, Mr. M. H. A.
 Ouskouli, writes

broke into his house to kill him and his two me that Dr. Tsao had not been
 sick and also

sons, 'Abdu'l-Husayn Kazim-Pur-i-Amri, he asked me to write the
 BAHAD'I MAGAZINE

and 'Abbas. They seized Muhammad and and ask if Dr. Tsao's picture
 could be published his elder son 'Abdu'l-Husayn, and after beat- lished with a
 short article.

ing them and subjecting them to extreme The work which Dr. Tsao has
 done for the

torture, threw them into the streets for dead. Cause of God in China is an
 everlasting

Mirza Muhammad and his son survived, monument. It was he who

translated Esslewere treated by two doctors for about a month's book into Chinese. He was working month and left for Tihran. Here Mirza on the translation of "Some Answered Ques- Muhammad continued in his devoted services tions." About a month ago, his helper, Mr. to the Faith. 1309 he and his wife In Tang, died and so there was a setback and Sakinih-Banu visited the Guardian in Haifa. now Dr. Tsao has flown to the Kingdom of On Wednesday the 22nd of Dayman 1316 BahaVllah, as Mr. Ouskouli writes me. (1937) he passed away suddenly at his place Dr. Tsao first heard of the Baha'i Faith of business; he was seventy-three years of through Martha Root when he was the Presiage. dent of Tsing Hua College, the Boxer In- IN MEMORIAM 549

Dr. Muhammad Bashir of Alexandria, Egypt.

dcmnity College. Martha bravely went out DR. MUHAMMAD BASHIR to the College without any previous intro- Baha'is and non-Baha'is throughout Egypt duction, but was received most kindly by mourn the unexpected death on Destill Dr. Tsao and his wife, who is Swedish by cember 21, 1936, of a leading pioneer and birth, but American naturalized. After- -philanthropist, Dr. Muhammad Bashir of wards Dr. and Mrs. Tsao entertained us in Alexandria, former chairman of the National their home and invited me to speak in the Spiritual Assembly of this country. Auditorium of the College on the Baha'i Son of a distinguished early believer, the Faith to the whole student body, and a seclateIbrahim Efrendi 'All, Dr. Bashir was ond time he called a meeting for any students born at Port Said November 30, 1891. Rewho might be interested to meet and talk ceiving his primary education in Port Said, with us. he graduated from high school in the Syrian After eight years of service at Tsing Hua Anglican College of Haifa and in August, College, Peiping, Dr. and Mrs. Tsao moved to 1909, proceeded to the United States with Shanghai, where they have lived since, and Dr. Zia Bagdad! arriving in

New York on

,
where they have formed the bond with the
September 14 of that year. In 1913 he com-
Iranian Baha'is who also live in Shanghai.
pleted his medical course at Valparaiso Col-
Dr. Tsao was educated at Yale University
lege.

and also studied at Harvard.

The following quotations are from the
May the Baha'is pray for this wonderful
diary of the late doctor: "In May, 1911, I
soul who has so suddenly left us, and also for
left for Chicago to attend the Annual Conhis devoted wife who must now
carry on
vention ... I saw a great number of friends
alone.

and had the pleasure of acin attendance,

In His love and service, companying Mrs. True and a group
of

Baha'is to the grounds of the Mashriqu'l-
AGNES B. ALEXANDER.

Adhkar. I had the honor of meeting 'Abd-

Tokyo, February 17, 1937. u'l-Baha on September 3, 1912,
at the house

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Miss Malakat Nushugati of Port Said, Egypt.

of Mrs. True. The Master received me with Islam, and marked a
marvellous achievement

His lordly kindness and love, saying, 'Your in freeing Baha'is from its
outworn dogmas.

father is a blessed father, and God willing, The passing away of Miss
Malakat Nushuyou shall be a blessed son; God willing, you gati, daughter
of Mahmud Effendi Nushushall be the herald of the Glad-tidings of gati,
a distinguished Baha'i of Port Said, on

God/ " September the 17th, 1937,

crowned the Faith

It was during that critical period of some of Baha'u'llah with a fresh
triumph. Ennine years ago, when the Baha'is resolved to couraged by the
father of the deceased the

approach the Government with a view to Spiritual Assembly of Port
Said resolved to

clarifying their position in Egypt, that Dr. perform, for the first time,
the funeral cere-

Basjbir was chairman of the National Spirit- mony according to purely
Baha'i rites. This

ual Assembly, and his courage strengthened his firm resolution was met with bitter opposition and inspired every believer. He did much to sustain the Cause on the part of Miss Nushiigati's non-

promote the Annual Conventions and to convince Baha'i relatives. These relatives not only insolidate the Administrative Order. His services consisted that the funeral be held according to the customs of the Cause in Egypt can never be changed to Muslim rites, but threatened the Baha'is that they would be forgotten. Unless they yielded to their request, they would seize the body by force and create a public disturbance. When they saw that the Miss MALAKAT NUSHUGAT! Baha'is remained inflexible in their resolve to

A recent event, though outwardly sad, was performed a purely Baha'i ceremony, they served to signalize the severing of one of the links that pleaded that at least the body should be the last link of the chain of ancient fetters of slavery to the Mosque and there the Muslim

IN MEMORIAM

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prayers be read, but the Baha'is courageously honored and extending every courtesy to the dead. Crowds had gathered along the way to witness this first Baha'i funeral.

bly to the Commandant of Police, informing him of the situation. The funeral at 4 o'clock proceeded to the burial place; in the front marched a band playing suitable music and followed by the girls of the American School, dressed in white and carrying bouquets of roses. The body was borne for about a half mile by loving Baha'i friends, Christians and Jews at the coffin was draped in pink and decorated with flowers. The police, as a result of the

was then placed in a car and, followed by ten automobiles, proceeded to the cemetery. At the grave Baha'i burial tablets were chanted and as a considerable number of non-Baha'is were present, what keen interest they The same evening Baha'is numbers of Muslims, tended the meeting in the Baha'i Hall and offered their

condolences and sympathy.

much-appreciated action of the authorities,
only the Baha'i
joined the procession, forming a guard of

During the whole occasion
tablets were chanted.

APRIL, 1936

APRIL, 1938

IN MEMORIAM

Death proffereth unto every confident be-
Chandler, Ithaca, New
liever the cup that is life indeed. It be-
stoweth joy, and is the bearer of gladness.
San Francisco,

Miss Elizabeth

York.

Mrs. Elizabeth Hurlbut,

It conferreth the gift of everlasting life. California.

BAHA'U'LLAH.

Miss Lillie Kendall,

Aptos, California.

Mr. S. A. Roberts, Kelvin, Arizona.

Mrs. Kate Burke, Chicago.
California.

Mrs. Frances Carre, Mariposa,

Mrs. Carolyn Harbin, Miami Beach, Dr. Albert Johnston, Montreal,
Quebec,
Florida. Canada.

Mr. Maurice Cohen, New Haven, Conn.
Massa-

Mrs. Evelyn Moore, Cambridge,

Mrs. E. B. Bullock, San Francisco, Cali- chusetts.
fornia.

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Lima, Ohio.

Mrs. Louise Herman, Columbus, Ohio.
Portland, Oregon.

Mr. William Z. Ralph,

Mrs. Anna Steinmetz, Minneapolis, Minn.
N. Y.

Miss A. R. Phipps, Oriskany,

Dr. Edwin Karl Fisher, Los Angeles, Calif.
Montreal, Quebec,

Mrs. Cunningham,

Mrs. Elizabeth McGwan, Buffalo, N. Y.

Canada.

Mrs. Rosa Harmon, Kenosha, Wis.
Calif.

Mrs. A. B. Spear, Los Angeles,

Mrs. Dora Dunbar Maule, McMinville,
Chicago, 111.

Mrs. Phoebe R. Nelson,

Oregon.

Mrs. Elizabeth R.

Wilkinson, Brookline,

Mr. Myron Potter, Cleveland, Ohio.

Mass.

Mrs. Edyth Blindt Bloom, Burlington,
Angeles, Calif.

Mr. Elmore E. Duckett, Los

Iowa.

Mr. Worsley G. Hambrough,

San Diego,

Mrs. Helen Bell, Cleveland, Ohio.

Calif.

Miss Helen Clevenger, New York.
N. Y.

Mr. Claude Warren, Binghamton,

Mrs. Gertrude Harris, New York. Mrs. Laurie C. Wilhelm, West
 Englewood,
 Mr. Irving Johnson, Chicago. New Jersey.
 Mr. Charles N. Dible, Los Angeles, Calif. Mr. Samuel Hadsell, Phoenix,
 Arizona.
 (Not reported at the time of his passing, Mrs. Muriel Rucker,
 Toronto, Canada.
 September, 1934.) Mrs. Mary Arch,
 Washington, D. C.
 Mrs. Gertrude Anderson, Chicago, 111. Mrs. Edward Rupperts,
 Phoenix, Arizona.
 Mr. Jacob Schmit, St. Paul, Minn. Mrs. Daisy G. Fry, Visalia,
 Calif.
 Miss Jessie Bush, Newark, New Jersey. Miss Avis Morris, San
 Francisco, Calif.
 J52 THE BAHAI WORLD
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 Calif.
 Mr. Charles Parker', Hales Corners, Wise. Mrs. Laura L. Drum, Washington,
 D. C.
 Mrs. Rose Henderson, Toronto, Canada. Mrs. Elizabeth Stein, Lima, Ohio.
 Mrs. Mae Stone, Topeka, Kansas. Mr. J. B. Gordon Hall,
 Fernandina, Fla.
 Mrs. Mary Hanford Ford, Toledo, Ohio. Mr. James Coe (former member of
 Racine
 Mr. Worsley G. Hambrough, San Diego, Baha'i community).
 Calif. Mrs. Mary A. Meredith,
 Buffalo, N. Y.
 Mr. Claude Warren, Binghamton, N. Y. Mrs. Margaret Lyons, Colorado
 Springs,
 Mr. Charles Edsall, Montclair, N. J. Col.
 Mrs. Addie L. Cole, Los Angeles, Calif. Mr. Dudley J. Stevison, Chicago,
 111.
 Mrs. Cecile Hill, Toledo, Ohio. Mr. Gordon Hall, Fernandina, Fla.
 Mrs. Mary D. Culver, Eliot, Maine. Mr. Howard Fenton, Akron, Ohio.
 Mrs. E. L. Cavanee, Urbana, 111. Mrs. Andrew Fleming, Brooklyn, N.
 Y.
 Mrs. Flora P. Stone, Urbana, 111. Mrs. Cordie C. Cline, Yuba City,
 Calif.
 Dr. Zia M. Bagdadi, Augusta, Ga. Mrs. Mabel Nickerson, Chicago,
 111.
 Miss Harriet Williams, Boston, Mass.
 Miss Mary Ruth Nitsche, Muskegon, Mich.
 Some notable Iranian believers who passed
 Miss Bertha L. Lackey, Worcester, Mass.
 away during 1936-37.

Mrs. Carrie Timleck, Geneva, N. Y.

Mr. Lloyd C. Hawley, San Francisco, Zaynu'l-'Abidin Abrari, Yazd.
Calif. Qabil Abadi'i, Abadih.

Miss Esther Davis, La Jolla, Calif. Muhammad-Husayn Ulfat, Tihiran.

Mr. Alfred E. Lunt, Beverly, Mass. Muhammad-Natiq.

Mrs. Lucy A. Northrop, Oakland, Calif. Hasan Fu'adi, Tihiran.

Mrs. Abbie Campbell, Los Angeles, Calif. Mihdi-Quli Mirza Mawzun, Hamadan.

PART THREE

BAHA'I DIRECTORY, 1937-1938

94 OF THE BAHA'i ERA

1 .

BAHA'i NATIONAL SPIRITUAL

ASSEMBLIES

National Spiritual Assembly of the Baha'is of Australia and New Zealand,
Care of Miss Hilda Brooks, Box 447 D, Adelaide, SOUTH AUSTRALIA.

National Spiritual Assembly of the Baha'is of Caucasus,
Care of Mr. Diya'u'llah Asgharzadih,
Rid van 45 Alexandria Grove, North Finchley, London, N. 12, ENGLAND.

National Spiritual Assembly of the Baha'is of Egypt,
P. O. Box 13, Daher, Cairo, EGYPT.
Telegraphic Address: Bahabureau, Cairo.

National Spiritual Assembly of the Baha'is of Germany and Austria,
Care of Herr Frederick Schweizer, Karlstr. 26, Stuttgart-Zuffenhausen,
GERMANY.

National Spiritual Assembly of the Baha'is of Great Britain and Ireland,
Baha'i Center, 46 Bloomsbury Street, London, W. C. 1, ENGLAND.
Telegraphic Address: National Asgarzadih, London.

National Spiritual Assembly of the Baha'is of India and Burma,
P. O. Box 14, Simla, INDIA.

Telegraphic Address: Baha'i, Simla.

National Spiritual Assembly of the Baha'is of 'Iraq,
P. O. Box 5, Baghdad, 'IRAQ.

National Spiritual Assembly of the Baha'is of Iran,
Care of Mirza *Ali-Akbar Furutan, Khiaban-i-Mehdieh, No. 2002, Tihiran, IRAN.
Telegraphic Address: Rawhani, Parsiyan, Tihiran.

National Spiritual Assembly of the Baha'is of Turkistan,
Care of Mr. DiyaVllah Asgharzadih,
45 Alexandria Grove, North Finchley, London, N. 12, ENGLAND.

National Spiritual Assembly of the Baha'is of the United States and Canada,
Secretariat, 130 Evergreen Place, West Englewood, N. J., U. S. A.
Telegraphic Address: Bah'i, New York.

International Baha'i Bureau,
No. 19a, Ave. de Champel, Geneva, SWITZERLAND.
Telegraphic Address: Bahd'i, Geneva.
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2.

BAHA'I LOCAL SPIRITUAL ASSEMBLIES AND GROUPS

This list has been compiled by the International Bahd'i Bureau of Geneva,
Switzerland. Omissions, errors and changes should be reported immediately to
the Bureau,
address International Bahd'i Bureau, No. 19a, Ave. de Champel.

* Denotes Local
Spiritual Assembly.

ABYSSINIA

Brenitza-Beloslatinska: Mr. Bentcho Chris-
Addis-Ababa: Sabri Elias, P. O. Box 193. toff.

Dragoman-Gare: Mr. Christo Knijarof Chef-
ALBANIA

Du-Duvane.

Elhova: Dr. Cristo Tchervenkof, Mayor,
Gjinokaster: Mr. Refo Chapari, State Hos-
Plovdiv-Gare: Mr. and Mrs. Lucca Konpital.
stantinoff, Philopova. Dr. Anghelova,
Gladston Prodojinia.

AUSTRALIA

*

*

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Union Palace>
Adelaide,
G.P.O.
Hotel

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Varna: Mr Nicholas Avramof, Ul. Polkov-

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son, Box 151A, G.P.O. >

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G. P. O.

Healesville, Victoria: Mr. L. Hancock.
United States and Canada)

CANADA (see

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CAUCASUS

Khilli.

Melbourne, Victoria: Miss M. Stephens, Box

j:

*Baku.

Kugchay.

1237, G.P.O.

*Bala-Khani.

Naftalan.

*Perth, W. A.: Mrs. A. O. Miller, 73 Berwick St.

Batum.

Petrovki.

*Burda.

^Saliyan.

^Sydney, Victoria Park: Miss Gladys Moody,

Kembla Bldg., Margaret St.

Q!? ini

-

Shakki.

Darband.

Shamakhi.

A

Erivan.

Shiravan.

AUSTRIA

^ an in

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*

J

- L Itlls -

Vienna: Herr Franz Pollinger, Ramperstorfergasse 25/4.

CHINA

Canton: Mr. C. S. Liu, Bureau for the Im-

-

, . provement of Sericulture,

Department of

Antwenx Mme. Stemmann,

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Reconstnction> Ronglok.

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Oceanica 30.

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Castolovice 226,

C.S.R.: Frau Mariane Benesova, Hradece-Krilov^.

BAHA'f, DIRECTORY, 1937-1938

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*Esslingen: Frau Liesl Rommel, Keplerstr.

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10.

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'Bombay: P.O. Box 470.
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^London: Mr. G. H. Mukhless, 46 Blooms- Husayn,
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::

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:

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P.O. Box 14.

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3. 'Aziz, Station
Master.

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'Abdu'l Shakur, Sabzi
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nyai utca 15. Thayetkon (Burma) : *Dr. M.

A. Latif, Civil

Gy6r: Mrs. George Steiner, Apkur u. 8. Hospital.

Vyganellore, Agraharam, Kulitalai: Mr. A.

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Nazir.

Reykjavik: Miss Holmfridur Arnadottir, Yamethin (Burma)
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Eiriksgata no. 8. Hospital.

BAHA'f DIRECTORY, 1937-1938 559

IRAN

PALESTINE AND

TRANSJORDANIA

Iran (see sub-section "Baha'i Administrative Divisions in Iran").
11, Samakh.

*'Adasiyyih: P.O. Box

*'Akka: Mr. Abdu'l-Rahman Jarrah.

*Haifa: P.O, Box 23.

'IRAQ Hebron: Mr. M.

'Abdu'l-Latif.

*Adhy4bih: Mr. 'Ali Faraj, c/o 'Abbas Irani. Jaffa: Mr. Mansur A.

Ganji Shahraban. Majdal: Mr, Misbah Murad.

*'Avashiq: c/o 'Abbas Ganji, Shahrabdn. Salt, Transjordan: Mr.

Hasan H. Ruhi,

Baghdad: P.O. Box 5. Salt Secondary School.

Basrih: c/o Zakariyya Doccot, Port Directorate, Ashar.

POLAND

Khiniqin: Warsaw: Miss L.

Zamenhof, Krolewska 41.

Karbila: Mr. Adib R. Baghdad!, Secondary School.

RUMANIA

* Mosul: Mr.

Jamil Hanna, c/o Mulla Bucharest: Comitetul Baha'i stn. Dr. Istrate

Ahmad H. Mallah, Ninevah St. 10.

ISLANDS

RUSSIA

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Grinevskaya, Prospect Na-

Mrs. Georg Spitze. himson, No. 10, log. 32.

ITALY

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Florence: Signora Campani, Viale Duca di Cape Town: Mrs. Tucker, Three Anchor

Genova, 24. Bay.

Livorno: R. Mouzun, Allievo Ufficiale, R. Pretoria: Mrs. F. A.

Carey, 220 Johann St.

Accademia Navale. Southern Rhodesia: Mr. and

Mrs. Jack Dee,

Rome: General R. Pioh Caselli, Via G. B. De Salisbury.

Rossi, No. 15 Rome.

SUDAN

JAPAN

Khartoum: 'Abdu'l-Hamid

Yusuf, 22 Rue

Kobe: Mr. Daiun Inouye, Sairinji, 42 Nishi-Sirdar.

miyauchi cho, Hyogo.

Kyoto: Mr. Tokujiro Torii, c/o Kyoto School SWEDEN
for the Blind. Ra'mmen: Fru Rudd-Palmgren,
Villa Oster-
Tokyo: Mrs. Yuriko Furukawa, 501 Zchome vick.

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Editor.
Yokohama: Prof. K. D. Koyama, c/o Yoko- Stockholm: Miss A.
Zetterlund, Kocksgatan
hama City College of Commerce. 35 B.

JUGOSLAVIA SWITZERLAND
Belgrade: Mrs. Draga Ilic, Kneginje Ljubice Geneve: International
Baha'i Bureau, No.
26. 19a Ave. de Champel.

Halse-Wolfhalden: Mr. Fritz Semle, Kinder-
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"Auckland: Miss M. Stevenson, 3 Cowie Kilchberg, b/Zurich:
Mrs. Gladys Vautier,
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Thames: Miss M. Borrows, Broad Street. Monte S/Mendrisio
Ticino: E. Mundwyler.
Wellington: Mrs. J. MacQuarrie, Willis St. Zurich: Mr. Leo
Bernhard, Brunastr. 61.
Yaninee: Mr. and Mrs. Hawthorne.

SYRIA

*

NORWAY Aleppo: Post Box
445.

*

Oslo: Miss Johanna Schubarth, Stromsveien Beirut: P.O. Box
774.
20, Apart. 42. "Damascus: Shaykh
'Abdu'r-Rahmn Hindi.
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;;i^'W

First stage in the construction of the Haziratu'1-Quds of Baghdad, 'Iraq.

Mashqara (Lebanon): Mr. Zaynu'l-'Abidin Uskudar: Mr. Mehemet
Ibrahim DjaFerzad,
Baghdad!. Pasha Limani, Susuz Bag
No. 13.

TUNISIA TURKISTAN
* Andijan.

Kislavodski.
Tunis: c/o Mr. M. Buchucha, 115 Rue El-
Artiq. Marqilan.

Ma rr. :

Aryul. -Marv.
Biram-'Ali. 5:

'Qahqahih.
TURKEY 'Bukhara. ::

"Samarqand.
Adana: Miss Z. Naci, c/o American Hos- Charju.
;:>

Tajan.
pital, B.P. 15. 'Gul-Tapih.
Takht-i-Bazar.
Beyoglu: Dr. Sarkis Tomasyan, Ferikeuy No.
>:

*'Is_hqabad. Tas_hkand.
89. Khawqand. Yultan.
Istanbul: Bey Mecdi, fr.O.B. 660.

Jaques Abravanel, Hotel Lausanne UNITED STATES AND CANADA
(see sub-sec-
Palace, Tepebach. tion 4)
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yali, B.P. 345. WEST INDIES, BRITISH
Kadikoy: Mr. Abbas Huseng, Moda Caddesi Barbados: Miss Ella
Robarts, c/o Mrs. Hy-
No. 169. man, Woodside Bay Street,
Bridgetown.
BAHA'f DIRECTORY, 1937-1938
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3.

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 MARYLAND De Kalb St.; Miss
 Mary Wall, 4647 Mar-
 Salisbury, Mr. and Mrs. L. W. Hammond, garetta St.;
 Mr. Frank Zykan, 1517a
 c/o Mr. O. S. Winfree. Picker St.; Madame
 Aurelia Bethlen, 4349
 Olive St.
 MASSACHUSETTS
 Hampdon, Miss Mary Isham, R.F.D. #2. MONTANA
 Provincetown, Mrs. Harriet Seaver, "Nau- Butte, Mrs. Betty

Nelson, 315 W. Granite;
 tilus"; Miss Louise Von Brockdorff, Brad- Mr. and Mrs.
 Matthew H. Caldwell,
 ford St., 50 A. Box 1058; Miss Florence
 Hamm, 1117 N.
 Salem, Mr. and Mrs. J. F. Crowley, 18 Mt. Emmett St.
 570 THE BAHAI WORLD
 Haugan, Dr. Grover Burnett. NORTH DAKOTA
 Helena, Mr. and Mrs. Chas. Q. Adams, 221 Fargo, Miss Charlotte
 Marie Wright, Gen-
 Pine St.; Mrs. Chas. M. Bryan, 507-6th eral Delivery.
 St.
 Winifred, Mr. John H. Wilcott. NORTH CAROLINA
 Canton, Milton W. Zim.
 NEBRASKA Charlotte, Mrs.
 Mary Ann Berry, 232 W.
 Lincoln, Mrs. Eva M. Fulton, 1942 Euclid. Tryon.
 Waterbury, Mrs. Henry Luehr, R.F.D. 1, Lenoir, Charles
 Thomas Graham, 2 1 5 North
 Box 43. Church Street.
 NEW HAMPSHIRE OHIO
 Ashuelot, Mr. and Mrs. Hiram O. Bolton, Bethesda, Mrs. Cora
 M. Jenkins, Box 204.
 Box 55. Bexley, Miss Charlotte
 Lindenberg, 2512
 Hinsdale, Mrs. Lorna L. Kendrick, North- Bryden Road; Mrs.
 Florence M. Reeb,
 field St.; Dr. Fred D. Kendrick, North- 2512 Bryden Road; Mrs.
 Kenneth M,
 field St.; Mrs. Hazel Owen. Jones, 3628 Washburn
 Ave., R.F.D.
 Pittsfield, Mrs. Harry Taylor. #5.
 Bryan, Alice A, Motter, 603 South Beech St.
 NEW JERSEY Bucyrus, Mr. and Mrs.
 C. H. Pettit, 412
 Atlantic City, Mrs. Sara Terry Taylor, 25 N. River St.
 Ohio Ave.; Mr. John H. Taylor, 25 N. Circleville, Mrs. Maye
 Ruth Graham, 350 E.
 Ohio Ave.; Mr. Saul R. Bogatin, 15 North Mound St.
 Connecticut Ave.; Mrs. Eva Allen Batey, Eaton, Miss Alica
 M. Button, Vine and
 23 North Ohio Ave. Israel Sts.
 Marlton, Mrs. J. Margaret Aducat, R.F.D. Elba, Mrs. Nate D.
 Gill. %
 #3. Fremont, Dr. and Mrs.

W. B. Cooper, 1013
 Morristown, Mrs. Wm. H. Hoar, 26 Maple Ave.; Miss Dorothy Hoar, 26 Maple Ave.;
 Stauss, R.F.D. #3.
 Mrs. E. D. Houze, 142 Speedwell Ave.
 Trenton, Mr. J. Newell Ayres, 403 meline Ave., R.F.D. #5.
 Jensen, R.F.D. #1.
 Talent, Mr. Walter Krug.
 NEW MEXICO
 Mae Robertson.
 Las Vegas, Mr. and Mrs. D. A. Bressett, Montezuma Route.
 Santa Rosa, Mr. and Mrs. Leon Hutchins. N. Moore, 117 So, 5th St.
 NEW YORK
 Ranck.
 Batavia, Mrs. M. R. Rodman, 24 Ross St. Myrtle S. Ranck.
 Dunkirk, Miss C. H. Philippbaar, 727 Washington Ave.
 SOUTH DAKOTA
 Larchmont, Mrs. J. E. Mills, 5 Highwood Watertown, Miss Agnes Leo, Box 14.
 Way. Yankton, Mrs. Marjory
 A, S. Wolfe, Box 76,
 Lima, Mr. and Mrs. Vincent Tola's, Lake Ave.
 TENNESSEE
 Little Falls,
 Harry E. Ford, Fairfield Road. Memphis, Mrs. Thos. H. Watkins, 733 N.
 Malone, Kenneth Christian, 17 Jane Street. Bellevue.
 Potsdam, Miss Gretchen Westervelt, U Garden Street.
 TEXAS
 Stratford, Mrs. Emily Gustin. Austin, Miss Anna Reinke, 4410 Ave. C.
 Utica, Mrs. A. E. Stewart, 1645 Kemble Corpus Christi, Mrs. Kathryn Frankland,
 Street. c/o H. G. Sherman.
 BAHAMAS DIRECTORY, 1937-1938
 571
 Denton, Miss M. B. Herrick, 1513 No. Locust St. Bellingham,
 Mrs. Elizabeth Rudisile, R.F.D.
 Huston, Mr. and Mrs. W. H. Mowry, 112^ #3, Box 674.

Petersburg, Mrs. E. A. Fields, 208a Halifax
St. WYOMING
Richmond, Mrs. A. B. Cromwell, 15 Frank- Laramie,
Mr. and Mrs. Raphael Lillywhite,
lin St.; Mrs. E. Murray, 104/2 W. Grace. 508 Garfield
St.
5.

II.

DISTRICT: ABADIH

1. TIHRAN, 2. Hasanabad, 3. Chishmih- 1.
ABADIH, 2. Isfandabad, 3. Iqlid, 4.
Shahi, 4. 5. 6.
Idrisabad, 5. Bahman, 6. Bavanat, 7.
Ja'farabadj, 'Aliyabad,
Chinar, 8. Khurrami, 9. Dihbid, 10.
Isma'ilabad, 7. Sharif abad, 8. 'Abdu'llah-
Dirghuk, 11. ughad, 12. 'Aliyabad-iabad, 9. Maqsudabad,
10. Jalaliyyih, 11.
Sufla, 13. Firaghih, 14. Kushkak, 15.
Kamaliyyih, 12. QaPih-Nay, 13. Ha^rat-
NajafaWd-i-Sufla, 16. Himmatabad, 17.
i-'AbduVAzim, 14. Khaniyabad, 15.
Vazirabad, 18. 'Abdsabad-i-Bahman, 19.
Kabirabdd, 16. Diya'dbad, 17. 'Adlabad,
'Abdsabad-i-Haj-'AH-Khan, 20. Sivinj-
18. Muzaffariyyih, 19. Salur, 20. Chihari-Bavan^it, 21. Bazm-i-Bavanat, 22.
Munj-
Tdqi, 21. Vardmin, 22. Tajin (?), 23.
i-Bavnat., 23. Mazayjan-i-Bavanat, 24.
Palasht, 24. Qulhak, 25. Tajrish, 26. Qai
Suryan-i-Bavanat, 25. Surmaq, 26. Chir-
'ih-Sa'jidatiyyih, 27. Kalak, 28. Garm-
i-Bav^nat, 27. Sarvistan-i-Bavandt, 28.
Firuzi.

Darrih, 29. Ritfaabdd, 30. Qal'ih-Hasan-
Khan, 31. Jawqin, 32. Fashandak, 33. III.

DISTRICT: KASHAN

Shahrak, 34. Awr*z*n, 35. Shafjakhdnaj, 1.
KASHAN, 2. Amirdn, 3. Niish4bad,
36. Justan, 37. Karkabud, 38. Gatihdih, 4.
Yazdil, 5. Masjikan, 6. Vddlqdn, 7. Na-
39. Shahr-i-Qum. raq, 8.
Jdsb, 9. Jawshiqdn, 10. Qamsar,

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11. Mazgan, 12. Barzuk, 13. Abiynih,
Kuchihbayk, 12. Khurramshah, 13.
14. Qazaan, 15. Rabat-i-Turk, 16. Aran,
Mihdiyabdd-i-Humah, 14. Taft, 15.
17. Girugan-i-Jasb, 18. Mirq.
Nirsiyabdd, 16. Nasrbad-i-Pishkuh, 17.
Khudabad-i-Pishkuh, 18. Manshad, 19.

IV. DISTRICT: KIRMAN

20. Marvast, 21. Dahaj, 22.
Hurmuzak,
1. KIRMAN, 2. Rafsinjan, 3. Bandar-

Qasimabad, Maybud, 24. Hasanabad-
23.
'Abbas, Sirjan, 5. Bam, 6. Anar, 7.
4. i-Qutbabad, 25.
Ahmadabad-i-Ardakn,
Ravar, Khurramabad, 9. Zarand, 10.
8. 26. Sadrabad, 27.
Ilihabad, 28. Nusrata-
Chatrud, 11. Baghayn, 12. Rdbur, 13. bad,
29. Mahmudabad, 30. Abrandabad,
Hutak, 14. Jibal-i-Bariz, 15. Jiruft, 16. 31.
Kasnaviyyih, 32. Na'imabad, 33.

Nuq, 17. Pariz, 18. Davaran, 19. Qanat-
Rahmatabad, 34. Muhammadabad-ii-Ghassan, 20. Qaryatu'l-'Arab, 21. Kha-
Ch4hak, 35. Hasanabad-i-Humah, 36.
braqta, 22. Bandar-i-Langah, 23. Kuhan-
Khavidak, 37. Fahraj, 38. Saryazd, 39.
ban, 24. Langar, 25. Hasanabad, 26. Mihariz,
40. Havazm, 41. Gavafshad, 42.
Hurmuzdabad, 27. Jupar, 28. Tuq, 29. Hanza',
43. Hidish, 44. Banadak-i-Sadat,
Parin. 45.
Khayrabad, 46. Mazra'ih-Sayd-
Mirza, 47. Biyabanak, 48. Anarak, 49.
V. QAZVIN AND ZANJAN
DISTRICT:
Shahr-i-Babak, 50. Hirat, 51. Hirabar-
1. QAZVfN, 2. Qadimabad, 3. Amina- jan,
52. Ahristan, 53. Mubarakah, 54.
bad, 4. Nusratabad, 5. Muhammadabad,
Farasha, 55. Shamsi, 56. Sanhivid, 57.
6. Shahrstan, 7. Gulkin, 8. 'Ali-Ri^a- Shuruk,
58. Chavurchiy-i-Shahr-i-Baabad, 9. Kulah-Darrih, 10.
Ishtihard, 11. bak, 5 9.
Qanat-i-Nuh-i-Shahr-i-Babak,
Sirus, 12. Rudbar, 13. Sarkhan, 14. Zan- 60.
Givar-i-Manshad, 61. Yajchdan-i-Bu-
jan. luk,
62. Bafru.

VI. DISTRICT: ADHIRBAYJAN

VIII. DISTRICT: ISFAHAN*

1. TABRfZ, 2. Milan, 3. Usku, 4. 1.
ISFAHAN, 2. Najafabad, 3. Ardistan,

Bavayl-i- Ulya, 5. Bavayl-i-Sufla, 6. flkhi- 4.
Zavarih, 5. Burujin, 6. Qahfirukh, 7.

chi, 7. Mamaqan, 8. Gavgan, 9. Dih-
Dastjird-i-Imamzadih, 8. Saman, 9.
kharqan, 10. Shishavan, 11. 'Ajabshe'r,
Dihaqan, 10. Jaz, 11. Dizaj, 12. Khulin-
12. Mihrabad, 13. Hirawabad, 14. Ru- jan,
13. Isgandazi, 14. Afus, 15. Tiran,
vusht, 15. Munab, 16. Maraghih, 17. 16.
Muhammadiyyih, 17. Kishih, 18. Rus-
'Alaviyan, 18. Khurmazad, 19. Aqjah- tam,
19. Musiyabad, 20. Mihdiyabad,
dizaj, 20. Malik-Kandi, 21. Qijilu, 22. 21.
Kata, 22. Dihaq, 23. Kurd-i-Sufla,
Miyanduab, 23. Qurah-Chal, 24. Naw- 24.
Durchah, 25. Khurzuq, 26. Laftuvan,
ruzlu, 25. Savujbulagh, 26. Rida'iyih, 27.
Shaydan, 28. pal'ln-Shah, 29. Shah-
27. Qahramanlii, 28. Shahpur, 29. Khuy, rak,
30. Talkhunchih, 31. Damanu (?),
30. Vishlaq, 31. Pirkandi, 32. Ivavuqli, 32.
Varnamkhas, 33. Sidih-Linjan, 34.
33. Julfa, 34. Marand, 35. Zunuz, 36.
Baghbahaduran, 35. Chadigan, 36. Ad-
Kundulaj, 37. Yagan, 38. Khamnah, jan,
37. Quchanak-Faridan, 38. Chaygan, 39. Shahrida, 40. Na in, 41. Chamj
39. Shabastar, 40. Saysan, 41. Matanaq,
42. Diznab, 43. Babakandi, 44. Miyanaj,
gawdan, 42. Riz, 43. Hamgin, 44.
45. Sarab, 46. Qadijan, 47. Ardabil, 48.
Shahr-i-Kurd, 45. Masinan, 46. Tiran-i-
Hirawibad-i-Khalkhal, 49. Khujin, 50.
Gardan, 47. Maghdharan, 48. San'an, 49.
Al-i-Hashim, 51. Ahar, 52. Haddadan,
Kamiram, 50. Tushiz, 51. Faradminih,
53. Girdulqan, 54. Khanbaghi, 55. 52.
Jarquviyyih, 53. Sanadgan, 54.
Qavshuq, 56. Qarah-Shiran.
Dumanih, 55. Adirjan, 56. Surinjan, 57.

Qadarkhan, 58. Vishigan, 59. Marasan,
VII. DISTRICT: YAZD
60. Nikan.

1. YAZD, 2. Ardakln, 3. Amirabad, 4.
Husayn*b4d, 5. 'Izzabad, 6. IX.

DISTRICT: PARS

'Aliyabd,
7. Sharafabid, 8.

Mihdiyabad-i-Rustdq, 1. SHfRAZ, 2. Nayriz, 3. Sarvistan, 4. 9. 'Asrdbad, 10. Mariyamabdd, 11. Ddriyan, 5. Sa'di, 6. Qulat, 7. Zdkhirz, BAHA'f DIRECTORY, 1937-1938 573

Miss Leonora Holsapple (upper left), the pioneer teacher of the Faith in Brazil, and Mrs. Nellie French, on the occasion of the latter's visit to South America, March, 1937. The children belong to Miss Holsapple*s class for the under-privileged.

8. Zarqan, 9. Kinarih-MarvdasJit, 10. 7. Amzajird, 8. Bahar, 9. Lalijin, 10. 'Imadabad-i-Marvdasht, 11. Kusjiak-i- Husaynabad, 11. Uqchulu, 12. Chu- Marvdasjht, 12. Faruq, 13. Shamsabad-i- puqlu, 13. Qurvah-Kurdistan, 14. Sari- Burzu, 14. Fathabad, 15. Shamsabad-i- Qamisji, 15. Mirzakandi, 16. Uchtappih, Takht, 16. Jahrum, Bushihr, 18. 17. 17. Jamsjiidabad, 18. Uqbulaq, 19. Darab, 19. Kazirun, 20. Fassa (?), 21. Latga, 20. Qiziljahkand, 21. Qarahbulaq, Bayda, 22. Qasr-i-Marvdasjit, 23. Khayra- 22. Khanbaghi, 23. Kajah-Gunbad, 24. bad-i-Bayda, 24. Ibrahimabad-i-Bayda, fssibulaq, 25. Sirishabad, 26. Nadirshah, 25. Qarih-Naw-i-Bayda, 26. Qasimabad- 27. Akinlu, 28. Pirtaj. i-Bay^a, 27. Milyun.

XL DISTRICT: QA'INAT

X. DISTRICT: RAMADAN 1. BiRJAND, 2. Kundur, 3. Isqarar, 4. 1. HAMADAN, 2. Malayir, 3. Jurab, 4. Bidisag, 5. Nawfirist, 6. Sarchah, 7.

Avarzaman, 5. Tiiysargan, 6. Nahavand, Asiyaban, 8. Durukhsh, 9. Dastjird, 10.

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Samulabad, 11. Sud, 12. Nawkand, 13. Dastgird, 27. Ishaqabad, 28. RuMbad, Khuf, 14. Tufab, 15. Khuvanyak, 16. 29. Sarvalayat, 30. Ma'dan, 31. Sabzavar, Sikan, 17. Qal'ih-Kuh, 18. Zirk, 19. 32. Sudldiar, 33. Kushk-Bagh, 34. Rabat-

Nuk, 20. Nawzad, 21. Khan.

i-Gaz, 35. Zarqan, 36. Safiyabad, 37.

Ja'farabad, 38. Juvin, 39. Kuhmish, 40.

XII. DISTRICT: 'IRAQ

Davarzan, 41. Turbat-i-Haydariyyih, 42.

1. 'IRAQ, 2. Sultanabad,

3. Khalajabad, Pitraw, 43. Zavih, 44.

Marghzar, 45.

4. Gulpayigan, Shahabad, 6. Mashhad,

5. Dawlatabad, 46. Gulbu, 47.

Rashtkhar,

7. Husaynabad, 8. Varqa, 9. Amirih.

48. Khurq, 49. Murtadaviyyih, 50.

Dughabad (Furugh), 51. Hasanabad,

XIII. DISTRICT: GILAN

52. Mihnah, 53. Khayrabad, 54. Miyan-

1. RASHT, 2. Bandar-i-Pahlavi, 3. dihi,

55. Shamsabad, 56. 'AH, 57. Zahira-

Ghaziyan, 4. Lahijan, 5. Langarud, 6.

bad, 58. 'Abdu'labad, 59. AzghaAd, 60.

Rudsar, 7. Shahvar, 8. Diya'bar, 9.

Furshah, 61. Nay, 62. Yunis, 63. Hisar,

Siyahkal, 10. Sangar, 11. Rudbar, 12.

64. Namaq, 65. Katahtalkh, 66. Qara-

Minjil.

chah, 67. Kashmar, 68. Maghan, 69.

Khalilabad, 70. Shafi'abad, 71. Juymind,

XIV. DISTRICT: KHUZISTAN

72. Kdkhk, 73. Shahr-Gunabad, 74.

1. AHVA2, 2. Shushtar, 3. Dizful, 4.

Rawshanavand, 75. Firdaws, 76. Baghis-

Abadan, 5. Khurramshahr, 6. Qusvih

tan, 77. Bustaq, 78. Sihqal'ih, 79. Burun,

(?), 7. Manyuhi, 8. Salihabad, 9. Masjid-

80. Gazin, 81. Sarayan, 82. Sarand, 83.

i-Sulayman, 10. Haftgil, 11. Tuf-

Bijistan, 84. Bushruviyyih, 85. Khayru'l-

Chishmih, 12. Bahbahan, 13. Ramhur-

Qura, 86. Tabas, 87. Baghdihak, 88.

muz, 14. Cham-Khalf-'fisa, 15. afaiy-

Zahidan, 89. Zabul, 90. Mirjavah, 91.

yih, 16. Fayliyyih, 17. Chamtang, 18.

Khash, 92. Saravan, 93. iranshahr.

Chihil-Masni, 19.

Jabrabad, 20. Hindi-

21.

XVII.

DISTRICT: SANGSAR

jan, Kurrihpa, 22. Chamtangu, 23.

Chamsha'ban.

1.

SANGSAR, 2. Shahmirzad, 3. Shahrud, 4. Aftar, 5. Simnan,

6. Damghan.

XV. DISTRICT: KIRMANSHAH

1. KIRMANSHAH, 2. Khurramabad, 3.

XVIII DISTRICT: SARI

Burujird, 4. Sanandaj, 5.

Sunqur, 6. 1. SARf, 2. Mahfuruzak, 3.

Arata, 4.

Karand, 7. Shahabad, 8. Qasr, 9. Dinvar.

Chalih-Zamin, 5. Shahi, 6. Kafshgar-

Kulah, 7. Amirih, Rawshankuh,

8. 9.

XVI. DISTRICT: KHURASAN

fval, 10. Ashraf-Kuhban.

1. MASHHAD, 2. Sharif ^bad, 3.

Sarakhs, 4. Kalat, 5. Bulan, 6. Chah- XIX.

DISTRICT: BANDAR-I-GAZ

chaha, 7. Nasrabad-i-Jam, 8. Turbat-i- 1.

BANDAR-I-GAZ, 2. Bandar-i-Shah,

Jam, 9. Tayyibat, 10. Bakharz, 11. 3.

Gurgan, 4. Gunbad-Qabus, 5. Gum-

Husaynabad, 12. Quchan, 13. Bajgirn,

ish-Tappih, 6. Dasht-i-Gurgan.

14. Shirvan, 15. Muhammadabad-i-Dari-

gaz, 16. Lutfabad, 17. Bujnurd, 18. XX.

DISTRICT: BABUL

Jajarm, 19. Ruvn, 20. Isfara'in, 21. 1.

BABUL, 2. 'Arabkhayl, 3. Bahnamir,

Qariyy-i- Amand-Turkaman-Jahra, 22 . 4.

Daya'kala, 5. Bandar-i-Mashhadsar, 6.

Shahr-i-Miraviih, 23. Nishabiir (Rid-

Bandar-i-Firaydun-Kinar, 7. Nur, 8.

van), 24. Ma'muri, 25. Farrukh, 26.

Takur, 9. Amul, 10. Kipurchal.

BAHA'f DIRECTORY, 1937-1938

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ADDRESSES OF CENTRES OF BAHA'f

ADMINISTRATIVE DIVISIONS

OF IRAN, 1937-1938

ADHIRBAYJAN, centre: Tabriz. Ad- Darakhshan,

Saray-i-Gulshan. Teledress: care Mr. Ahad, Salimi Brothers.
 graphic address: Rawhani, care Darakh-
 Telegraphic address: care Ahmad-Pur shan Gulshan,
 'Iraq.
 Furutan, Tabriz. 13. PARS, centre:
 Shiraz. Address: care Dr.
 ISFAHAN, centre: Isfahan. Address: Badri, Darius
 avenue. Telegraphic adcare Payman Co. Telegraphic
 address: dress: care Munajim, Shiraz.
 Rawhani, Payman Isfahan. 14. QAYINAT, centre:
 Birjand. Address:
 ABADIH, centre: Abadih. Address:
 Bazar-i-Ghulam-Husayn Sabiti. Telecare Dr. M. Husayn Agah. Telegraphic
 graphic address: care Bazari Sabiti, Biraddress: care Dr.
 Agah, Abadih. jand.
 BANDAR-I-JAZ, centre: Bandar-i-Jaz. 15. QAZVJ'N and
 ZANJAN, centre: Qazvin.
 Address: care Mr. 'Abbas Rawshan. Address: care Mr.
 As'adu'l-Hukama.
 Telegraphic address: care Muhammad Telegraphic
 address: care Asad, Qazvin.
 Sangi, Bandar-i-Jaz. 16. KASHAN, centre:
 Kashan. Address:
 BABUL, centre: Babul. Address: care care Furughi
 & Sons Co. Telegraphic
 Dr. F. Bassari.
 Telegraphic address: address: care Furughi, Kashan.
 care Dr. Furugh, Babul. 17. KIRMAN, centre:
 Kirman. Address:
 KHURASAN, centre: Mashhad. Address: Mr. Shahriyar
 Aryani, Saray-i-Vakil.
 care Mr. A. Sulaymani, Pahlavi Bank. Telegraphic
 address: care Vakil, Aryani,
 Telegraphic address: care Sulaymani, Kirman.
 Pahlavi Bank, Masjhhad. 18. KIRMANS SHAH,
 centre: Kirmanshah. Ad-
 KHUZISTAN, centre: Ahvaz. Address: dress: care
 Dr. H. Muayyad. Telecare Bastani Co. Telegraphic address:
 graphic address: care Dr. Muayyad, Kircare Bastani, Ahvaz.
 manshah.
 ZAHIDAN, centre: Zahidan. Address: 19. GILAN, centre:
 Rasht. Address: care
 care Suhayli Bros. Co. Telegraphic ad- A. Samandari,
 Ittihadiyyih Pharmacy.
 dress: care Suhayli, Zahidan. Telegraphic
 address: care Samandari,

SANGSAR, centre: Sangsar. Address: Rasjht.
 care Mr. Ch. Tibyani. Telegraphic ad- 20. NAYRI'Z, centre:
 Nayriz. Address: care
 dress: care Chiraghali Tibyani, Sangsar. Mr. M. Izadi,
 Mahalliy-i-Pahlavi. Tel-
 10, SARI, centre: Sari. Address: care Mr. egraphic
 address: care fzadi, Mahalliy-i-
 A. Bahruzi, Treasury Dept. Tele- Pahlavi, Nayriz.
 graphic address: care Bahruzi, Treasury 21. RAMADAN, centre:
 Hamadan. Address:
 Dept., Sari. care Mr.
 Ihsani, Saray-i-H&ji Safar
 11, TIHRAN, centre: Tihran. Address: care Khan.
 Telegraphic address: care afar
 Mr. A. Furutan, Amiriyyih av., Mih- Ihsani, Hamadan.
 diyyih Str. 2002. Telegraphic address: 22. YAZD, centre:
 Yazd. Address: care
 Rawhani, Tihran. Payman Co.
 Telegraphic address: care
 12, 'IRAQ, centre: 'Iraq. Address: Mr. F. Payman,
 Yazd.
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 7.

ALPHABETICAL LIST OF BAH A 'U 'LL AH'S

BEST-KNOWN WRITINGS

Alvah-i-Laylatu'1-Quds.	Lawh-i-Husayn.
Asl-i-Qullu'1-Khayr.	Lawh-i-Ibn-i-Dhi'b
(Epistle to the Son of	
Az-B*gh-i-flahi.	the Wolf).
Baz-Av-u-Bidih-Jami.	Lawh-i-Ittihad.
Bishirat (Glad-Tidings).	Lawh-i-Jamal.
Chihar-Vadi (Four Valleys) .	Lawh-i-Karim.
GhuUmu'J-Khuld.	Lawh-i-Karmil.
Haft-Vadi (Seven Valleys).	Lawh-i-Kullu't-Ta'am.
Halih-Halih-Y*-Bisharat.	Lawh-i-Maliki (Tablet to
Queen Victoria).	
Hur-i-'Ujab.	Lawh-i-Malik-i-Rus (Tablet to
the Czar of	
Hunifat-i-'Allin.	Russia).
Ishraqat (Effulgences).	Lawh-i-Mallahu'1-Quds (Tablet
of the Holy	
Kalimat-i-Firdawsiyyih (Words of Para-	Mariner) .
dise).	
La wh-i-ManikcJai -Sahib.	
Kalimat-i-Maknuni (Hidden Words).	Lawh-i-Maqsud.
Kitab-i-'Ahd (Book of Covenant).	Lawh-i-Maryam.
Kitab-i-Aqdas (Most Holy Book).	Lawh-i-Mawlud.

Kitab-i-Badi*.	Lawh-i-MuMhilih.
Kitab-i-fqan (Book of Certitude) .	Lawh-i-Nasir.
Kitab-i-Sultan (Tablet to the Shah of Per-	Lawh-i-Napulyun I
(First Tablet to Naposia).	leon
III).	
Lawh-i-'Abdu'l-'Aziz-Va-Vukala.	Lawh-i-Napulyun II (Second
Tablet to Na-	
Lawh-i-'Abdu'l-Vahhab.	poleon III).
Lawh-i-'Abudu'r-Razzaq.	Lawh-i-Nuqtih.
Lawh-i-Ahbab.	Lawh-i-Pap (Tablet to the
Pope).	
Lawh-i- Ahmad (Tablet of Ahmad).	Lawh-i-Pisar-'Amm.
Lawh-i-Amvaj.	Lawh-i-Qina*.
Lawh-i- Anta'1-Kafi .	
Lawh-i-Quds.	
Lawh-i-Aqdas.	Lawh-i-Rafi'.
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TRANSLITERATION OF

ORIENTAL WORDS

FREQUENTLY USED IN BAH A 'f

LITERATURE

'Aba	'Azamat	Fara'id	fqan
Abadih	'Aziz	Faran	Iran
'Abbas		Farman	'Iraq
'Abdu'l-Baha		Farrash-Bashi	'Iraqi
Bab			

'Abdu'l-Hamid	Fars	*Iraq-i-'Ajam
Babi		
Farsakh	Isfahan	
'Abdu'l-Husayn	Babu'1-Bab	
'Abdu'llah	Fath-'Ali	'Ishqabad
Baghdad		
Abha	Firdaws	Ishraqat
Bahl		
Abu'1-Fadl	Firdawsi	Ishtihard
Baha'i		
Islam		
'Adasiyyih	BahaVllah	
Adhan	Ganjih	Islamic
Bahiyyih		
Adhjrbyjan	Gilan	Isma'iliyyih
Bahji	Istarabad	
Afnan	Gul	
Baluchistan		
Gulastan	'Izzat	
Aghsan	Bandar-'Abbas	
'Ahd	Gurgin	
Baqir		
Ahmad		Jalal
Baqiyyatu'llah		
Ahsa'i	Habib	Jamadiyu'l-Avval
Barfurush		
Ahvaz	Basrih	
Jamal		
Akbar	Hadrat	Jamal-i-Mubarak
Baalim		
'Akka		Jamal-i-Qidam
Bayan		
'Ala'	Haji Mirza Aqa si	Jasb
Bayt		
'Ali	Hajj	Jubbih
Big		
'Ali-Muhammad	Hamadan	
Birjand	Kaaba	
Allah-u-Abha	Hasan	
Bisharat		
Alvah	Haydar-'Ali	Ka'bih
Bismi'llah		
Alvah-i-Salatin	Haykal	Kad-Khuda
Bukhara		
Amin	Haziratu'1-Quds	Kalantar
Burujird	Kalim	
Amir	Bushihr	yijaz

Amir-Nizam		Himmat-Abad	Kalimat
Bushru'i			
Amru'llah		Hujjat	Kamal
Bushruyih		Karand	
Amul		Husayn	
Anzali		Huvaydar	Karbila
Aqa	Chihriq		Kashan
Aqdas		Ibrahim	Kashkul
*Arabistan	Dala'il-i-Sab'ih ii		Kawmu's-Sa'ayidih
Asma*	Darughih	'Ilm	Kawthar
'Avasjhiq	Dawlat-Abad	Imam	Kazim
Ayadi	Dhabib	Imam-Jum'ih	Kazimayn
Azal	Duzdab	Imam-Zadih	Khalklial

TRANSLITERATION OF ORIENTAL WORDS 615

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GUIDE TO TRANSLITERATION AND

PRONUNCIATION OF THE

IRANIAN ALPHABET

&

J

k

g

J> J i

m

JS

th

Jl t

o *^X

The "i" added to the name of a town signifies "belonging to." Thus, Shirazi means native of Shiraz.

NOTES ON PRONUNCIATION OF fRANIAN

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NOTES ON THE PRONUNCIATION

OF IRANIAN

The emphasis in Iranian words is more or The following consonants may be prolessevenly distributed, each syllable being nounced like ss: th, s, s.

equally stressed as in French. For example, Zh is pronounced like the "s" in pleasure.

do not say Tabriz or Ta^rsi; stay as long Kh is pronounced like "ch" in Scotch loch

on one syllable as on the next: Tabriz; Ta- or German nacht. Do not pronounce it as

bar-si. (While there are many exceptions to "k." Westerners are as a rule incapable of this rule, it is the most generally correct pronouncing gh and "q"; a guttural French method of treating the question of stress.) "r" will serve here; otherwise use hard "g" A frequent mistake is the failure to dis- as in good.

tinguish between broad and flat 'Vs." This H and h, approximately like the English aspirate "h," differentiation makes the language especially should never be dropped. musical and should be observed: in the word Tihran is Teh-ron; madrisih is mad-res-seh; Af nan, for example, pronounce the first "a" Mihrab is Meh-rob. as in mat, and the second syllable to rhyme In the case of double letters pronounce each separately: with on. Americans are apt to pronounce 'Ab-bas. short "a" plus "r" like the verb form are; The character transliterated (') represents this is a mistake; "ar" should be pronounced a pause; it is not unlike the initial sound as in the name of Harry cf Tarbiyat.

. made in pronouncing such a word as every. The same differentiation should be ob- The word Baha'i is phonetically as follows:

served in the case of long and short "i" and "a" as in account; "a" as in father; ('), long and short "u". As the guide to the pause; "i" as ee in meet.

transliteration indicates, short "i" is like "e" The character transliterated (') may also in and long "i" like "ce" in meet; best, be treated as a pause.

for example, Ibrahim is pronounced Eb-raheem; Islam is Ess-lahm. Short "u" being N.B. As f ranian often indicates no vowel like "o" in short, and long "u" being like sounds and as its pronunciation differs in dif-

"oo" in moon, the following would be pro- ferent localities throughout Iran and the nounced: Quddus Qod-dooss; Barfurush Near East as well as among individuals Bar-fo-roosh. in any given

locality, a uniform sys- tem of transliteration Pronounce "aw" to rhyme with oh, or such as the above,

mown; Naw-Ruz is No-Rooz. which is in use by Baha'i communities

The following consonants may be pronounced like z: dh, z, z, d. all over the world, is indispensable to the student.

DEFINITIONS OF ORIENTAL TERMS USED IN BAHAI LITERATURE

Big: Honorary title, lower title than Khan.

t

Aba: Cloak or mantle.

'Abdu'l-Baha: Servant of Baha. Bisharat: literally "Glad-tidings." Title of one of the

Adhan: Muslim call to prayer. Tablets of BahaVllah.

Adib: literally "the learned."

Aghsan: literally "branches." Denotes sons for caravans. Caravansarai: An inn and descendants of BahaVllah.

Afnan: literally "twigs." Denotes the relations of the Bab. Darughih: "High constable."

Dawlih: "State," "government."

A.H.: "After Hijrah." Date of Muhammad's migration from Mecca to Medina, and basis of Muhammadan chron-book and instiology. ^'Endowed with constancy": a title given to Prophets who revealed a religious laws. tuted

Akbar: "Greater."

*Ama: literally "light cloud," symbolizes the "command," "royal decree." Farman: "Order," "First Invisible Substance." Farrash:

Amin: literally "the trusted." "Footman," "licitor," "attendant."

Amir: "Lord," "prince," "commander," Farrash-Bashi The head-farrash.

:

"governor." Farsakh: Unit of measurement. Its length

Aqa: "Master." Title given by BahaVllah differs in differentparts of the country according to the nature of the ground, the

A'zam: "The greatest." local interpretation of the term being the

distance which a laden mule will walk in
 Bab: "Gate." Title assumed by Mirza 'Ali- the hour, which
 varies from three to four
 Muhammad, after the declaration of His miles. Arabicised
 from the Iranian "par-
 Mission in Shiraz in May, 1844 A.D. sang," and is
 supposed to be derived from
 Babi: Follower of the Bab. pieces of stone
 (sang) placed on the road-
 Badi': literally "the wonderful." side.
 Baha: "Glory," "splendor," "light." Title "Fourth Heaven":
 One of the stages of the
 by which BahaVllah (Mirza Husayn- invisible Realm.
 'Ali) is designated.
 Baha'i: Follower of BahaVllah. "Guarded Tablet":
 Denotes the Knowledge
 Bahji: literally "delight." Denotes that part of God and of
 His Manifestation.
 of the Plain of 'Akka where the Shrine
 and the Mansion of BahaVllah are situ- Haji: A
 Muhammadan who has performed
 ated. the pilgrimage to
 Mecca.
 Bani-Hashim: The family from which Mu- Haziratu'l-Quds:
 Baha'i Headquarters.
 hammad descended.
 The basis of
 Hijirah: literally "migration."
 Baqiyyatu'llah: "Remnant of
 God"; title Muhammadan chronology. The date of
 applied both to the Bab and to Bahd - Muhammad's migration
 from Mecca to Medina.
 u'ilah.
 Bayan: "Utterance," "explanation." Title Howdah: A
 litter carried by a camel,
 given by the Bab to His Revelation, par- mule, horse or
 elephant for traveling particularly to His Books.
 poses.

DEFINITIONS OF ORIENTAL TERMS

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11: "Clan." Mashhadi:
 A Muhammadan who has per-
 Imam: Title of the twelve Shi*ih successors formed the
 pilgrimage to Mashhad.
 of Muhammad. Also applied to Muslim Mashriqu'l-Adhkar:

literally "the dawning
religious leaders. place of the
praise of God." Title desig-
Imam-Jum'ih: The leading imam in a town nating
Baha'i House of Worship.
or city; chief of the mullas. Masjid: Mosque,
temple, place of worship.
Imam-Zadih: Descendants of an imam or his Maydan:
A
subdivision of a farsakh. A
shrine. square or open
place.
Iqan: literally "Certitude." The title of Mihdi: Title
of the Manifestation expected
Baha'Vllah's epistle to the uncle of the by Islam.
Bab. Mihrab: The
principal place in a mosque
Ishraqat: literally "effulgences." Title of where the
imam prays with his face turned
one of the Tablets of Baha'u'llah. towards
Mecca.
Israfil: The Angel whose function is to Mi'raj:
"Ascent," used with reference to
sound the trumpet on the Day of Judg- Muhammad's
ascension to heaven.
ment. Mirza: A
contraction of Amir-Zadih, meaning son of Amir. When affixed to a
name
Jahiliyyih: The dark age of ignorance it
when prefixed simply
signifies prince;
among the Arabs before the appearance of Mr.
Muhammad.
Mishkin-Qalam: literally "the musk-scented
Jamal-i-Mubarak: literally "the Blessed
pen."
Beauty,* applied by certain Baha'is to Mu'adhdhin:
The one who sounds the
Baha'u'llah.
Adhan, the Muhammadan call to prayer.
Jamal-i-Qidam: "the ancient
literally
Mujtahid: Muhammadan doctor-of-law.
Beauty." Applied by certain Baha'is to
Most of the mujtahids of Iran have re-
Baha'u'llah.
ceived their diplomas from the most emi-

Jubbih: An outer coat.
jurists of Karbila and Najaf.

Ka'bih: Ancient shrine at Mecca. Now Mulla:
Muhammadan priest.

at 'the most holy shrine of Mustaghath: "He Who is invoked."

The recognized numerical value of which has been assigned Islam.

Kabir: by the Bab

as the limit of the time fixed
literally "great."
for the advent of the promised Manifesta-
Kad-Khuda: Chief of a ward or parish in a
tion.

town; head-man of a village.

Nabil: "Learned," "noble."

Kalimat: literally "words." Title of one of Naw-Ruz: "New Day." Name applied to the Baha'i New Year's Day; according to the Tablets of Baha'u'llah.

the Iranian Calendar the day on which the
Karbila'i: A Muhammadan who has persun enters Aries.
formed the pilgrimage to Karbila.

Kawthar: A river in Paradise, whence all the "Point."
Nuqtih:

other rivers derive their source.

Khan: "Prince," "lord," "nobleman," "chiefplied to brave and muscular men.
tain."

Kitab-i-Aqdas: literally "The Most Holy
of BahaVllah's Book of Qadi: Judge; civil, criminal, and
ecclesias-

Book."	Title

Laws.

Who shall arise." Title desig-

nating the promised One of Islam.
government employees and civilians.

Qalyan: A pipe for smoking through water.

direction to which people turn

Man-Yuzhiruhu'llah: "He Whom God will in prayer;
especially Mecca, the Qiblah of

make manifest." The title given by the all
Muhammadans.

Bab to the promised One. Qurban:
"Sacrifice."

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Ri[^]van: The name of the custodian of Para- Siyyid: Descendant
of the Prophet Muhammad. Bahá'í uses it to denote Paradise
mad.
itself. Surih: Name of the

chapters of the Qur'an.

Sadratu'l-Muntaha: the name of a tree Tajalliyat:
literally "splendors." Title of

planted by the Arabs in ancient times at one of the Tablets
of Bahá'í.

the end of a road, to serve as a guide. As Tarazat: literally
"ornaments." Title of one

a symbol it denotes the Manifestation of of the Tablets of
Bahá'í.

God in His Day. Tuman: A sum of money
equivalent to a

Sahibu'z-Zaman: "Lord of the Age*"; one of dollar.
the titles of the promised Qa'im.

Salsabil: A fountain in Paradise. 'Urvatu'l-Vuthqa:
literally "the strongest

Samandar: literally "the phoenix." handle," symbolic
of the Faith of God.

Sarkar-i-Aqa: literally the "Honorable Master," applied by certain Bahá'ís to
'Abd- Vali-'Ahd: "Heir to the throne."

u'l-Bahá. Varaqiy-i- Ulya:
literally "the most exalted

"Seal of the Prophets": One of the titles of Leaf," applied to
Bahíyyih Khanum, sister

Muhammad. of 'Abdu'l-Bahá,

"Seventh Sphere": The highest stage of the Varqa: literally
"the dove."

invisible Realm. Denotes also the Mani- Vilayat:
guardianship.

festation of Bahá'í.

Shahid: "Martyr." Plural of martyr is Shu- "White Path":
Symbolizes the Religion of

hada. God.

Shaykh-u'l-Islam: Head of religious court,
appointed to every large city by the Shah. Zadih: "Son."

Sirat: literally "bridge" or "path," denotes
literally "the Ornament of the religion of God.
ment of the favored."

Zaynu'l-Muqarrabin:

PART FOUR

THE SEVEN VALLEYS

BY BAHA'U'LLAH

BY G. TOWNSHEND

A Meditation

O MY

are

Lord, how many and how diverse

those holy melodies which Thou hast

deepening shadow of an assured and complete futility falls along the entire
length of

chanted to the wayward heart of man, sum-
moning him to Thy dear presence, singing
another way, a

the path to its beginning.

Thou, my Lord, openest

of the joys of eternal reunion, drawing him
eyes, a way

way hidden from unspiritual

to the shrine of perfect Beauty.
land of shadows

which travels far from the

Sometimes in tones more sweet, more
ever-growing

and of age and leads through

thrilling than any mortal utterance Thou
peace and wisdom

light to realms of eternal

speakest as a father or a lover, wooing the
heart of man which Thou hast created for
Thee every movement

and undying love.

On this journey to

Thyself to leave its forlorn plight of isola-
every effort is an imitation.

is an everlasting gain,
mortal

victory and that dear Paradise which

Now Thou comest to man, openest to him
is never wholly

is to be the traveler's goal

the Hidden Way, tracest out its progress,
fragrance far down all

hidden but pours its

stage by stage and step by step, and makest
sweeten the toils of the

Thy Seven Valleys to

Thyself his companion, animating him, urg-
ing him onward, cheering his heart with
no easy enterprise.

seeker's way.

Thou warnest us it is

words of love and courage.

We all travel towards Thee

through the same

This is for every man the one and only
Heaven and have

country towards the same

way that leads onward and ever onward to
us must trace

the same Guide. But each of

the fulfillment of destiny and of every desire. out his particular path
 little by little with
 All other soul-paths soon or late close in and his own eyes and tread it
 to the end mile

 end, and leave the traveler in utter loss, un- after mile, inch by inch,
 upon his own feet.
 able to proceed or to return. He cannot accomplish the
 journey nor travel
 There is no goal anywhere but Thee, O forth upon it
 without pain; nor can he so
 my Lord; and no rest save in journeying to much as find the beginning
 of the path with-
 Thee! out patience.
 In comparison with this spiritual journey Thou art veiled from
 Thy servant, O my
 to Thee, that path of life on which ail men companion, and the entrance
 to the true path
 set forth at birth is but a mockery and a is hidden likewise. Though
 he knows it not,
 cheat. Disappointment and decay and loss Thy servant's own self-love
 has woven this
 reign over it. They who have trusted to it veil; and much is to be
 done, much to be suffill the air with mourning and woe. '-Vanity
 fered, ere he can see the door Thou hast
 of vanities," they cry, "all is vanity": "a opened before him.
 short blossoming, a long withering"; and at Urged by an inborn need,
 Thy servant
 the last they are left to "mere oblivion, sans seeks blindly
 self-satisfaction in this activity
 teeth, sans eyes, sans taste, sans everything." and that. He
 follows in the train of the
 Every step means the shortening of a meas- world, grasping at what he
 sees others grasp
 ured life. For every man the journey ends at. He becomes lost
 among wayward innot in meeting but in parting. And the
 clinations, among diverse examples and a
 624 THE BAHA'f WORLD
 multitude of counselors. There is no real- far away. There is
 no voice like the voice of
 ization of desire in this; only disappointment the True One; nor is
 there any intonation of
 and disillusion. The vision the truth of any voice like that of
 His!
 Something out of the plane of this activity In rapture, transported
 with delight, Thy
 abides with him holds him. Its Influence servant answered that

remote call.

grows more distinct. This is of Thy Mercy,
O Lord, which reaches through every veil!
that wandered in

Thy servant knows of a surety there exists a
the light

Hidden Reality, and that with which he
splendor ablaze in the
busies himself is a shadow-life. The stars,
the seas, the lonely mountains, the quiet of
glory and shattering
the countryside, with one voice of ecstasy
tell him of that Beauty which eludes him in
other star.

human life. For lack of knowledge of Thee,
my Lord, in ignorant love he makes the wil-
frangences borne

derness his home. But lo! he is rebuked by
heaven,

the sense of a greater beauty the beauty of
hid in the height

holiness. In the Sacred Writ of ancient days
world,

he reads of Beings who walked this earth of
pierce and destroy with
ours, full of love for all mankind, and spread
the levin

about them a glory that outlasts the cen-
midnight hurled.

turies and even at this distance of time makes
all the splendor of dawn and day and night
praise. Yet as

seem temporal and poor. These are the
throbbing throat

Prophets of Beauty, the Guardians of Perfect
song to the flaming

Truth, the Messengers to man of deathless

Reality.

zenith I lift from a

What, O Mighty Ones, is this earth where-
on you walked, this mortality you shared?
broken human cry."

What is the wisdom of sorrow and wrong
and mutability? Where is our deliverance
servant about,

"Child of the darkness

gloom but dreamed of

Lo, I have seen thy

heavens afar

Showering gladness and

the shadows of night.

And seen no

"Thy words are to me as

from the gardens of

Beams of a lamp that is

of a holier

Arrows of fire that

the might of

Into our

"Weak and unworthy my

from its

Some lone bird pours its

infinite sky

So unto Thee in the

depth remote

This

Happiness wrapped Thy

and why is there a Prison-house from which and his mind passed
 through opening doors
 to be delivered? What is this "Knowledge of truth from wonder to
 wonder.
 of God" of which you speak as the great It as though the few
 stray filaments of
 is
 attainment of spiritual man, as the opening light which had pierced
 the gloom and saved
 of mysteries, the end of illusion and igno- it from utter darkness
 now
 strengthened one
 rance? by one and slowly spread
 seeking perchance
 Thy servant seeks for one who has this to join the edges of their rays
 and to combine
 knowledge and would, if heaven permit, im- at last to make one ocean
 of all-encompassing
 part it to him. light.
 Years pass; and he finds none. By slow degrees there
 were revealed the
 Thy servant seeks for one who desires this outline and the perspective
 of the land
 knowledge and who will not rest till he find wherein Thy servant
 dwelled and wandered.
 it. How precious would be a mortal com- He watched and thought
 and measured and
 panion in this search! marveled. Change
 after change came upon
 He tries many openings. Disappointment him. -The old
 loveliness and sanctitude that
 follows disappointment. He is baffled; and had seemed the utmost and
 the highest lost
 again baffled. He seems to be more com- its supremacy; lost its
 sufficiency. A great
 pletely at a loss, more near to desolation than Beauty dawned. A
 sovereign Glory outshone
 ever; when lo! in a moment, almost una- lesser Thrones. Thy
 servant's restless heart
 wares he finds Thee. no longer wandered in
 uncertainty; it turned
 A moment of all moments! from reflected lights to the
 one source of
 At first it was but an echo that came from light.
 THE SEVEN VALLEYS

How little had he within that hall of
 one thing to greet
 a dawn that rises on the
 blackness known of the realities that lay distant
 horizon; it is another to welcome it
 about him all his life! How unimaginably when it
 stands in fire on your own threshold.
 rich and vast this earth and heaven which It is one
 thing to dream and to admire; it is
 the Dawn brings out of the Unseen! And one thing to
 applaud those who challenged
 this Thy servant, what is he in the midst of terror
 and with unblenched cheek walked
 it, O Lord! through the
 horrors of the Pit; it is an-
 How little (as he bathed his thoughts in other to
 recognize that Truth's sanctuthat increasing glory) how little did
 he grasp ary guarded eternally by walls of flame
 is
 the meanings that were unfolded before him! through which
 no doubt or fear can ever
 How blind was he to opportunities Thou pass alive.
 How deaf to Thy answer to
 offeredst him! Thy servant
 must go on. He cannot do
 his prayers! otherwise.
 Sooner or later everyone who
 Is he wiser now? What ancient darkness worships Truth and
 Thee must face the sear reigns yet in Thy servant's heart steeping his
 ing fire. But from him whose heart loves
 thoughts in error? What illusions still dim only Thee,
 the flames will bend back.
 and distort his vision? What false affections
 numb his soul? And when
 the Seven Valleys are traversed
 Far off tJie scene grows clear, but not the and the
 Goal is won and Thy
 to the end;
 path at hand. He presses forward and misses Paradise
 attained, what will remain for any
 the way and stumbles; and recovering presses servant of
 Thine, but to begin his journey
 on. Well has it been said, O Lord, that the again and
 travel on and on for ever through
 path to Thee is narrow as a hair and sharp as infinitudes

of wisdom and love, passing from
a sword Has

light, too, its rhythms light to fuller light, from Truth to further
and its waves? Truth,

Now again it seems to brighten. Ah, it is Beauty?

AND SPIRIT

dire hardship, mental and moral
 stability and
 unrest. This means that the
 strain, and the perils of war and revolution
 power,
 effectiveness and continued existence
 involved in the world's economic problems
 of both
 religious and civil institutions dehave come to constitute the severest chal-
 pend upon their ability to bring relief and
 lenge which religion has ever faced in the en- establish
 progressive order in the collective
 tire course of history. There is no retreating life of
 mankind. From the Baha'i point of
 from the fact that this problem represents view, what
 isloosely called the "economic
 the acute aspect of the whole general social problem" is
 simply a descriptive phrase emcondition of the age, the major symptom of
 ployed to cover the fundamental issues of rethe disease of
 affecting not

beligion
merely the security of the individual but also come identified
with its most painful and

the structure of every social institution. widespread
symptom.

interests and responsibilities as conscious in-

dividuals, and our capacity as citizens, alike The simplest conceivable economic system

life of a family in the wilderness. During the brief span of a

it has steadily enlarged in scope ture and handcraft. Practically

and function of the most intricate
within the organized nation to the uncon- and evolved

social system would exist in the trolled relations of nations themselves. An activities of that family in rudimentary

apparently small break in the dike has be- form, with, however, one vital distinction: that the family come an overwhelming flood. bond supplies the strongest possible motive But while the traditional religious view has makes endeavored to envisage the economic prob- services with possible the exchange of goods and the least possible interference. If for that tions existing in the past, or sought to reduce same number of symbolic family we substitute the some it to the field of personal ethics, or to assume would be hostile, suspicious or indifexperimental relations with of mutual love existing ferent individuals, the problem of sustenance to the application of the prinmodern civilization and for four generations secular social philosophy, the Faith of Baha'- ciple of personal advantage. Unless supreme u'llah anticipated the whole problem of of mutual love to the application of the prinmodern civilization and for four generations ciple of personal advantage. Unless supreme has upheld the true world outlook upon the necessity controlled that selfish instinct, such a group of trend that is now everywhere recognized to individuals would soon be overbe as wide as the world and as deep as the whelmed. But the family bond, minimizing motives and purposes of human life on earth. selfishness, making one individual willing to sacrifice himself The vital importance of a sound and ade- quate approach to the economic problem drudgery or danger to the daily task from arises from the very fact that the popular realm of voluntary self-expression and group understanding of the term "economics" harmony, can and has survived difficulties and dangers magnifies it far beyond its original and in- throughout history which would soon destroy trinsic scope, and involves the economic the group were its mutuality to be lost. At the problem with every other aspect of social in- outset, therefore, one must

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THE BAHA'f WORLD

recognize that, irrespective of the technical The question, what
is economics? simply
distinctions between different economic sys- can not be answered
in terms of any unvarying terms, the problem of physical existence and
ing scientific definition. Economics is and
social fulfillment involves two diametrically has always been an
evolving reality, at first
opposed motives and spiritual qualities the so implicit in
human relations and external
motive of unity and the motive of selfish tasks that those
concerned are completely

advantage. unconscious of it;
gradually extended to in-
History is but the record of the spread of clude relationships
which take on the character that symbolic family around the earth, the
ter of the external problem and, in doing so,
fatal loss of its sense of kinship, and the sub- lose the quality of
mutuality; and finally, an
stitution of social systems of varying degree aspect of imposed
social authority either civil
of unity or selfishness for the instinctive mu- or religious in
form. What the modern man
tuality characterizing the original family means by economics
is that order of human
unit. The pressure of necessity has at times relations and daily
tasks so far removed from
produced, as within the nation at war, a the concept of

family loyalty that the physquality of cooperation resembling the family
icaltoken of exchange, money, has become
bond, even though but temporarily and even the one and only
symbol of wealth. The
though this cooperation within the nation real wealth
represented by vigorous effort,
has been spiritually offset by the concentra- successful
attainment, work
cooperative
tion of struggle against the foreign foe. Such and social
fulfillment in a community ineffect of historical necessity like war
testifies spired by one sustaining spirit, is forgotover and other
again, despite the opposed ten or lamented as no longer
attainable on
facts, to the great truth that human beings earth.
are capable of social fusion and that when- Economics, in
brief, when as a system or a
ever fusion takes place, reserves of energy, science or
philosophy it can be apprehended
efficiency, and inner joy are released from and manipulated as
an entirely separate and
long-hidden and long-forgotten spiritual re- distinct aspect
of civilization, represents
sources within the human soul. The "glory nothing else than
the decay of an ancient reof war" persisting in warriors down the ages
ligion or the vain hope that the ills of society
reflects this inner release of unsuspected can be healed
without the inspiration of true
power and sense of fulfillment during su- faith. The
civilization in which economic
preme emergency, though tragically its reality can
be intellectually or ethically
source ascribed to the fact of struggle
is severed from all other
realities and relationrather than to the condition of social fusion
ships is itself in the condition of decay. One
the struggle produced. who
economics from the whole
isolates
In normal times, the substitute for neces- scheme of life is no
longer dealing with life,
sity, or social pressure, is the function of but is musing upon a
blueprint abstraction
government. As peoples grow civilized they which represents but
a skeleton whence life
feel less and less pressure from the wilderness has fled.
and encounter fewer supreme emergencies of The spiritual

tragedy of the age is our loss
the type confronting the original settlers or of true historical
perspective. We
begin our
pioneers. To the degree that they become social inquiry with
the invention of the
unable to attain social fusion through reli- steam engine or with
the breakdown of the
gious faith or psychological experience, they feudal order shortly
before. Such a limited
make up for its lack by developing the power view fails to
perceive the organic nature of
of the king or state. The economy their society and its rise
and fall in terms of spircivilization evolves rests upon
authority at itual or material motive.
all points where it can not rest The feudal order
disappeared for two reaupon instinct,
and henceforth the economic system remains sons: first, because
the component territorial
so inseparably a part of their civil and reli- units broke
away from the social body of
gious code that it can only be altered indi- Christendom; and
second, because its subrectly, by altering the civil code or
the reli- merged individuals struggled for their rights
gious values first. and insisted upon a
new and higher status.

THE WORLD OF HEART AND SPIRIT

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The nations arose, and with the nations, the struggling class
philosophies within many
ideal of liberty among the people. Those of the nations.
who had been serfs wanted political, legal The element
of social tension within the
and social rights, and the personal status de- nation is no
less vital than the competition
veloped under feudalism was transformed of the national
states themselves.
into status by contract. Written constitu- The factory
system, created from feudaltions established a contractual basis for cit-
ized classes and peoples, made sharp diviizenship, and the wage
system had a similar sions between wages and profits, and
beeffect for industry. The movement, out- tween labor
and management. The consumwardly, was from unity and conformity to
ing markets were so under-capitalized that
separatism and differentiation. Inwardly, it profit and low
wages seemed synonymous

was from instinct and social habit to rea- terms. As
factories -increased in size, the
son and conscious will. To accomplish such owners and
managers became more and more
a movement, powerful religious sanctions separated in
feeling and outlook from the
had to be repudiated by at least a consid- workers. The
organic principle, that society
erable portion of the public. The trend can is and must be
only an extension of the famonly be explained and appreciated in terms
ily, weakened and died; a considerable proof a far greater social
cycle, involving the portion of the people found that in
winning
rise, development and eventual disintegra- the political
struggle for equality they had
tion of a civilization. lost the basis
of economic security and sustenance. Too late and too unorganized to
THE PROBLEM OF CIVILIZATION prevent this outcome
of individualism arose
Beneath the modern industrial period, con- the realization
that industry, to maintain
sequently, one must recognize the working must
maintain its own market, its
itself,
of forces in the direction of the seculariza- market being the
people as a whole and not
tion of life, and the reduction of a moral merely a small
wealthy class.
culture to its component parts, which The conviction
that industry constituted
would have operated quite independently of too great a
power to depend upon individual
the eruptive influence of science and in- wills inevitably
gathered force. From that
vention. The swift progress of the machine force has been
released the ideas, programs
in the West intensified but did not create and
organizations whose influence opposes
the general trend. industrial
individualism with the principle

By that swift progress, the territorial of socialization.
isolation of the nation, which was the historical justification for
nationalism, was

THE PROBLEM OF INDUSTRY
eventually destroyed. An "industrial proc- The general
principle of socialization uness" developed under which it became nec-

number of mutually exclusive proclivities a

essary to seek both raw materials and markets and parties, from those motivated by interests in areas beyond the political frontier. conceptions of a classless society eventually

The national sovereignty which had been reducing the functions of the state to a minimum and sufficient to deal with the minimum, to those which promote the conceptions of individuals and groups within the transition of the totalitarian state possessing a

nation became a fictitious authority when maximum of centralized authority, owner applied to the industrial process as a whole. ship and control.

Hence came into being the complex problem. The strife between the theories and problem of our civilization: the factor of competition has served to obscure the fundamental transition transferred from domestic groups to a global issue and to introduce the factor of violence-

to sovereign states, each multiplied in power and influence into a problem which in essence is

by scientific industry and all more and more highly spiritual in nature.

dependent upon the world as a whole, less The fundamental issue may be defined as and less capable of maintaining themselves the question of determining the proper reinforcement independent isolation; with, furthermore, relations of individuals to society, and of the secular outlook established in terms of society to individuals. This question, in

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turn, resolves itself into the problem of how living sense of the unity of peoples and of the psychology of the united, mutually co-existing events. In losing that source of universal

operative family applies to mankind as a whole, love, we have departed from any realization

whole. Are factory owners and workers separated of a family bond in society, and in losing

entrenched enemies, or are they partners in the vision of the unity of peoples we have

a common task? Does the political liberty repudiated the connections between successive

of the individual extend to the corporation successive historical

events. We regard events which combines the property of ten thousand manifestations of personal or group and individuals and carries responsibility connections by which alone the for the income and welfare of a million workings of cause and effect are made apparent? Are some economic enterprises parent have become completely veiled. A so inherently social in aim, method or result secular society ignores the manifestations of sult that they come into a different area of Providence but does not thereby remove it truth than individual conscience or class self from and complete application their full outlook? tion to human affairs.

The modern world But these vital questions, raised in one has public policy but no social morality; it form or another in all industrial countries, has desperate hope in the power of the state can not be treated on their intrinsic merits but no faith in God; it has the technology nor solved in relation to their ultimate human of material fulfillment, but its spiritual isoman significance in a world so darkened and lation makes inevitable the increase of pov- troubled by international conflict as is the erty, of class disturbance and of internaworld today. No national state at this time tional war.

is able to solve simultaneously both its in- A more vivid spiritual faith, or a truer ternal and external problems, for the reason spiritual culture, would bring appreciation of the fact that the that both problems are worldwide in scope workings of Providence and both are spiritual in character. We throughout the course* of known history reach the end of our available human re- have had a visible and not merely a hidden sources, and our future destiny lies with the or mysterious manifestation. As the Baha'i Creator of mankind. teachings assert, each civilization has had its For it has become evident that the appli- origin in the power of faith released by

cation of authority alone, in the form of
Manifestation of God; each
unrestricted physical force and psychic in-
developed to the height of its

fluence, does not solve social problems.
that apex of attainment has

sufficient power is concentrated to suppress
human works and human power class dissension, that power but serves to
ers, and thence undergone a
lost its faith,

augment the larger dissensions of peoples
and strife until comdivision

and states. The world has come to a dire
The rise and fall of

extremity for lack of a unifying spirit ca-
civilizations mark the footprints
pable of producing instruments of agree-
interposed upon human
ment and mutual and for lack
decision, affairs.

of an international order capable of remov-
mission was to renew

ing the sources of strife and inculcating
religion in this age, upheld the

the consciousness of the oneness of man-
mankind as an organic unit.
kind.

He taught the
progressiveness of religion as
the vitalizing spirit which from age to age
THE ONENESS OF MANKIND

in the one God,

Our lack of an organic sense of history is
among human beings.

no mere matter of deprivation of intellectual
yawning chasm between

knowledge. It is but one symptom of the
ages, whose followers

decay of religious faith. If the heart still
and loyalty to one race or

turned in adoration to the ancient Founder
and failed to recognize

of religion, that attitude would bridge the
that all religions have

chasm between the centuries and provide a
Religion. To the Baha'i,

the Prophet or

civilization has

If capacity, and at

worshiped

process of

pletely overthrown.

successive

of a Divine will

Baha'u'llah, whose

the spirit of

conception of

restores, by conscious faith

the sense of kinship

He has bridged the

the Prophets of past

limited their faith

one territorial area

the sublime truth

been phases of one

the bond of faith removes and obliterates The follower
 of BahaVllah holds fast, in
 the false divisions and distinctions between an hour when all
 else fails, to the principle
 the peoples, races, classes and creeds of hu- of evolution in
 the life of the race. This
 manity. "Ye are the leaves of one tree," age,he is
 informed, represents the maturity
 BahaVllah declared to the people of this of man. The
 Divine teachings, therefore,
 age. The fire of devotion to this principle have been
 revealed in greater measure than
 consumes that prejudice which underlies could be
 understood or applied in prior ages.
 each and every source of organized and in- With the coming
 of maturity, man collec-
 The spirit of conscious faith,
 veterate strife. tively becomes
 responsible for the achieverturning to mankind in the hour of direst
 ment of higher tasks, as he is given the privneed, has created a
 spiritual community in- ilege of greater truth. The
 establishment of
 cluding believers in many parts of the a world
 civilization (jails for the use of the
 world. The rich and the poor have true utmost spiritual,
 ethical and mental capacinner contact; the whites and the blacks
 ity. In accepting this gigantic task, the
 recognize one another as members of the race
 consciously works out its destiny,
 same human
 family, all alike
 dependent thereby drawing nearer to the will of God.
 upon unity for their very security and con- What men now fail
 to recognize as their true
 tinued physical existence. human function,
 or ignore as the measure of
 The spread of this faith quickens the their collective
 possibility, will reappear to
 realization that the spiritual imperative is their
 consciousness as additional social burthe true dynamic of social progress, the
 fun- den and torment until ignorance or indifferdamental
 reality whose mere shadow has ence is consumed as by fire.
 given rise to such concepts as "economic The
 greater measure of spiritual truth

determinism." It produces capacity for BahaVllah revealed contains the elements of peaceful discussion and agreement upon a world order, for religion today is a social truths which concern the welfare of all. It and not merely a personal truth. frees human beings from the influence of "Soon will the present-day order be rolled local environment and tradition, making up, and a new one spread out in its them ready for world citizenship. It raises stead." to the level of moral and ethical principles "Arise, O people, and, by the power of those social problems which have been re- God's might, resolve to gain the victory over your own garded as merely economic or political in earth may be significance. The Baha'i answer to what is servitude to the freed and sanctified from its gods of its idle fancies problem, in reality, constitutes but one facet gods that have inflicted such loss upon, and are of the true problem confronting mankind responsible for the misery of, today, the unification of peoples in the light their wretched worshipers. These idols form the of their attitude to God, and the attain- obstacle that impeded man in ment by the nations of a world order pos- his efforts to advance in the path of perfecsessing the elements of deliberation, de- tion. cision and action in the realm of interna- "Having created the world and all that tional affairs. liveth and moveth therein, He, through the The Baha'is have full conviction that any direct operation of His unconstrained and sovereign Will, course of action and any attitude falling the unique chose to confer upon man short of this goal will fail to remove the dangers of modern life and bring no relief. Him and to love Him a capacity that must The motives of mankind, and hence their needs be regarded

as the generating impulse
institutions, so long as they seek isolation and the primary
purpose underlying the
or partisan victory, can only intensify the whole of
creation."
chaos into which destiny has brought a "God's purpose
in sending His Prophets
time responsible for a collective failure to unto men is
twofold. The first is to libknow and obey the laws revealed by
the erate the children of men from the darkness

Prophets of the past. of ignorance, and
guide them to the light
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of true understanding. The second is to in- and the one agency
for the unification of
sure the peace and tranquillity of mankind, the world, and the
proclamation of the reign
and provide all the means by which they can of righteousness and
justice upon the
be established." x earth."
To summarize: No secular economic phi-
"THE WORLD OF THE HEART losophy can be interposed
into the present
AND SPIRIT" national societies as a solution of
their ills
for the reason that secular systems are based
The Baha'i teachings assert definitely upon material
considerations which exclude
that "the fundamentals of the whole eco- the spiritual
element in man. A sound econnomic condition are Divine in nature and
omy must be a world economy and at the
are associated with the world of the heart same time represent
fulfillment of individand spirit." 2 They therefore offer no de-
ual possibilities and the potential resources
tailed and final plan for the operation of of social
cooperation. The way to true
industry and finance. Their aim is to pro- progress,
moreover, can not be attained
duce in man himself that quality of personal merely by shifting
ownership or control back
motive and social vision out of which an and forth between
secularized individuals
organic and functional world society can and secularized
Man's relationships
states.

alone proceed. If we can but view the world of mankind as a vital organism, sustained by one spirit, its institutions serving expedients in the light of the as organs and limbs, all interdependent and emergency. mutually serving the interests of the whole, organism is the unity of we emerge from the consciousness of an substances and organic era that is dying and can serve an age that world community of the is coming to birth. In this conception, the office of religion differs profoundly from the dealing with economic maintenance of affairs. Economic affairs, however, will be cialized institutions which religion has integrated with all other fundamental human activities and aims, in the same manner Its mission today is to release the spirit of skeleton, nervous system, the world unity, and to convey truths about are correlated into the man and society possessing the validity of personality. But only the spiritual law. Nothing can re-inspire vital future order can now be discerned. The elimination of war must pre- A new order is required, a new order or- cede the adoption of international law in dained. Only that possesses survival value the economic field. We are in the midst of which can adapt to the needs and purposes movement, which static of a unified world. definitions either of human nature or of so- "For Baha'u'llah has not only im- cial principle utterly fail to interpret. The

bued mankind with a new and regenerating in themselves dynamic, Spirit. He has not merely enunciated cer- continuously their significance as tain universal principles, or propounded a the human soul. These particular philosophy, however potent, sound the stupendous truth that and universal these may be. In addition to can be nothing else these He, as well as 'Abdu'l-Baha after Him, application of a World Faith. have, unlike the Dispensations of the past, in which all ecoclearly and specifically laid down a set of nomic barriers will have been permanently Laws, established definite institutions, and provided for the essentials of a Divine Econ- Excerpts from "Gleanings from the Writings of omy. These are destined to be a pattern for 2 The future society, a supreme instrument for of Universal Peace, 'Abdu'l- Baha. the establishment of the Most Great Peace, World Order of BahaVllih, Shoghi Effendi. THE WORLD OF HEART AND SPIRIT 633	Baha'i teachings are unfolding they penetrate into teachings establish a World Economics than the social "A world community 1 BahiVIUh." Promulgation 3 The

Previous method of treatment of prisoners in fran. The figure fourth from the left marked X was a well-known Baha'i teacher.

demolished and the interdependence of Cap- federated units; and
finally a world comitaland Labor definitely recognized; in munity
in which the fury of a capricious and
which the clamor of religious fanaticism militant nationalism will
have been transand strife will have been forever stilled; in muted
into an abiding consciousness of
which the flame of racial
animosity will world citizenship such indeed, appears, in
have been finally extinguished; in which a its broadest outline, the
Order anticipated

single code of international law the prod- by BahaVllah, an Order that
shall come to
uct of the considered judgment of the be regarded as the
fairest fruit of a slowly

world's federated representatives shall have maturing age."
as its sanction the instant and coercive intervention of the combined forces
of the 4 The

Goal of a New World Order, Shoghi Effendi,

A SESSION AT THE WORLD

CONGRESS OF FAITHS

BY HELEN BISHOP

THIS Congress held daily sessions from dhistic hope for
world fellowship. A Chi-

July 3 through July 17, 1936, in the great nese, Mr. S. I.

Hsiung, talented author of

hall of the University, in London, besides Lady Precious

Streamy made worthy comfour public meetings at Queen's Hall. It

ments. Afterwards, the Right Honourwas a representative gathering of
religion- able Sir Herbert Samuel (now Viscount

ists, liberal or free thinkers, scientists, and Samuel of Carmel)

gave an eloquent adphilosophers and thus a temptation to doc-
dress.

trinal debate or interplay of minds but its The following
papers were read in the

intention was thoroughly practical. "To daily sessions
either by their respective aupromote the spirit of fellowship was the one

thors or their appointees:

aim of the Congress," said its able Chairman,

Sir Francis Younghusband.

1. The Essential

Basis of Religion, by A.

Hence, all papers read were prefaces to the

Yusuf 'All.

theme of "World Fellowship through Re-

2. Ignorance and

World Fellowship, by Dr.

ligion": Buddhists, Brahmans, Jews, Chris-

Daisetz

Teitaro Suzuki.

tians, Muslims, followers of Confucius and

3. An Inspiring

Vision, by Prof. G. P.

seekers of a better social order gave their Malalasekera.

points of view on the problem of unity and

4. The

Brotherhood of Man and the Reworld peace. The free discussion by mem-

ligions, by Prof. Nicolas Berdiaeff.

bers of the Congress, which followed the

5. Love The

Basis of Fellowship, by Prof.

formal reading, adduced further argument

Louis

Massignon and M. Saurat.

and was germane to that one central theme.

6. Religion and

Religions, by Dr. Sir Sarve-

In the social hours came opportunity to cul-

palli

Radhakrishnan.

tivate personal contacts with those who had Religion, by the late Prof.

come together to investigate the truth be- read by his daughter,

hind the barriers of the religions.

Mitchison.

The official opening was also the first pub- Religion, by Prof. S.

lic meeting, held at Queen's Hall on the evening of July 3. Dame Elizabeth Cad- World Fellowship, by Sir

bury was in the chair. His Highness the Maharajah Gaekwar of Baroda, the Honour- by the Rev. J. S.

able President of the Congress, gave an ad-

dress of welcome. A gracious message came Spiritual Experience, by from His Majesty King Edward VIII to the Nath Sircar.

Congress. Then Lord Allen of Hurtwood Pilgrim's Progress, by Dr. Ranspoke for the millions who could not iden- jee G. Shahani.

tify themselves with any creed or church.

Fellowship Possible in View of

As President of the International Council of Antagonisms of the World? by Dr.

Women, Lady Aberdeen conveyed the hearty good wishes of some forty millions of women of Confucius and His

belonging to all races, to all nations, to all Mr. S. I. Hsiung.

classes and all faiths. From Japan, the Zen Peace and the Spirit of

sage, Dr. Teitaro Suzuki, expressed the Bud- Judah L. Magnes.

THE WORLD CONGRESS OF FAITHS

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16. Independent Religious Thought, by M. regarded as similar to

Jean Schlumberger.

communities, but the

17. Baha'u'llah's Ground Plan of World for the purpose of

7. Science and

J. S. Haldane

Mrs. Naomi

8. A Hindu View of

N. Das Gupta.

9. Islam and

'Abdu'l-Qadir.

10. The City of God,

Whale. .

11. Prayer and

Prof. Mahendra

12. A New

13. Is World

the

W. J. Stein.

14. The Teachings

Followers, by

15. The Spirit of

War, by Dr.

tive faith may be

those of other

Baha'i Faith exists

Fellowship. A paper approved by Shoghi Effendi, combining in one synthesis all those elements in the various faiths which are held in common. And that is why I suggest that this Baha'i community is really more in agreement with the main idea which has led to the summoning of the Congress.

18. The Right of the Spirit, by Prof. J. Emile Marcault. Religious communities of the world. Its origin was in Persia where a mystic "The Supreme Spiritual Ideal" was developed in the two public meetings of July 6 and 9. The Right Honorable Lord Sneil Persians in the earlier part of the nineteenth century. He collected a considerable number of adherents. His activities were regarded with apprehension by the Government of Persia of that day. Whyte was in the chair; and Dr. Suzuki, nally, he and his leading disciples were seized by the forces of the Persian Government and were shot in the year 1850. On the evening of July 17, Prof. Marcault In spite of the persecution, the movement spread in Persia and in many countries of Islam. He was followed as the head of the Community by the one who and Mr. Yusuf 'Ali. has been its principal prophet and exponent, Baha'ullah. He These addresses, together with the papers was most active and the resume of discussions are available and despite persecution

and imprisonment
in the volume of proceedings published for mission to spread the
The World Congress of Faiths. 1 The event to have received
recorded in this Babb't World is the present revelation. He died in
tation of the Baha'i Faith before the members of the Congress on the morning of
'Abdu'l-Baha, who July 16. was born in
1844. He was living in As the Chairman, Viscount Samuel spoke Haifa, in a simple house,
when I went these telling words: there as High
Commissioner in 1920, and I had the privilege of one or two most
If one were compelled to choose which interesting conversations
with him on the of the many religious communities of the principles and methods of
the Baha'i faith. world was closest to the aim and purpose He died in 1921 and his
obsequies were of this Congress, I think one would be attended by a great
concourse of people. obliged to say that it was the comparatively I had the honor of
representing His Majlittle known Baha'i community. Other esty
the King on that occasion. faiths and creeds have to consider, at Since that time, the
Baha'i faith has a Congress like this, in what way they secured the support of a
very large numcan contribute to the idea of world fel- ber of
communities throughout the world. lowship. But the Baha'i faith exists At the present time it is
estimated that almost for the sole purpose of contribut- there are about eight
hundred Baha'i com- ing to the fellowship and the unity of munities in
various countries. In the mankind. United States, near
Chicago, a great tem- Other communities may consider how 1
Faiths and Fellowship, pub. by J. M. Watkins, 2 1
far a particular element of their respec- Cecil Court, London, W. C.
2.

pie, now approaching completion, has way in such an hour as
 this. Men question
 been erected by American adherents to the the love of a God who
 could let loose on
 faith, with assistance from elsewhere. them so dire a
 cataclysm and could choose
 Shoghi Effendi, the grandson of 'Abdu'l- out this generation
 for suffering wholly un-
 Baha, is now the head of the community. preceded. Their
 doubt cuts them off
 He came to England and was educated at from the source of
 light and help. There
 Balliol College, Oxford, but now lives at is no vision; and the
 people perish. Only
 Haifa, and is the centre of a community Faith sees clearly, in
 open view, that this
 which has spread throughout the world. 2 darkness is cast by a
 great light, that this
 passing defeat of the spirit of Fellowship is
 The Reverend Canon George Townshend, the prelude of
 its final victory. A loving
 on behalf of Shoghi Effendi, read the fol- God would not have
 set this generation probowing paper as approved by the Guardian:
 lems without bestowing the ability to solve
 The Ground Plan of World Fellowship them, would not
 inflict dire penalties on
 which is now submitted to your considera- those whom he
 regarded as guiltless.
 tion was composed out of the writings of We are
 by the strange new
 daunted
 BahaVllah and presented by 'Abdu'l-Baha
 on every side; we
 troubles that close us in
 in London, and later in Paris, about a quar- do not look within
 and observe that a new
 ter of a century ago. It proposes in the power of mastering
 these is being developed
 simplest possible form a practical scheme for in conscience and in
 spirit. Intellectual
 mastering the urgent problem of world-fel- vision never was so
 keen as in this genera-
 lowship; and its originating idea, though of tion; but spiritual
 vision, was it ever more

outstanding magnitude, is such as to place weak? We talk, we
 boast, of the New Age,
 the whole plan throughout, from its begin- but we miss its
 greatest gift. We say the
 ning, in complete accord with the purpose human race is at
 last reaching maturity, but
 we have before us to-day that of promot- we do not realise
 the fullness, the completeing the spirit of fellowship through the in-
 ness of this growth. We perceive it is inspiration of religion.
 tellectual; we do not perceive that it
 is, in
 This Plan, in every feature, plainly im- like measure, moral and
 spiritual. Man's
 plies that nothing less than a concerted effort conscience has
 become more sensitive, his
 on a world scale, with the spiritual energies spirit more
 responsive to heavenly promptof mankind informing its practical energies,
 ings. As he is to-day endowed with a new
 will now suffice to awaken the spirit of fel- degree of
 intellectual power, so also is he
 lowship and secure deliverance from danger. endowed to-day with
 a new degree of re-
 No local or regional effort; no partial effort ligious power. The
 evolutionary process,
 of either religion alone or statecraft alone, with even hand,
 bears onward the whole
 will completely solve our problems. The being and nature of
 man; his heart as well
 sense of fellowship, to be adequate to this as his brain.
 New ideals, new hopes, new
 unique emergency, must, on the one hand, be dreams of further
 progress, a more general,
 broad based on the whole of our human na- more insistent
 desire to build a better world
 moral and intellectual, and
 ture, spiritual, than the one which
 we inherit, these bear
 on the other hand must not be limited by witness to man's
 consciousness of growth.
 any terrestrial boundaries whatever. In all its faculties
 the human race is passing
 Such a thesis may still be ahead of the from childhood and
 ignorance towards mapublic opinion of mankind. But it is not so
 turity; towards the tasks that befit full
 far ahead of that opinion as it was when it manhood. To-day
 mankind is like a youth
 was first proposed in this city in 1911. To- leaving school for

the sterner world of busiday our emergency is rather more serious
 ness and affairs. It is called on to put into
 than then; but it is of the same general char- practice the lessons
 of moral principle and
 acter. What, then, and up to the present, human fellowship in
 which it has been inhas been lacking in men's experiments is the
 structed for so- long. For how many cenclearness of spiritual
 vision, the guidance of 2
 Ibid., pp. 311-12.

intuition. Only Faith can point or see the 3
 Ibid., pp. 299-311.

THE WORLD CONGRESS OF FAITHS

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turies have we, all of us, been under tutelage whole world as a
 unit is involved, the ideals
 to those whom we revere as the Founders which are to
 guide this movement must be
 of our Faiths? Is it strange that a time given a definite
 shape. If there is to be consould come when we should be required to
 certified action towards a single goal, some

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 genat last be threatened with condign punish-
 uine, will not suffice. Some explicit agreement if we disobey?
 ment on principles will be required for any
 Much, indeed, has been done of late to coordinated
 progress.
 remedy old wrongs, to suppress tyranny, to was to this
 task that BahaVllah long
 It

uplift the oppressed, to relieve the poor, to ago addressed
 himself, and worked out a
 teach the ignorant. But how much re- Ground Plan on
 which the temple of human
 mains undone! We have accomplished fellowship might
 be reared. It consisted of

enough to convict ourselves of being fitted a set .of
 fundamental principles and reprefor a better social order, of being ready to
 sented the minimum of what the occasion
 inaugurate a system of widespread justice required.
 No foundation less deeply dug
 and fraternity, and of lacking the resolution than this will
 hold the structure that is to
 to put our ideals into effect. There is be built upon

enough of good in our recent record to in- The burden
 of the whole scheme was laid
 criminate us, but not enough to deliver us. ultimately upon
 the shoulders of each indi-
 vidual man and
 We stand now before the judgment seat of
 woman. Everybody by
 heaven condemned by the evidence of our virtue of his
 status as a human being had his
 own acts. share in the
 vast world enterprise. The prin-
 ciple of individual
 We had no vision. Men turned from the
 responsibility was thus to
 saints, mystics, and seers, and listened to be the basis of
 all progress.
 But
 secular philosophers. Blind leaders of the
 underneath this basic fact of human
 blind, into what perdition have they led us! duty lay
 something deeper yet. The living
 Our intellectual eminence by some fatality rock on which
 this foundation was to be
 heightened our troubles. Divorced from laid was
 something the strength of which
 faith, it aggravated human pride, taught humanity
 hitherto has too little recognized.
 That rock is the
 men to forget their moral responsibility and
 Truth. This spirit of felto deny their servitude before the
 moral lowship which we seek to encourage is not
 law. The inevitable hour of retribution by BahaVllah
 conceived as some addition to
 draws near. being, which the
 genius of man should un-
 Surely this is a love-tragedy vaster in its dertake to create.
 As a flower within the
 scale, more terrible in its poignancy than bud, it lies
 waiting the hour of its appearany in the history of our race!
 ance. It is a reality which our fragmen-
 The urge of evolution pressed us forward; tariness
 denies. And what this Assembly
 we would not go. The spirit of fellowship desires to do is
 not to create something new,
 grew warm in our hearts; we would not feed but to give
 expression to something which
 its flame. The gates of world-brotherhood is
 already in existence though unused. Man's

opened wide; we turned away. God poured advancing power
 is due to his increasing
 His spiritual bounties on spirit and con- knowledge of
 truth; and the magnificence of
 science in greater abundance than ever; we this present age
 bears witness in the last rein our blindness rejected His gifts and Him.
 sort not to the personal greatness of this
 But this failure is not final nor for long. generation, but
 rather to the greatness of a
 It is not the failure of Faith, nor yet of continuously
 unfolding Truth. If this Age
 Love. It is the open, the confessed failure isto become the
 Age of Universal Brotherhood of human wisdom. Through its purgation
 hood, it must be the Age of Knowledge,
 men who have doubted will learn to turn knowledge of
 Truth. The Truth will set us
 for fellowship and peace to the way they free. The
 Truth will make us one.
 have not trodden; the way of religion. But As the
 first item of his programme, thereall must tread this way together. Since the
 fore, Bahi Vllah claimed that every indi-
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 vidual should have the right of seeking for ligion; and to
 this extent, the whole world
 himself the truth. Love of truth, which at over, members of
 all the religions have an
 the present time is growing apace among outlook, an
 experience, an obligation which
 mankind, is the sole real corrective of all they share in
 common with one another in
 forms of error and illusion. The great en- spite of their
 special and distinctive loyalties which in the past have divided man-
 ties, and which group them all together apart
 kind, and which were due to misunderstand- from the sceptic.
 ing and ignorance, have, in recent times, The more
 intensely spiritual men are, the
 los.t their vitality, and our estrangements more vividly
 conscious are they of the realare now due chiefly to the instinct of imi-
 ity and sweetness of this communion, and
 tation and to prejudice. These prejudices one of their
 privileges is the experience of
 have come down to us from the past, racial, a deep
 sympathy, a common lowliness, a
 religious, national. For them all Baha'u- common aspiration
 which they share with
 'llah offers one radical cure, the search for those of a

different tradition from their
truth. The battle which mankind yet has own.
to fight between prejudice and truth he Not only in
their atmosphere and their
seems to regard as the Armageddon of the influence but even
in their profounder teachhuman soul.

ings the world-religions may show forth
Through this search for truth mankind this 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, a precious than
this? What would bind those
fact. "Ye are the branches of one tree, and who espouse it
with a closer tie of fellowthe 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 deepening love of
truth has begun to bring
BahaVllah. From the full knowledge of us, on a scale
quite unprecedented, some
this and from nothing less, there
unity, accurate knowledge of the
sacred treasures
would be born in this age a spirit of world and the sacred
history of the human race.
fellowship adequate to the present emer- Scholars, divines,
men of letters, poets have
gency. On this consciousness of unity, all contributed
to this enlightenment.

They
therefore, 'Abdu'l-Baha laid thegreatest show us each of
the great religions as being
stress. He gave to it a central place in his like a majestic
temple reared in some chosen

programme, other features supporting or spot by the hand
of a master architect, and
amplifying it or giving it application in the surrounded
now by a multitude of lesser

practical affairs of mankind. buildings of
various later dates. Each tem-
One of the facts which has obscured ple blends with its
own environment but is

from men's view their essential unity is the in marked contrast with all the other difference between the world religions, which ples. No two are alike, and the annexes has been made the cause of estrangement, connected with each are still more unlike. of prejudice, and even of ill-will and strife. But if the enquiring traveler pursues his But, insisted 'Abdu'l-Baha, there is nothing investigations and makes his way within the in these differences which should produce so sacred structures, he discovers in their sevsad a result. Indeed, there is an important eral interiors and even in the shrines themaspect in which all religions are at heart one, selves an unmistakable kinship in beauty. and he included the existence of this unity Experts in comparative religion have as a principle in his scheme. He meant, so spoken with emphasis of the points of agreeit seems, that a religion does not consist ment to be found between the world resolely of a doctrine, and an institution, but ligions. Professor Cheyne quotes Max Mulis and vital sense a spiritual also, in a real ler as "advising Brahmists to call themselves atmosphere. It is, as he once described it, Christians," and himself argues that the "an attitude of soul towards God, reflected reconciliation of religions must precede that in life." This is the essence of true re- of races "which at present is so lamentably

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incomplete." The evidence of men of learn- mon knowledge, of which evidence is within ing is supported by that of another cloud of the reach of all. In a well-known English work, Miss Underbill witnesses, whose testimony none can gain- work, Miss Underbill writes of the mystics that, "We meet these say, and who speak with the voice not of persons in the east and the west, in the intellectual criticism but of spiritual knowl- ancient, medieval, and mod- edge. The highest exponents of a religion, ern worlds. Their one passion appears to those who understand most thoroughly its be the prosecution of a certain spiritual and meaning and interpret its spirit with the intangible quest. .

. . This, for them, has
 most compelling authority, are those men constituted the
 whole meaning of life . . .
 and women of mystical genius whose im- and it is an
 indirect testimony to its objectpassioned devotion and obedience to their
 tive actuality that whatever the place or
 divine Master is the outstanding feature of period in which they
 have arisen, their aims,
 their lives. If each of these religions were doctrines and
 methods have been substanstrictly exclusive, the negation of all
 the tially the same. Their experience, therefore,
 others, bringing to men its own irreconcil- forms body of
 evidence, curiously selfa

able message, those who followed these re- consistent and often
 mutually explanaligions to the extreme, the mystics and the
 tory. . . ." Introduction to Mysticism,
 saints, would assuredly move farther and Ch. 1.
 farther apart, and would come to rest at the Every public
 library in this country will
 last point of divergence. The greater the contain books
 supplying illustrations of this
 saint the wider the gulf between him and statement. The
 mystical outlook and perthe saints of alien allegiances. At the
 spective both on the things of heaven and
 same time the less aspiring and spiritu- the things of earth
 is in its essence eternally
 ally gifted multitudes, immersed in the the same. But
 perhaps no instance of the
 daily human concerns which all men fundamental unity
 that underlies all mystishare alike, would be found to be the least
 cal experience is more striking than that

estranged from one another by their differ- parallelism between
 Plotinus and St. Augusing creeds.
 tine to which in his Evolution of Theology
 But in fact this is not so. Strangely, very Professor
 Edward Caird draws attention.

strangely, religious history shows us some- "Some of the finest
 expressions of this (the
 thing quite different, exactly the opposite. mystical) attitude
 of soul," he writes, "may
 The contrast between each world-religion be found in the
 Confessions of St. Augusand all its sister-religions is, as a rule, felt
 tine. But when St. Augustine expresses his
 most acutely and insisted on most vigorously deepest religious
 feelings we find that he reb y the less mystically minded of 'its votaries.

peats the thoughts and almost the very
While the mystics of all the religions, in-
Professor Caird then
stead of moving farther and ever farther
akin to the thought of
apart, seem rather to travel by converging
great passage in which
paths and to draw nearer and nearer to-
account of his last congether.

versation with his mother Monica about the
If one is to accept the account of their
redeemed in heaven." And he
experience given by contemporaries or by
deeply neo-Platonism must
themselves, these mystics seem all the world
spirit of St. Augustine,
over to have gone upon the same spiritual
the highest moment of
adventure, to be drawn onward by the same
experience, he adopts almost
religious

experience of an outpoured heavenly love;
language in which Plotinus tries
and they testify one and all that to reach
ecstasy of the indithis knowledge of the love of God is to un-
vidual soul as it enters into communion with
derstand at last the mystery and the hidden
world."

blessedness of life, and to possess an ever-
paths have mystics, who
lasting treasure for which the sacrifice of all
common save wholehearted
earthly things is but a little price.

before the one loving God, by
This fellowship among all mystics is com-
paths have they all alike at-

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tained the blessed Presence? And what man
not so, what useful place would
in his pride of opinion will shut outfrom
fill in this Cosmos of ours?

Paradise those whom God's own hand has
the creative power of religion to

,

admitted? Thus do scholars and saints join
purpose were called upon and put

words of Plotinus."

shows how closely

Plotinus is "that

Augustine gives an

life of the

concludes, "how

have sunk into the

when, in describing

his

verbally the

to depict the mystic

God is to un-

the soul of the

By what diverse

had nothing in

servitude

what diverse

this were

religion

If now,

effect this

to testify that the great religions have their aspect of unity as well as their aspect of proved insoluble on the intellectual plane, such as the reunion of Christen-

to vigorous use,

which have

variety, and that without qualifying their

special allegiance, worshippers in all re- dom or the combating of secularism, might

ligions may find something^ in the funda- tractable when carried to

prove much more

mental nature of religion itself which pro- plane?

the spiritual

motes a sweet, precious and abiding sense of effort at harmonization was

Another

true companionship.

called for when

Baha'u'llah included in this

The promotion of a boundless spirit of

scheme an active

partnership between reconcord and goodwill, Baha'u'llah main- ligation and science.

tained to be agreeable to the genius of every between the two is too little.

Tolerance

world-religion. Whatever misunderstanding they are complementary, as

In their nature

may have arisen in bygone centuries, no re- which the soul soars towards

two wings with

ligion as originally taught was meant to the truth. Science divorced

knowledge of

encourage animosity. Quite the contrary. gives a wholly distorted view

from religion

Religion is meant to heal discord. So im- reality. Religion divorced from science

of

portant, in an age of disintegration, did this mere superstition. Man is to

may become a

feature of religion seem that 'Abdu'l-Baha servants and thus to bring

use both as his

proposed to include in his Plan the precept aspect of life and the spiritual

the material

that, "the purpose of religion is to promote last into evident and complete

aspect at

harmony and affection."

accord.

One will not doubt this loving purpose principles Baha'u'llah added, as

To these

may be discovered, or rediscovered, in every practical results, certain proof of our world-faiths, and assuredly in

necessary for

visions of a more material nature. 'Abdu'l-

Christianity. If we look away from Chris-

Baha mentioned

laws to prevent extremes of
 tendom to Christ and to the pure teaching of indigence and
 opulence, universal education,
 Christ, we find it evident throughout the a common
 language, a central World-Tri-

Gospels. Christ said that one's whole duty bunal.
 was to love God and one's neighbor, and He To the use
 by all nations of a secondary
 described neighbor as meaning anyone you or world
 language in addition to their
 could help regardless of creed or kin. He mother tongue,
 great importance was at made fellowship in love the evidence of
 tached. Without this device fellowship
 Christian membership: "By this shall all would never be
 assured. The religious hismen know that ye are My disciples if ye have
 tory of mankind from the days of Babel to
 love one to another." the present
 bears out this emphasis. When
 In this Age we congratulate ourselves that we remember, for
 example, the influence of
 for centuries past religious enmity has been the general
 use of the Greek language
 continually growing more weak. Yet our throughout the
 Roman Empire at the beideal remains negative. To manifest no ill-
 ginning of our Era; when we consider how
 will towards those who differ in opinion in Islam the
 adoption of Arabic as a comfrom us is not enough. Christ enjoined a
 mon language united peoples hitherto esmore
 positive attitude of soul, one of active tranged,
 facilitated interchange of the
 goodwill despite all differences. When God thought and
 aided the rapid extension of a
 thus commands a spirit of affection towards single culture
 over vast regions, or when
 all, He gives the power to obey His com- again we
 observe how the cause of ecclesimand. Religion, in other words, is creative.
 asticunity was promoted by the use, and
 Through its force the will of an earnest man weakened by the
 disuse, of the Latin lanis enabled to achieve an inward change that
 guage as a medium among the peoples of
 otherwise would be beyond his strength. If western Europe
 centuries ago; we are driven
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 to conclude that in this age of radio and Men
 realise the urgent need of a reformaaviation a world-language would unify the
 tion greater in range and intensity than

peoples of mankind to a degree unpre- mankind has
 ever yet achieved; but ^know
 dented in the past and difficult for us to not how to
 meet that need.
 calculate in anticipation. In such an
 emergency does not this bold
 The federal tribunal or Board of Arbitra- original scheme
 of fellowship merit serious
 tion which in a few words 'Abdu'1-Baha
 consideration and even the test of experi-
 proposed, differed in three notable points ment? Does
 it deserve to be merely ignored
 from the. League which afterwards was set by the
 rulers and teachers of the world?
 up. The provision of an adequate police In
 advocating peace to a western audience
 force was an essential prerequisite: the draft 'Abdu'1-Baha
 once said: "You have had war
 of any proposed constitution was to be re- for
 thousands of years; why not try peace
 ferred not only to the governments but also for a
 change? If you do not like it you can
 to the peoples of the world; and, when always go
 back to war." One might hazard
 and adopted, it was to enjoy a similar suggestion about
 this fellowship
 finally ratified
 the full support of religion, of church as plan.
 We have tried every other device,
 well as of state, and its strict maintenance why not now
 try this?
 against any violation by any nation was to For
 all its brevity, this summary may
 be held by all mankind as a sacred obliga- suffice
 to suggest the character of the
 tion. Ground
 Plan of World Fellowship con-
 In these and all other reforms man's great- structured by
 Baha'u'llah and presented here
 est stay would be the Holy Spirit, without in London
 by 'Abdu'1-Baha, and may indiwhose aid no peace or fellowship or unifica-
 cate how close it is in spirit and in purpose
 tion would ever be secured. to the ideal
 which is now before this As-
 This scheme of world fellowship, first sembly.
 promulgated some forty years before, was If it

be true that reforms as great and as
 presented twenty-five years ago in London numerous
 as these are demanded by the
 by 'Abdu'l-Baha. "This," he said, "is a Genius of
 our Age, one will perceive why the
 short summary of the teachings of Baha'- alternatives
 tried by mundane wisdom duru'llah. To establish this,
 BahaVllah un- ing this generation have resulted in conderwent
 great difficulties and hardships. He sistent
 disappointment. What has been lack-

was in constant confinement and he suf- ing in all
 is religious insight, an appreciation
 fered great persecution. But from the
 . . . of the fact that evolution has brought to
 darkness of his prison he sent out a great men an
 advance in their moral and spiritual
 light into the world." 'Abdu'l-Bahd In powers and a
 proportionate heightening of
 London, p. 18. their
 opportunities and responsibilities.
 'Abdu'l-Baha claimed that these princi- "That one is a
 man indeed who to-day dediples were consistent with the spirit of all the
 cateth himself to the service of the entire

world-religions, and were measured with ex- human race.
 ... It is not for him to pride
 act and unique fitness to mankind's height- himself who
 loveth his own country, but
 ened capacity and its tremendous responsi- rather for
 him who loveth the whole world.

bility at this time. He felt no doubt of this The earth is
 but one country and mankind
 being at no very distant date adopted: fel- its
 citizens." Gleanings from the Writings
 lowship along these lines was the birthright of
 Babd'u'lldh, p. 250.
 of our New Age. But though they have
 Baha'u'llah clearly affirms that without a

percolated far through the world and have keener
 spirituality, a loftier and firmer faith
 cheered the hearts of many, yet the larger in the
 Universal Father, mankind will not
 collaboration between races and religions discover the
 way out of its troubles. Only
 here so definitely outlined has in fact been through the
 initiative of religion will hupostponed in favor of narrower views and

manity be rescued from dissension and united
 more materialistic reforms. Our civiliza- in
 hearts' fellowship. And if religiously
 tion is in desperate plight and has sunk into minded men
 and women are to leaven with
 a moral and spiritual abyss. the spirit;
 qf fellowship this love-lorn and
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lonely world until the whole be leavened, branches of the tree
 of religion. Yes, I
 that which they will need beyond all else know there are many
 branches, twigs, leaves
 is that they have in their hearts no place but it is one tree.
 The main branches are
 where doubt or fear may enter but be pos- the Aryan and the
 Semitic. The former
 sessed with the invincible assurance that un- lays an accent upon
 the spiritual awakening
 der God the whole movement of evolution of man the
 divine Immanence, and inclines
 is with us in this endeavor, that no difficulty, towards polytheism:
 whereas the latter has
 no delay, no defeat which may take shape as accent upon the
 Revelation of God, the
 we advance can ever stem the onward march Logos the divine
 Transcendence, and leads
 of Heaven's purpose, that within man's soul to monotheism.
 to-day are ample powers to win all that we I stand by the
 advices of our Chairman,
 desire, and that the banner under which Sir Herbert
 Samuel (at the opening sesmankind will stand at last united is
 that sion's address): ". . . let not the religions
 spiritual faith in the love of Almighty God, be too historic in
 their claims. It has been

which is the universal heritage of us all. wittily said that no
 one may walk backwards into the future . . .

. The religions
 must show they are alive to the present day."

Upon the conclusion of this paper, an However, Persia has given
 to the world three

evangelist who was to lead out the discus- Manifestations or
 Prophets of God, Zoroastrian, confessed that he found no argument
 aster, the Bab, and Baha'u'llah. (I am sorry
 therewith, so he took the allotted time in we do not have a
 Zoroastrian as representaputting forth personal convictions that the
 tive here.) The Baha'i Faith is a thousand

churches were acting as obstacles to world sister-faiths, but it fellowship. exhibits the principle of selection and con-

The Chairman called upon Mrs. Charles traits. The illustrious An-

Reed Bishop, a representative from the In- cestor of the Bab was the Prophet Muhamternational Baha'i Bureau at Geneva. She mad, and Baha'u'llah is descended from the said: ancient Zoroastrian kings. And so we have in the Baha'i Faith the appearance of two It is our work to break down barriers both Prophets out of the two great branches of within and outside the churches. Baha'u- religion. By this alliance an old family feud 'llah said: "Associate with all the people of is abolished; and we have an historic basis religions with joy and fellowship. For as- for reconciliation and fellowship. In these meetings sociation is the cause of unity, and unity is we have stressed the first aspect of each the source of order in the world." I would essential and religion, which is the aspect or material law emphasize that point in the paper, namely, experience would have spiritual. But if the secondary Only the spiritual that in all ages, amidst all religions, the make for fellowship. had been stressed, our experience would have been quite different. Only the spiritual practised their faith, have found themselves make for fellowship. aspect of each religion can make for fellowship. in accord. I think this bears out the words make for fellowship.

Therefore, we should of Jesus: "He who doeth the will of My leave this Congress resolved to lay full stress Father shall know doctrine." As under- My upon the primary or spiritual aspect of the standing is promised to those who practise, religions, and so discover our unity. so it has been among all the religions that I will read a paragraph from Shoghi Ef- fendi's Goal of a New those who have practised their teachings fendi's Goal of a New World Order: "Some form of a world have found themselves to be members of one form of a world Super-State must needs be

great spiritual community; whereas, those evolved, in whose favor all the nations of the world will have who have been content with the material law the world will have willingly ceded every claim to make war, of their faith have found themselves an- claim to make war, certain rights to impose taxation and all tagonistic to other religions. taxation and all rights to maintain arma- In these daily meetings we have learned ments, except for purpose of maintaining internal order within many particulars, and some universal propo- internal order within their respective dositions on religion. I see there are two main minions. Such a state will have to include

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within its orbit an International Executive gan god, and not God our Father or Jesus Christ. There is a adequate to enforce supreme and unchal- Christ. There is a great need for a textlengable authority on every recalcitrant book on the basis of all these various papers member of the commonwealth; a World Par- emphasizing the points in common between the various faiths liament whose members shall be elected by the various faiths that have been represented to this Congress. the people in their respective countries and That, I feel, is a growing need in the Churches whose election shall be confirmed by their to-day. need in the Churches respective governments; and a Supreme Tri- In the second place, I feel there is a need for a devotional bunal whose judgment will have a binding for a devotional manual to be used as responeffect even in such cases where the parties sive reading in our Churches compiled from concerned did not voluntarily agree to sub- the devotional literature of all the great remit their case to its consideration. A world ligions of the world. I myself, as a gregational Concommunity in which all economic barriers gregational minister, would feel quite free in using such a manual, will have been permanently demolished and using such a manual, and I am sure own my congregation would the interdependence of Capital and Labor congregation would welcome it. In the third definitely recognized; in which the clamor of place, I think there is need for another manual religious fanaticism and strife will have been for another manual to be used in our Sunday

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 world's federated representatives shall have as its sanction the incessant and coercive intervention of the combined forces of the federated units; and my experience as Secretary for the world community in which the a religious education for eight States in the fury of a capricious and militant nationalism this is really a felt need. And I trust that some committee will be appointed from this ing consciousness of world citizenship- Congress to meet these needs in the near future. 4

the Order anticipated by Baha'u'llah, an Order. Dr. D. N. Maitra, a member of the Congress that shall come to be regarded as the fairest fruit of a slowly maturing age."

It was on the 24th of April this year The Reverend A. Porter was the next (1936) that I, with my daughter, paid a speaker:

visit to the mausoleum on Mount Carmel, I am thinking of the great number of societies among people numbering tens of built over the 'Abdu'l-Baha.

And it was twenty-five years ago in this very thousands, who are studying what they call city of London that I first attended a Baha'i "foreign missions" from the standpoint of meeting and spoke there. Such is my their own denomination. I have been won- very personal interest in and

dering how we might reach those tens of regard for the great
cause which is reprehensible through this World Congress. I
sent by Baha'i.

feel that there is a great need for a new text- The Brahmo Somaj
has not yet been propounded on missions that could be developed out
erly represented at this Conference, so I
of this Congress, to be placed in the hands will say a few words
on this subject. In
of our groups in the various Churches; 1774, a Hindu was
born in Bengal in a very
that text -book to be written from the stand- orthodox family;
Ram Mohun Roy. This
point of an appreciation rather than propa- man, at the
age of 16, wrote a treatise

ganda. against
idolatry right in the face of his
Our young people do not appreciate that angry father
who turned him out of the
God has many names. When you use the house.
word "Alldh" they think it means some pa- * Faiths and
Fellowship, p. 313.

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God is said to have said in our scripture sepulcher
is the denial of humanity, the limit that: 'For the preservation of ,
righteousness itation and the ignorance of the
Manifesta-

I take the human form from time to time tion
of God, He who manifests the splendor,
and 'descend on this earth,'* which is the the
glory and bounty and the gift of God;
best interpretation of incarnation. *There- the
Messenger that comes from God with a
fore I believe we should feel that in every
message that changes the whole world; that
country from time to time a man has been
stirs it from its sleep; that awakens it from
born as a creation of the age and the crea- its
death, illuminating our soul; that entire of an age, whom we
call "saints" and visions its mind with new
splendor and new

"prophets" and that no scripture is invalid,
glory and new beauty; which opens its eyes
nor any book a final revelation of a divine that
are closed in blindness; that makes the
message. I have in my bedroom, just over ear

hear; that makes the heart the living
my head, the picture of Jesus Christ, whom
kingdom of God. And only through this
I hold as a great teacher of morality and
awakening, only through this rebirth can we
ideal life to men. Ram Mohum Roy know
God.

studied in the Hebrew language the Bible so
To deny one Prophet is to deny all the
thoroughly that he wrote, when he was
Prophets. If you are from Islam, and you
thirty-six or thirty-seven, a book called say,
"I do not believe in Jesus," then you
Precepts of Jesus, The Way to Happiness and do
not believe in Muhammad. He himself
Peace in Life. That an orthodox Hindu said
so. If you say: "I believe in Moses and
should write a precept of Jesus and stress I do
not believe in Zoroaster, in Buddha or
that faith caused a great sensation. He in
Muhammad, or in Jesus," then you do not
studied the Qur'an in Arabic and brought
believe in Moses, because they were and are
out the Unitarian element in the Muslim One
and ever shall be One Spirit. As Baha'-
faith. And of course he studied his own
u'llah
,

says, "The lamps are many. The
scripture and said that pure Hinduism was
Light is one. .
Speed ye from your sep-
. . .

the monotheism of the Upanishads. In 1828,
ulchers." That is the message of fellowship.
he founded the first theistic Church in India.
I will quote a few lines from the Trust M.
Gabriel Gobron, representing Caodaism
Deed: "The Trust shall at all times permit or
Renovated Buddhism, said:
the said building as and for the place of publicmeetings of all sorts and
descriptions of Please excuse my
broken English, but I am
people without distinction as shall behave a
poor Frenchman who finds English a very
and conduct themselves in orderly, sober, re-

language. I would like to put in a
difficult

ligious and devout manner; for the worship word
for a new religion which is renovated
and adoration of the eternal, unsearchable
Buddhism. This new faith numbers one
and immutable Being who is Author and
million adherents and is not yet officially
Preserver of the universe; that no ser-

. . .
recognized. It welcomes Buddhism, Taoism,

mon, discourse, or hymn be delivered, made
Confucianism, whose wonders are venerated
or used in such worship but to the promotion
equally with those of Jesus Christ. The
of the contemplation of the Author and Pre-
renovated Buddhism is essentially the reconserver of the universe, to promotion
of char- ciliationof races and peoples through the
ity, morality, piety, benevolence, virtue and
achievement of religious unity. It is surely
the extending of the bond of union between the
real spirit of Baha'u'llah.
men of all religions, persuasions and
creeds."

Mr. St. Barbe Baker spoke as follows:

Madame Barry-Orlova, lecturer from the When
I was in Palestine a little while ago
International Baha'i Community, was an- I
had the great privilege of meeting Shoghi
nounced. And she said:
Effendi, who is Guardian of the Bahd'i
Cause. I also met many other local inhabi-
Baha'u'llah has said: "Speed ye out of your
*Ibid., pp. 313-14.
sepulchers." What is the sepulcher? The
p. 31 J.

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tants who told me stories about 'Abdu'l-
ferent religions' and countries to gather to-
Baha. It is not generally realized how won-
gether and to think on and decide the probderful was the contribution
He made to lems of world-fellowship. And not pnly ain
peace. Three years before the Great War I
hopeful about the future possibilities of

He realized what was coming, and insisted
 this Congress, but I would say that it has
 that His Persian settlers should plant wheat,
 ^established a feeling of world-fellowship
 which they did, and it was stored. And
 unity of God and brotherhood of man in
 when the Turks evacuated Palestine this the
 hearts of those good souls who are as wheat was brought forward to feed the
 sembled here. For how could I have dared
 starving population. This shows the prac- to
 stand on this platform in this simple
 tical aspect of their Movement. Do you not
 hand-spun attire, but for the spirit of to see in it a
 solution? Both the spiritual and eration,
 freedom, and appreciation which
 the scientific working together, one the com-
 pervades this Congress. And I hope that the
 plement of the other.
 time is not far off when what we see and
 I wish to give you the words of a prayer feel
 inside this Congress will spread far and
 recited by the Bab: "Is there any Remover
 wide outside it.
 of difficulties save God? Say praise be to
 Now what is science? Science is a body of
 God. He is God. All are His servants and
 systematic thought. But religion is a body
 all by His command. Is there
 are standing of
 systematic thought and, therefore, it is a
 any Remover of difficulties save God? Say
 science. And those who are really anxious
 praise be to God. He is God. All are his to
 verify the truths of this science must have
 servants and all are standing by his com-
 munes and readiness to perform spiritual exman- What? These
 dictators God's serv- perimentation
 which presupposes annihilation? Yes, all are His servants.
 All are tion of ego with its many evil trappings.
 standing by His command. These protago-
 Complete union with God the supreme
 nists, these leaders of sectional movements
 goal of all religions, and the birthright of
 which we think add conflict to our ideals?
 every being is attained by only a few. But
 Yes, all are God's servants, all are standing for

those vast numbers of people who have
by His command. Even the people we think
neither the qualifications nor the willingness
are our enemies are God's servants. to
go to this highest heaven we must bring
heaven on earth. To us Hindus, religion is
The next speaker was Mr. R. P. Pandya: not
something that is superimposed; it permeates all good aspects of life. Hence,
to
We
have all been talking about the unity me,
as it is to Mr. Burke, Mr. Ghandi and
of the spiritual and the material and about
many others, economics and politics are
the Fellowship of Faiths, but how to attain
nothing but expressions of religion in practice that is the question.

One contribution tical life. Therefore I feel strongly
that so
is very important; the
preparation of text- long as we cannot bring
not only bread and
books which will play a part in uniting the
butter, but also love, light, and freedom to
thoughts of all, and giving knowledge to the
vast masses of toiling humanity, our
the people. At present there is much igno-
ideas of fellowship will remain mere figments
rance of the various religions in the world. of
imagination.

Unless we know something about these religions, is it possible for us
to have a fel-
T
lowship of faiths?

7

Ibid n p. 315.

Ibid., pp. 316-17.

Note: The

resume' is wanting mention of Mr.

Then Mr. K. M. Parikh of Baroda, India, Frank

Hirst from Leeds, an active worker in the
spoke:

Labor Movement there. This speaker told of his
search for truth and eventual discovery of the
Baha'i principles as the solution of the world's prob-
I strongly differ from the discordant notes
lem, with emphasis upon the unity of religions, the
struck by some regarding the importance of new

economic and social Order, with equality be-

such

tween the sexes universally established, and urged conferences. It is this conference consideration of Baha'u'llah's Ground Plan for World which has made it possible for people of different Fellowship.

IMPORTANCE DE L'IDEE SPIRITUELLE DANS LA VIE ACTUELLE BY LUCIENNE MIGETTE

D,DEFINITION: au sens le plus general, la plenitude des capacites inherentes a sa nature. Un developpement partiel ne rattache pas directement a la vie materielle; donne qu'une joie limitee, laissant a l'ame sur le plan terrestre ou nous vivons, ces deux la soif de possibilites insatisfaites qu'elle possede. Les vies sont intimement melees d'ailleurs et ne se separent mais qu'elle ignore encore.

peuvent pas pratiquement etre separees. La vie spirituelle a sa plus haute expression et nous n'entrerons pas dans les interminables discussions qui ont mis aux prises tant son epanouissement maximum dans la vie d'humains sur la realite de l'existence de l'ame humaine pour Dieu. Elle consiste dans le developpement spirituel, au-dessus de tous les regnes de la creation. L'ouvrier façonne la matiere; l'agriculteur modifie les plantes; le jardinier modifie les plantes; La vie spirituelle de l'homme est faite de commandements aux animaux. En un mot, l'homme, principes moraux a appliquer; elle est faite de l'effort d'ascension de l'esprit vers la creation. Il demeure donc certain que naissances divines, elle est faite encore de l'homme possede dans son essence, toute la splendeur de l'acquiescement que un principe different et superieur a ceux des autres etres Dieu a enfouie en certains coeurs. La manifestation sur le plan terrestre de cette perception simple bon sens, tournons les yeux de notre

sonnalite spirituelle de l'homme se trouve	esprit vers le
Createur de toutes choses et, a	
dans Pe'closion des sciences, des arts pour les	travers Ses
Saintes Manifestations au cours	
choses, dans la charite universelle active pour	des ages,
ecoutons; Il nous dit: "Oui, tu es	
nos freres humains. Il serait temeraire de	une creature
douee d'une ame, Jc t'ai donne	
vouloir, par nos faibles paroles, revenir sur	tout ce que J'ai
donne aux autres etres,	
la valeur de la spiritualite en general, alors	mais le plus beau
don n'est pas ce que tes	
qu'un Maitre comme 'Abdu'l-Baha a verse	yeux physiques
peuvent voir. Ce don est en	
sur le monde le torrent lumineux de Ses ex-	toi, invisible,
mais immense et immortel. Ap-	
plications. Cependant, afin d'arriver a Pim-	prends a
t'approcher, a te connaitre et tu	
portance du developpement spirituel dans la	pourras alors te
diriger vers le but que Je	
vie actuelle et de se penetrer de la necessite	t'ai
assigne*, vers ton bonheur qui est Moi."	
de sa floraison rapide, il n'est pas inutile	Dans toutes les
Ecritures Sacrees nouvelles	
d'examiner en quelques mots, pourquoi la	ou anciennes, les
Soleils divins de Dieu nous	
spiritualite doit etre le flambeau supreme de	appellent a cette
vie spirituelle. Dans la	
notre vie. Chaque etre a etc* cre*e dans un	Bible, on lit:
"Adorez-Moi, Je suis le seul	
but; nos pensees, nos sentiments et finale-	Dieu." Apres
P'Ancien Testament, Jesus	
ment les actes qui nous manifestent ont tou-	nous dit:
"Travaillez non pour la nourriture	
jours un but quel qu'il soit; nous concevons	qui perit,
mais pour celle qui demeure."	
que chaque Itre humain a lui-meme cre*e &	Cette
nourriture, c'est celle de Pame, la	
dans un but et pe*tri avec les facultes neces-	spiritualite; car
de meme que les aliments	
saires a son atteinte. Un tel etre, constant	font profiter et
de*veloppent le corps, de	
dans un but final, bien determine', ne peut	meme, la
spiritualite deVeloppe Pame, car la	
trouverle bonheur que dans le deVeloppe-	Loi de Dieu
est une dans les deux mondes.	

ment harmonieux de ses faculty's, tendant Depuis pris
de 2,000 ans, ces paroles re*sono
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nent dans le monde et le monde ne les a pas plement
satisfaits des plaisirs materiels,
encore comprises. Peu a peu, cette verite cherchent
d'autres satisfactions.
fait son chemin, lentement dans les esprits Le tableau
du monde est brosse en quelhumains. Aujourd'hui, Dieu a de nouveau
ques mots par Baha'u'llah: "L'appel de Dieu
parle, parle identiquement dans Son Immu- a souffle dans
le corps de Phumanite une vie
able Sagesse. Et Sa Grace illumine aujour- nouvelle et
infuse un esprit neuf a toute la
d'hui la terre d'une eblouissante lumiere creation.
Telle est la raison de la profonde
eclairant la route vers la Spiritualite la plus commotion
ressentie par le monde et de cette
haute. Baha'u'llah lance a tous les peuples soudaine
animation des consciences et des
du monde cet appel grandiose vers Pepanouis- coeurs.
Bientot ceux qui sommeillent le plus
sement de la veritable nature de Phomme. II profondement
seront reveilles."
annonce la phase devolution unique que tra- Les
manifestations de cet eveil des esprits
verse actuellement Phumanite, phase critique sont Peclosion
de ces innombrables mouveentre toutes comme Phumanite n'en a
jamais ments spiritualistes qui pullulent a travers le
connue. Aujourd'hui, les hommes doivent monde et qui,
tous, enferment une parcelle
faire un choix et un choix definitif. Que de verite.
Bases, soit sur un principe moral,
vont-ils decider? Continuer la vie unique- soit sur
un principe d'hygiene, soit encore
ment materielle, insouciant, capricieuse? Se sur la simple
bonne volonte, ils ont prodetourner une fois de plus de la coupe divine?
fondement revolutionne le fonctionnement

Ce serait reediter une fois encore la faute des de la pensée et
 le but de la vie humaine. Tous
 anciens peuples. Ce serait continuer à se doivent sans
 doute avoir eu leur nécessité et
 donner la matière pour maître. Une courte tous doivent
 porter des fruits. Ils sont des
 observation peut convaincre de cette stupe- rayons lumineux
 amenant chacun des humifiante vérité: les anciens se taillaient
 des ains au Grand Soleil par des milliers de statues et les adoraient;
 les hommes d'au- tiers. Chacun est frappé par celui qui
 trouve
 aujourd'hui adorent des palais, des voyages ou une résonnance
 dans son être intérieur, soit
 de Pargent; Perreur pour être moins gros- dans son
 intelligence, soit dans son cœur.
 sière, n'en est pas moins exactement la même. Tous ces rayons,
 qu'on le sache ou non, ne
 L'heure extrême est arrivée où il nous faut peuvent provenir
 que d'une source unique:
 exterminer en nous cette erreur. Car Baha'- le Soleil
 Spirituel. Tous ceux qui les suivent
 u'llah nous affirme que pour nous vient Page arriveront
 inmanquablement à ce Centre
 de lumière et de connaissance depuis si long- Universel.
 temps promis. Considerons
 maintenant les fruits actuels
 Courageusement, avec confiance et au de notre
 civilisation. L'un des facteurs de
 risque de nous aveugler, jetons-nous dans les progres
 humain est le développement de la
 rayons de Sa divine Lumière, tentons par un science.
 La découverte des lois qui régissent
 effort suprême de voir le monde actuel avec la nature a
 permis à l'homme de réaliser des
 Ses propres yeux. Nous constaterons imme'- chefs-d'œuvre
 de confort et de beauté. Par conséquent avec stupeur que, parallèlement à
 tout, dans presque tous les domaines, l'homme
 l'état de bouleversement et de chaos du a asservi la
 matière selon ses desirs par la con-
 monde, a son penchant très net à la maté- naissance.
 Il ne peut être mis en doute que
 rialité, s'est dessinée un très fort courant spi- la science est
 le meilleur bienfait de la civilisation qui a touché à peu près toutes les
 âmes, lisation; c'est le moyen le plus élevé de manier des
 manifestations différentes suivant fester les pouvoirs de

L'homme. Il est seul leurs développements individuels
 antérieurs. ment regrettable que la science ne soit pas
 Les cerveaux humains comme sous ('impul- encore repandue
 dans le monde entier. Car
 sion d'une puissance inconnue, parfois peu L'homme a
 toujours eu en lui une aspiration
 consciente de l'individu, sont irresistibles - à dévoiler
 l'inconnu, et si la science ne lui
 ment entraîne à chercher des connaissances apporte pas la
 vérification expérimentale, s'il
 dans le domaine spirituel. Parfois ce sont des n'acquiesce pas
 la certitude de la conformité
 insouciantes qui prennent conscience de ce do- de ses
 conceptions nouvelles avec les lois humaines, parfois des êtres matérialistes
 qui, terieuses connues, il tombe alors dans le pré-
 parallèlement à leur genre de vie et incom- juge et la
 superstition.

IMPORTANCE DE L'IDÉE SPIRITUELLE

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Sciences et superstitions pourraient en s'élever vers
 l'infinie Connaissance, vers le
 somme être considérées comme deux fruits
 Souverain Ordonnateur de cet univers garde l'esprit. Mais la science
 est le bon fruit, monieux. La, et la seulement,
 L'homme et la superstition est le mauvais fruit. La
 teindra sa destinée réelle. La git la clé de
 science est le produit de l'effort intelligent,
 l'ascension illimitée, la est le secret que l'homme dirige, patient, acharné, de
 l'imagination, manite doit enfin comprendre, à cette
 heure
 puis de l'observation et enfin, de la vérifica- critique
 de son évolution. Un effort intense expérimental de l'idée.
 Celle-ci est mense, une tension de toutes nos facultés de
 prouvée sans contestation possible par un cœur et
 d'esprit, et nous établirons enfin
 phénomène extérieur à l'esprit humain et cette
 grandiose échelle des valeurs qui, pour
 dont celui-ci, après sa période active de con- nous,
 commence à la matière, pour s'élever
 ception, n'est plus que le témoin passif qui
 pure dont le sommet est
 à la spiritualité la
 provoque et vérifie. La superstition est l'ac-
 Manifestation de Dieu sur cette terre.

ceptation d'une imagination sans la recherche
 Cette Manifestation vient d'avoir lieu; elle
 de preuve positive. La science est la revela- nous
 avertit de la valeur inestimable de
 tion sur le plan physique des lois etablies par Pheure.
 Non seulement Elle nous montre
 le Createur Supreme, avec un respect pro- une
 fois de plus notre veritable but, mais
 fond devant POeuvre, travail non createur, parce
 que Involution nous jette en avant,
 contemplation humble et emerveillee. La Elle
 nous avertit du danger qui nous menace.

superstition est un assemblage de divers ele- Car si
 Phomme, dans son ascension scienments: quelques vagues connaissances, quei-
 tifique, perd de vue un seul instant son Creaques
 coincidences avec interpretations in- teur, son
 Vrai But, la consequence de son
 verifiees et beaucoup de desirs varies. Toutes
 egarement sera son aneantissement. Pour
 deus, fruits de Pesprit, ont une valeur bien
 poursuivre sans danger pour lui et ses semdifferente. De ces deux fruits, Pun
 grossit blables cette ascension dans la connaissance,
 et murit toujours tandis que Pautre se des- il
 apparait a Pvidence, que sa moralite doit
 seche jusqu'a Petat de pure illusion. Lorsque se
 purifier de plus en plus, sa noblesse s'elever

la science aura repandu sa raison et sa preuve
 toujours. Ces paroles de Shoghi Effendi repsur tous, la superstition, fruit de
 Pignorance, resentent magistralement Petat d'aujourd'hui
 sera detruite a jamais. (lettre
 de mars 1936) : "La recrudescence de
 N'est-ce pas le programme que nous trace Pintolerance
 religieuse, de Panimosite raciale,
 notre cher Gardien dans sa lettre de mars de
 Parrogance nationaliste. Les signes qui
 1936? (Vers Papogee de la race humaine,
 s'accumulent de Pegoi'sme, de la suspicion,
 page 43.) Il nous dit: "Les immenses energies de la
 peur et de la fraude; Pextension du
 seront consacrees a etendre la portee des in-
 terrorisme, de Pillegalite, de Pivrognerie et du
 ventions humaines, exterminer la maladie, a crime;
 la soif insatiable, la poursuite fievreuse
 pousser plus avant les recherches scientifiques, des
 vanites terrestres, de la richesse et des
 a rendre le cerveau humain plus aigu et plus

plaisirs; le relâchement des liens familiaux subtil, à prolonger la vie humaine, etc . . ." et de la surveillance des enfants, l'abandon tous travaux strictement scientifiques. aux penchants vers le luxe et la luxure, la Arrivée à ce haut degré de développement totale négligence des responsabilités que commande la civilisation, l'homme a-t-il atteint le point où il se livre à la vague montante des but de sa création? Maître de la matière dont les divorces qui s'ensuivent. La décadence de la civilisation il a compris beaucoup de lois, n'a-t-il plus de musique et des arts; l'infection de la littérature à découvrir? Beaucoup de savants Pontificats et la corruption de la presse; l'influence croissante de ces prophètes de décadence qui couronnent et de la joie pure et suprême après dénoncent la religion comme étant un opium leur travail. Il faut savoir discerner que pour le peuple et qui, si on les laissait faire, l'homme découvre et ne crée pas. L'homme ramènerait l'humanité à la barbarie, au travail pour apprendre, pour être témoin du chaos et à l'extinction finale, tels apparaissent les traits principaux qui caractérisent une société mais il n'est pas lui-même le créateur. Après la décadence et qui doit renaître ou ses efforts et leurs résultats, ses yeux doivent périr."

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WORLD

Rien ne résume mieux la situation du monde actuel que ces deux derniers mots de Au lieu de chercher les propriétés des notre Gardien: "renaître ou périr." Cette nouveaux pour s'en servir pour le bien, effrayante description de la décadence du monde et de ses maux, dans un siècle où, pas un poison idéal; au lieu d'identifier cependant, les conditions du bonheur humain microbes des maladies afin de les anéantir, n'ont jamais été plus favorables, est faite on songe peut-être à s'en servir pour les pour stupefier l'intellect, mais hélas, ce tab-repandre.

leau est Pevidence meme. Qu'ont fait les Telle
est Peffroyable consequence de Pashommes de leurs decouvertes?
. . . Ils ont cension de la science sans Pascension parallele
f abrique des alcools de plus en plus forts et de
la moralite, ou, suivant une expression
subtils, par eux, ils se detruisent le corps et plus
profonde et plus complete, sans haute
voilent leurs esprits, anihilant leurs deve-
spirituality. Car la science, oeuvre de

loppements. Ils ont f abrique des objets de Phomme,
ni bonne ni mauvaise en elle-meme,
luxé et ils se volent les uns les autres pour devient
par son usage une source de perfecen profiter. Ils ont mis a jour le
precede ex- tionnement ou de degradation. L'homme,
traordinairement rapide d'information de la jamais,
ne doit perdre de vue sa raison
presse et ils repandent dans leurs ecrits n'im-
d'exister, cette raison qui est au-dessus de

porte quelle inutilite ou calomnie pour de tout:
au-dessus de la vie materielle, au-

Pargent. Et cette enumeration incomplete est dessus
de la science, au-dessus de Part: la

suffisantepour comprendre combien Pheure volonte
de Dieu. Cette volonte est apparente
est grave pour Phumanite. L'obeissance aux dans les
lois de la creation. Si Phomme a fait
ordonnances de BahaVllah devient chaque
d'immenses progres dans la connaissance des
jour d'une urgence plus poignante lorsqu'on lois
de Punivers, Petat actuel du monde
pressent que toute cette folie,
generate prouve ignore presque tout des lois
qu'il

d'egoismes et d'envies est a la veille de de-
spirituelles, et c'est la son travail d'aujourd-

chainer sur Phumanite la catastrophe la plus d'hui et
de demain. Personne n'echappe a
epou van table: "Sachez, peuples du monde," ces
lois. Seuls dans la grande masse humaine,

prophetise BahaVllah, "qu'une calamite im- quelques
etres ont compris une partie de ces
prevue vous poursuit et qu'un chatiment lois,
grace aux lumieres des Envoyes Divins.

terrible vous attend. Nous avons fixe votre	Quelques
autres, se sont joints a eux sans	
heure. Et si, a cette heure marquee, vous	
comprendre pleinement, mais avec une foi	
negligez de vous tourner vers Dieu, combien	entiere
dans le Divin Programme apporte	
dur sera alors le chatiment du Seigneur."	par
BahaVllah, pour Punique raison de Sa	
Nos faibles esprits ne peuvent encore	Parole:
"C'est Dieu Qui M'envoit." Point de	

imaginer les consequences terribles engen-
meilleure raison d'ailleurs ne se trouve. Dieu
drees par ces nombreuses annees de mate- est le
Medecin Supreme qui guerit nos maux

rialisme et d'immoralité. Mais il est une causes par nos fautes.

image qui se forme facilement devant nos
Mais le nombre de bonnes volontés est

yeux epouvantes: c'est Pimage lamentable sans
doute encore trop f aible pour que leurs
de Pemploi reserve* par les hommes a certaines efforts
donnent d^ja des resultats visibles.
de leurs decouvertes: Pexplosif et le poison.
Cependant le temps presse de plus en plus;
En ce jour, Paberration est si grande que nous
sentons autour de nous le reseau se res-
Phomme est pres de se detruire lui-meme serrer,
les difficultes se multiplier, Pobscurite
avec ses inventions. Destruction ou mort
s'^tendre, P'agrement s'accroitre. Plus poigant le mot final de cette
effrayante tragedie. nante est cette heure plus doit
s'approfondir

Les plus grands travaux, les plus grandes d- la
spiritualite de ceux dont la vie vient d'e-

penses sont consacrees aujourd'hui a parfaire clater
en fleurs, brusquement, sous la grace
tous les instruments connus en prevision de de
BahdVllah. Car la tache est plus rude
cette gigantesque tuerie. Tout ce que nous pour

s'^lever et agir purement en cette
avons constant pour la joie et la beaute: le periode
trouble qu'en une epoque ou les
navire, Pautomobile, Pavion, la fuse'e, tout bases du
Royaume Spirituel seraient d^ja tacela, en un Eclair,

peut être transformé en blies. Il faut, tout
en construisant, vaincre

IMPORTANCE DE L'IDÉE SPIRITUELLE

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ces forces mauvaises de destruction et de mesurer les hauteurs
auxquelles l'intelligence
méchanceté qui rodent autour de nous, et humaine libérée de
ses chaînes est capable de
aussi cette inertie, ou encore cette ignorance se hausser?
Qui concevra les domaines que
qui ne sont pas des forces, mais des poids l'esprit
vitalise par la ruisselante
humain,
morts à entraîner. N'oublions jamais que lumière de
Baha'u'llah, ne peut manquer de
l'humanité est une et que tous doivent entrer découvrir?"
(Lettre de Shoghi Effendi, mars
dans le même troupeau. Nous sommes tous 1936.)
solidaires; le bonheur complet du monde com- Certes, si
l'humanité avait suivi plus tôt
porte la pureté de tous et pas seulement l'avertissement de
ses Guides Divins, toute
celle de quelques-uns. Tant qu'il demeurera cette souffrance
d'aujourd'hui eût sans doute
des êtres injustement malheureux, des êtres eût évitée.
La confiance eût pallié l'ignorance, les autres n'attein-
rance. L'obéissance aux ordonnances modront jamais
au bonheur sans mélange. rales, avant de les comprendre, eût
évite cette
"Vous êtes les feuilles d'un même arbre," dit douloureuse
expérience des conséquences
Baha'u'llah. Un arbre est-il sain et beau si lointaines de nos
pensées et de nos actes.
les trois quarts de ses feuilles sont malades ou De notre
terrible expérience, se dégagera
rongées? pour l'avenir, cette
sublime leçon: les me-
Si ardu le devoir, si rude l'effort à faire, les nances de Dieu, à
travers la Bible, les exhortations complètes n'est-il pas absolument cer-
tains de Jésus-Christ dans les Évangiles, les
tain puisque Baha'u'llah l'affirme, puisqu'il a ordres de Muhammad
dans le Qur'an, comme
transforme toutes choses et tous ceux qui aujourd'hui les
ordonnances de Baha'u'llah,
L'acceptent? sont le don de
l'amour de Dieu pour nous.

"La brise qui souffle de la robe de ton Seigneur. Mais II a donne a
 neur a parfume et renouvele toutes choses," rhomme la liberte de
 choisir, afin qu'il sache
 dit-II. "Chaque creature est desormais aussi. II
 l'appelle et l'instruit par divers
 pourvuc de toutes les virtualites dont elle est moyens qui peuvent
 nous apparaitre comme
 susceptible." Quelles promesses infinies dans des menaces ou des
 punitions. Ce ne sont
 ces paroles! Ne donnent-elles pas une hate que des
 avertissements pour empecher des
 de mettre a jour ces virtualites nouvelles, actes contraires aux
 lois dont les consequences
 don de Baha'u'llah? Et encore: "Une vie sont funestes a
 notre bonheur. Le jour ou
 nouvelle travaille les peuples de la terre. nous aurons compris
 profondement que Dieu
 Hatez-vous de recueillir votre part de la agit ainsi toujours
 uniquement par amour
 grace et de la misericorde divine en ce Jour pour nous, nous ne
 detournerons plus jamais
 qui eclipse tous les autres jours crees." les yeux et le coeur
 de Sa Sainte Manifesta-

Puis, le Maitre va jusqu'a nous donner des tion. Car nous saurons
 que Lui obeir avant
 precisions pour nous preservoir du desespoir de comprendre est
 recevoir Son amour. Nous
 d'une attente trop longue. "Avant la fin du saurons que cette
 confiance et cette obeisprent siecle, Porigine celeste du don mer-
 sance feront de notre vie bonheur et securite*,
 veilleux que Dieu nous fait deviendra claire avant de decouvrir
 par le travail et la science
 et manifeste aux yeux de tous." le comment de Ses
 ordonnances. Nous re'ali-
 Aucun doute ne peut etre permis. II nous serons enfin en nous
 cette e*ternelle et sublime
 faut puiser avec ardeur et amour a cette affirmation de Dieu:
 "Si ce n'etait pour toi,
 source de grace apportee par Baha'u'llah, Je n'aurais pas cree
 les cieux et la terre."
 source que nous sommes incapables encore Aujourd'hui
 comme hier Dieu parle.
 d'apprécier mais dont nous pouvons con- Hier, II dit:
 "II ne se fera ni tort ni domcevoir Pimmensite par ces seuls mots: "Au-
 mage sur toute ma montagne sainte, car la

jourd'hui, c'est le Jour de Dieu." terre sera
 remplie de la connaissance de
 Poursuivant inlassablement notre instruc- 1'Eternel."
 (Esaie) Et aujourd'hui: "Voici
 tion, notre cher Gardien decouvre encore le jour ou
 rien ne sera plus visible
 que les
 pour nous ce que sera la civilisation future Splendeurs de la
 lumiere rayonnant de la
 par notre travail. Il ecrit: "Qui peut imagi- Face de ton
 Seigneur. En verite* toutes les
 ner l'e*levation qu'en se developpant une telle vieilles ames ont
 disparues, Nous avons appele
 civilisation peut atteindre? Qui saurait a l'etre une
 creation nouvelle." (BahaVllah)

RACIAL AMITY IN AMERICA

AN HISTORICAL REVIEW

BY Louis G. GREGORY

*

J.HE Sun of Truth, the Orb of Revelation would cease
 and all superficial differences
 that is BahaVllah, appears in the realm of This
 divine outpouring of knowlvanish.
 being. Nothing is hid from the penetration edge, although
 expressing but one reality, as
 and light of His rays; no soil of human hearts mortals classify
 knowledge, may fall into
 is neglected in cultivation; no veils of error three
 categories, the scientific, the social, and
 need dim the sight of the sincere; no problem the mystic.
 that has hitherto foiled even the wise now This wisdom
 inspires deeper knowledge of
 needs remain to vex and perplex. Simplicity, physics and a
 clearer grasp of all the phepurity, potency, wisdom,
 concentration, nomena of nature. Does it not become eviguiddance,
 harmony, unity, universality all dent that skin color is a
 slow but constant
 attributes and signs are in the Creative variant even in
 an individual as it is among
 Word which brought the world into being the masses of
 people? It may be duly adand it is that selfsame Word that
 now speaks mired, but not over-prized. Color is not
 with a new culture and laws. It also gives inherent in
 surfaces but in light. Pure; light
 forth directions for its own application to contains
 all colors. Dafk surfaces receive
 human needs. BahaVllah by the might of the light, a

fact well known to the photogboth His teachings and life removed
the j^pher and to that Great One Who made the
causes of difference in the Orient. He also pupil of the eye.

Light surfaces refuse the
revealed His Great Tablet to the Americas, light,
reflecting it back to us and we at-

illustrating His Providence of freedom for tribute to the
surface what is the innate
all nations. It was during the days of His quality of the
light. Make the lens blue and
Covenant, however, that His Faith began to all the surfaces
appear blue. Withdraw the
attract adherents in America, and 'Abdu'l- light and
all the surfaces lose their color.
Baha, its Center, began to apply the healing People as a rule
grow darker as they become
and gladsome light of a new revelation to the older, thus being
able to receive more light.

great continent of the West. The pallor of
death followed soon by the
Among the early American pilgrims to the decoloration of
the tomb comes at length for

Holy Land was Robert Turner, a Negro, who each and all.
As no one chooses his own
accompanied the party of Mrs. Phoebe color at birth,
whence either pride or shame
Hearst. It was thus that the Master, had his over a semblance
that is fleeting? Among
first personal touch with the American race the various
peoples scattered over the earth

problem and his keen and kindly interest the amount
of pigment lessens in higher
began, continued to the end. He gave many altitudes
and grows in lower. Where is the
instructions both public and private. He merit or
demerit of all this? Certainly not
showed most impressively to pilgrims of all in the creatures
who did not cause such a
races His universal love. During His spectacle.
Color collapses as a test of both
American tour He addressed a number of ability and
character. If ever a test of racial

gatherings of the colored people and seemed differences
it must be extremely and conhappyest when He saw the two races in co-

veniently elastic to serve the world!

A

operation. He wisely interpreted one group blonde and a
brunette are often found in
to the other and with the utmost love and children of the
same parentage. They are
kindness pointed to the time when all discord none the less
sisters. Have not groups large
RACIAL AMITY IN AMERICA

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The grave of Thornton Chase, the first American Believer.

or small the same right to be varied? Shall Zealand although
regarded ethnically as of
we make an optical illusion the cause of wide- the same stock as their Aryan
neighbors from

spread disturbance and ruin? Welcome the*- Europe, have been reduced, according
to a

vision of basic oneness to free our souls from statement reported
by K. R. Kehler, from a
all such trammels. Sameness is dull. Variety million to
sixty-five thousand. Glimpses of
lends charm. The Pure One stresses the the known
continents during the last thoucolor of service!

sands of years show continuous fermentation
'Abdu'1-Baha envisioned a new sociology and upheavals with no
end in sight which
for the world in general and America in par- does not involve a
change of human nature.

ticular. He invites the attention of social The American
Negro, in striking contrast

workers to the oases rather than the deserts to all this, has
increased his numbers threeof their environments and helps them to

fold during the seventy years of his freedom,
extend the boundaries; He is able to make and his wealth,
culture and influence in far

all places fruitful. His is a wonderful cul- greater
proportions. This amazing progress

ture of hearts and minds. As a preliminary indicates not only
capacity and striving on

to the study of His teachings it may be his own part but
the aid and cooperation of

fitting to observe that the close contact of friendly whites.

Yet despite all the good that

two groups divided from each other by either has been done as
proving merit on the part

racial, religious or national traditions has of both races, in
 the nation's internal development rarely if ever been happy. It has
 resulted in the development there is no more lurid and tragic
 often in conquest, slavery, even extermination chapter than that
 of race relations. It is to
 tion of one by the other. The Tasmanians this therefore
 that 'Abdu'l-Baha directs His

 have completely disappeared. So have the great thought,
 turning his searchlight upon
 American Indians once in Haiti. The Ainu the national
 disease and prescribing with
 of Japan are near extinction, showing what marvellous wisdom
 the remedy. It is thus
 may happen in ordinary human processes to that He summarizes
 the problem:
 a who may contact a more
 white group "The blacks hate the
 whites and the whites
 powerful yellow group. The Maori of New distrust the
 blacks. You must overcome
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 this by showing that you make no distinction. He is the
 first to enlighten us as to the
 tion. The end will be very unfortunate for many points of
 agreement between the races
 both if the differences are not removed." x and which
 outweigh so greatly the one point
 This diseased state of the body politic of difference, color,
 relatively unimportant
 brings from Him repeated warnings and He and which
 assuredly cannot always be a
 lays the responsibility for its removal upon cause of
 estrangement.
 both races. As the colored people were force- Among His
 more mystical teachings is the
 fully expatriated and brought to America, explanation of
 the creation of man in the
 the situation arising imposes upon their ab- divine image
 and likeness as a station which
 ductors the obligation to be fair and just. refers to the
 virtues of his inner and true
 Responsibility rightly goes with power. Kind- being. His
 annulment of superficial barriers
 ness and generosity are its ornaments. While and promise
 that the confirmations of the
 the colored people as a minority have less Holy Spirit

will aid all those who labor for strength, they are not thereby freed from the conciliation of the races give a bedrock of

duty of striving to heal the breaches of hu- assurance.
manity. The plumb line suspended near a 'Abdu'l-Baha
outpoured His great love
mountain is attracted out of its plumb; but and wisdom,
with race amity in view, upon
the plumb also attracts, however impercep- various
gatherings. He told the story of the
tibly, the mountain. Smaller social groups wonderful
fidelity, heroism and courage of
can influence larger ones, especially if they Isfandiar,
the colored friend who served
use their talents in ways prompted by Baha'u'llah
under the most perilous condi-
Guidance. tions. This
meeting was in the home of
The gravity of all the worlds is love and white friends and
was largely attended by the
whoever learns to love and praise people for colored. At
another meeting in a colored
whatever tokens of the Creator they show home largely
attended by whites He comhas discovered an impregnable fortress of
pared the colored to rubies and sapphires and
strength. The Master's gentle injunction to the whites to
diamonds and pearls, showing
the colored race is to remember the heroic how their
harmony would adorn humanity
sacrifices of the whites in the Civil War and elevate the
nation. He explained, at a
which led to the freedom of the colored meeting of the
Bethel Literary and Historical
people and to accord due praise for a service Society, the
divine nature of science and
which was so great an incentive to freedom how it might be
used for the unity of the
throughout the world. He has also mentioned world. Other
occasions favored by Him
the fact that the colored race in America were at Hull
House in Chicago, founded by
enjoy educational advantages denied those in Jane Addams,
and the National Association
Africa, resulting in the progress of the former for the
Advancement of the Colored People
and the backwardness of the latter. Subtle at their fourth

annual gathering held in the
and powerful is the effect of praise. It is same city. In
these meetings He received
acceptable to God and it gladdens the heart most
enthusiastic responses and made his auof man. The praise mentioned here is
of diences divinely happy. But perhaps the most
course not flattery, which has a bad motive powerful and
impressive of all His utterand selfish foundation. But praise of
the ances on race relations was that at Howard
good in man is in reality praise of God, since University,
Washington, D. C., the premier
all good comes from the one Source. Sin- institution for
the higher education of the

cerely and wisely used it favorably influences colored,
although by its charter open to all
all human relations inspiring movement to races. On
this extraordinary occasion its
a higher plane. chapel was
filled with faculty, students and a
'Abdu'1-Baha teaches that "Colors are large number of
visitors, both races mingling.
phenomenal; while the realities of men are The Master on
this occasion went to the
essence. When there exists unity of the es- heart of the
race problem. It was a talk
sence what power has the phenomenal? which combined
simplicity, beautiful image-
When the Light of Reality is shining what ry, noble
idealism and practical application
power has the darkness of the unreal?" 1
'Akk* Lights, p. 11,
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with a spiritual atmosphere which raised His braska; Senator Samuel
Shortridge of Calihearers to a pitch of joyous enthusiasm. The
fornia; C. Lee Cooke, famous southern busiapplause which followed was so long
con- ness man; Dr. Alain Locke; Hon. Martin B*
tinued that this marvellous speaker felt Madden, Congressman from
Illinois; Alfred
moved to speak briefly a second time, assur- W. Martin, president of
the Ethical Culture
ing that a time would eventually come when Society; William H.
Randall; Albert Vail;
all differences would fade. It appeared to be Prof. George W. Cook;
Mrs. Coralie Frank-
His wish that the problem of races in lin Cook; Howard

MacNutt; Mountfort

America should be worked out along lines Mills; Roy C.

Wilhelm; Jinab-i-Faolil stated in this address and in view of its ex-

i-Mazindarani of Iran and Lieut. Gentrem importance it should not

only be read General Nelson A. Miles, commanding the

but studied. 1 American army. Certainly

not less important was that little band of silent workers

FIRST CONVENTION whose deeds were so apparent and whose

was following His return to the Holy

It names are doubtless better

known in Higher

Land, however, and after the world war that Worlds.

'Abdu'l-Baha set in motion a plan that was The specific purpose

of this initial conto bring the races together, attract the at-

vention was race understanding; but it also

tention of the country, enlist the aid of served to convey the

Baha'i teachings to the

famous and influential people and have a far- nation's capital and

many interests centered

reaching effect upon the destiny of the nation there and radiating

therefrom. Eloquent

itself. This was the first convention for addresses, large

audiences, responding not

amity between the races and He placed its only to the wide press

notices but the responsibility entirely in the hands of one of

culcation of nineteen thousand programs,

his most devoted American followers, Mrs. ideal weather and an

atmosphere that was

Agnes S. Parsons, whom He lovingly called spiritual and heavenly

could have but an ex-

His daughter. Her instructions were quite traordinary effect. The

workers had unusual

brief. The details she was free to work out experiences and the

spirit of reconciliation

with people of her selection to aid. Nothing seemed to sweep the

city. This convention

daunted through her faith by the magnitude had the fervent approval

of the President of

of this task, this heroine of God who had high the United States

although officially he took

rank in the social life of Washington re- no part in it. The

gratitude of the chief

turned from her pilgrimage and went prayer- executive may be well

understood when it is

fully to work. She took as consultants the recalled that but a

short time before, that

local Spiritual Assembly and a few personal friends, gradually widening the circle. many. Now the cleans- Howard University responded in a way that of the Holy Spirit showed the fruitage of seed sown by the harmony and peace to Master nine years before. There were flow-through the shadows ers and beautiful songs, the best musicians esoteric power of the Baha'i of the city lending their skill. The pub- illustrated. It enabled a few licity was of the best with Martha Root at perform a herculean the helm. task. The North and the South, Orient and sustained and inter- Occident, colored and white mingled in a to make a unique picturesque setting of five sessions over a record. But what was by far its most imperiod of three days. The First Congrega- pressive event was the delivery of the mestional Church which in past years had wel- sage of 'Abdu'l-Baha, which He had incomed so many liberal and progressive groups trusted to Mountfort Mills, a recent pilgrim opened its doors for all sessions. Among the to Haifa and by whom it was conveyed distinguished people who aided this endeavor with admirable wisdom and tact. It was as were Rev. Dr. Jason Noble Pierce; Hon. follows: Moses E. Clapp, former Senator from Ne- 1 See Compilation, The Oneness of Humanity* 656 THE BAHAI WORLD "Say to this convention that never since tagonism was traditionally rife. Stanwood the beginning of time has one more important Cobb, Mariam Haney, Coralie F. Cook and Agnes S. Parsons were been held. This convention stands for the work. An active leaders in this interesting after effect of the firstamity convention oneness of humanity; it will become the cause of the enlightenment of America. It

was the stimulus it
 will 9 if wisely managed and continued, check gave to orthodox people,
 who started the
 the deadly struggle between these races which organization of
 interracial committees very
 otherwise will inevitably break out" soon thereafter.
 The importance thus attached to this great
 SPRINGFIELD
 movement by such an authority shows the
 vast potentialities of the race amity work The second city to
 respond to the urgent
 and the vital need of its continuance. The call of the Master
 was Springfield, Mass.,
 Words of Baha'u'llah and of 'Abdu'l-Bahd where at the
 time there were but three
 appearing upon the program, the Baha'i Baha'is, one of
 whom
 was an itinerant
 prayers used at each session, the universal teacher. They
 consulted and first of all
 principles of the Faith proclaimed by Baha'i communicated by cable
 with 'Abdu'l-Baha,
 speakers, the humanitarian ideals expressed telling their wish to
 hold a convention for
 by eminent speakers who came to aid, the amity. They were assured
 that God would
 singing of the Baha'i hymn, "Great Day of confirm their labor of
 love. These friends
 God," the assembling and cooperating of two were Roy Williams, Olive
 Kretz and Grace
 groups traditionally separated and the sub- Decker. Going to the
 aid of them were
 lime faith and courage shown by the sponsor three more experienced
 Baha'is, William H.
 and her cohort of workers lifted the matter Randall and Alfred E.
 Lunt of Boston and
 of race relations to a plane never before con- Dr. Zia M. Bagdadi of
 Chicago. The local
 templated by those who had hitherto felt its workers who
 cooperated included three
 burdens. clergymen, a rabbi, the
 mayor of Spring-
 Under the leadership and through the sacri- field and another public
 man of prominence.
 fices of the Baha'is of Washington three The "Springfield

Republican," one of the most powerful newspapers
 other amity conventions in after years were
 of New England,
 held. The Mount Pleasant Congregational gave the best publicity.
 The date of the two
 Church opened its doors for two of these con- sessions was December 5
 and 6, 1921, and the
 ferences and the Play-house in whole or part city high school
 auditorium was well filled
 for the other. Christians, Jews, Baha'is, with those who received
 both instruction and
 people of various races mingled in joyous and entertainment.
 The work left a sweet spirit
 serviceable array and the reality of religion in Springfield.
 Perhaps this was best exshone forth. In this way, as Baha'u'llah
 pressed by Rev. Neil McPherson, a venerable
 reveals: clergyman who with Dr.
 W. N. DeBerry
 "Religion is a manifest light and a strong and Rev. A. L. Boulden took
 part, and a
 fortress for the protection and tranquillity year or more afterward
 said, "The Baha'i
 of the people of the world" teachings are all love!"
 Also as 'Abdu'l-Baha says:
 "There is only one love which is unlimited NEW
 YORK
 and divine, and that is the love which comes The next city to
 undertake this important
 with the breath of the Holy Spirit the love service was the
 metropolis of the country,
 of God which breaks all barriers and sweeps New York. The
 date of this public conall before it."
 ference devoted to interracial harmony was
 Eventually the Washington friends con- the period March 28 to 30,
 1924. The Spirittinued their race amity work in another form
 ual Assembly unobtrusively led with the
 by organizing an interracial discussion group following participating
 groups: The Comwhich continued for many years and did a munity
 Church; the National Association for
 very distinctive service, both by its activities the Advancement of
 Colored People; the
 and its fame as the incarnation of a bright National Urban League;
 the Committee on
 ray of hope amid scenes where racial an- International
 Cooperation of the League of
 RACIAL AMITY IN AMERICA

Women Voters and the organization known
PHILADELPHIA

as America in the Making. The speakers
were Mountfort Mills, Rabbi Stephen S.
fourth city to respond

Wise, Dr. Alain Locke, James Weldon John-
Society of Friends, popuson, Ruth Morgan, John Finley, Dr. John
larly better known by the derisive title of
Herman Randall, Lucius Porter, Jane
centuries ago be-

Addams and Stephen P. Duggan. The plan
warfare, gave

was to attract people of other races as well
Baha'i community,
as the colored and white. One of the best
sacrifices to present its

features of the program was the address of
their part did a greater

Dr. Franz Boas of Columbia University, who
Friends. This convention

by scientific deductions appeared to lay waste
announcement

the foundations of race prejudice. Quota-
Baha'i auspices.

tions from the Words of Baha'u'llah and
in part as

'Abdu'l-Baha were creative and impressive.

This praiseworthy effort showed the possibil-
reflect the love of

ities of the work and led to a brilliant suc-
children. Hatred between

cession of similar conferences, interracial din-
are to follow

ners and fellowship meetings through the
fulfill the

years, under" the Banner of the Greatest
well as to follow

Name and connecting Harlem, Manhattan
revealed in our day

and Brooklyn, sections of New York. The
between the

names of Mary Hanford Ford, Ludmila
Witherspoon Hall,

Bechtold, Saffa Kinney, Mr. and Mrs. E. R.
aim is to re-

Mathews, Annie K. Lewis, Wandeyne La-

Philadelphia was the

to the idea. The

Quakers, applied to them

cause of their opposition to

hearty cooperation to the

which made great

ideals. The Baha'is on

service for the

was the first to indicate by

that it was wholly under

An appeal to the public read

follows :

"All humanity should

God for all His

racemust be removed if we

God's Word. A movement to

greatest law of Christ as

the Light of Knowledge

is the convention for amity

white and colored races,

October 22 to 23, 1924. The

move the gloom of conflict

by the Light of

Farge, W. E. B. DuBois, A. Philip Randolph, spirituality. For
only Divine Teachings can
Samuel Allan, James H. Hubert, Juliet create harmony where human
traditions have

Thompson, Harlan F. Ober, Dr. Genevieve long established discord."
Coy, Horace Holley, Hopper Harris, Elsa It had so happened that
the Baha'is and

Russell, Hubert Dulany and others appear in the Society of Friends at
the same time, as
these various plans with the added inspiration moved by one Spirit, had
planned interracial
of beautiful music. Especially outstanding conferences. As the dates
selected were confor teaching and nationalizing the fame and tiguous but
not conflicting, each agreed to
light of the Faith was the dinner given by boost the spiritual
enterprise of the other as
the National Race Amity Committee through well as its own. The
result was phenomenal
the generosity of Mr. and Mrs. E. R. success for both.
The Baha'i conference

Mathews, to the leaders of the New York illustrated happily, as
announced on the pro-
Urban League and the National Association gram, that thrilling
statement of 'Abdu'lfor the Advancement of Colored People. Baha:
This gala event assembled about one hundred "This is a new cycle of
human power. All
and fifty prominent people in the banquet the horizons of the world
are luminous. It is
hall of one of the large hotels. The Baha'i the hour of the unity of the
sons of men and
service, fine repast, unique musical program, the drawing together of
all races and all
joint chairmanship of a white with a colored classes.

teacher, number of addresses limited to a few Two large and
exceptionally fine audiminutes, wide publicity, genial wit and ences
Attended and among those listed as
humor and what seemed the special favor of speakers and workers,
besides the local comthe Almighty made this occasion one of great munity,
were Louise D. Boyle, Horace Holsignificance. All who attended seemed grate-
ley, Dr. Herbert E. Benton of the Universal and happy. It
harmonized some who ist Church, Agnes L. Tierney of the Society
had long been discordant, even though in of Friends, Leslie Pinckney
Hill, Albert Vail,
organizations working for a common end. Dr. Zia M. Bagdadi, Dr. John

M. Henderson

Truly those who serve reality obtain results. of the African M.
E. Church, Dr. Alain

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Locke, Judge John M. Patterson and Hooper" any other great event since the
passing of the

*

Harris. The goal of amity was nobly won. Master, they were called into
being by the

Philadelphia Baha'is improved Friendship moving eloquence of Shoghi
Effendi, Guard-

Week to hold their second amity conference ian of the Baha'i Faith,
in his letter of April

February 14, 1930, with the subjects, "How 12, 1927, to the
National Spiritual Assembly to Improve Race Relations," "New Proofs of
Unity. This letter came not long after the publication of the Oneness of Mankind," "A
Brotherhood the grimace of a colored Baha'i, Mrs. S. E. J.

Which Is Eternal," "A New Universal Oglesby of Boston, to
the Holy Shrines at

Brotherhood" and "God's Wonderful Plan 'Akka and Haifa, she
being the third of that

for Humanity," and speakers among those race to make the
pilgrimage. Like those previous who had served previous conferences.

Receiving her she received a warm welcome,
meeting Shoghi Effendi and other members

DAYTON of the Holy Household. The
letter of the

Dayton, Ohio, the "Gem City," was the Guardian mentions with
approval the activity to express the need of an amity confer- ties
of the newly appointed National Racial
ence and to set itself a task which seemed far Amity Committee and is a
powerful proof of proportion to the strength of its two trial of
the needs of the work. The resident Baha'is. This was during that mem-
berances began at this historic spot under

orable year for amity congresses, 1927. most favorable
conditions, having in addi-

Joined by two traveling teachers, the little tion to the seasoned
workers of other con-

group improved the momentum of a sched- ferences, the aid of
Ruhi Effendi Afnan, a

ulated world unity conference to append an grandson of 'Abdu'l-Baha
visiting America.

amity conference as its first session. Several Among others were Devere
Allen, editor of

liberal organizations were rallied to their sup- "The World Tomorrow,"

Dr. Samuel McPort and Wilberforce University, a few miles Comb,
founder of the Emanuel Movement,
distant at Xenia, gave the services of its Rev. William Safford
Jones, Unitarian clerhighly trained Glee Club. This meeting was
gyman and Mesdames Edwina Powell and
successful in promoting good will, spreading S. E. J. Oglesby,
recent pilgrims to 'Akka.
the fame of the Faith and seed sowing in Some themes in
conferences during the decvery promising soil, as students are aspiring
ade follow: "The New White Man"; "The
and have a future. The home in Xenia of New Negro"; "A New
Vision of Human
Mrs. Ada M. Young, widow of the late Col. Oneness"; "Superior Men:
The Lovers of
Charles Young, U. S. A., from this time be- Mankind"; "The Message
of the Orient";
came a center for Baha'i activities in that "Welcome!"; "The Message
of the Negro
section, with many interracial meetings and Spiritual"; "The
Practice of the Heavenly
addresses at Wilberforce University to fol- Virtues"; "The Temple of
God: Its Light of
low. The Dayton Baha'is, recruited in num- Unity"; "The
Oneness of Humanity";
bers, held a second amity conference April "How the Supreme World
Illumines This
12, 1929, using the services of Prof. M. N. World"; "Making
the World Better";
Chatterjee of Antioch College and a Baha'i "Progress toward
Racial
Understanding";
speaker, with Josef McCoy, versatile and ac- "The Negro's Gift to
Civilization";
complished, as both entertainer and chair- "Youth's Amity Forum";
"Race Prejudice
man. The names of Frances Fales, Helen and Modern
Civilization"; "Better Race Re-
McVey, Josef and Helen McCoy, Ada M. lations"; "Scientific
and Spiritual Proofs of
Young and Sylvia Margolis will be insepara- Human Oneness"; "Negro
Civilization in
bly linked with the early evolution of the Ancient Africa"; "How to
Improve Race
Baha'i Faith in Dayton, which now has the Relations"; "The
Spirit's Fire of Attractblessing of a spiritual assembly.
tion"; "The Great American Liberator";
"Economics and Race Relations"; "Negro

GREEN ACRE ScientistsOvercome Prejudice"; "Racial
Race amity conferences at Green Acre, the Amity and World Peace"; "A
World Comsummer colony of the Baha'is in Maine, cover munity"; "The
Psychology of Prejudice."

the decade beginning 1927. More than by Among the workers
and speakers of this

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fruitful period may be mentioned: William Scientificand spiritual
knowledge, beaming

H. Randall; Alfred E. Lunt; Dr. Leslie hope, talents,
broadening hocultivating

Pinckney Hill; Horace Holley; Juliet rizons, overcoming
prejudices, diffusing

Thompson; Dr. Glenn A. Shook; F. St. through the descent of
bounty the divine

George Spendlov; Hon. F. W. Hartford; fragrances and heralding the
great message

Dr. Albert D. Heist; Doris McKay; James of the Manifestation of God.
H. Hubert; May Maxwell; Paul Haney;

Samuel A. Allen; Reginald G. Barrow; Al-

CHICAGO

bert Vail; Robert W. Bagnall; Agnes S. Par- Chicago gave setting to a
brilliant amity

sons; Loulie A. Mathews; Ludmila Bechtold; conference under date of
January 22, 1928.

Rev. H. B. Harris; Prof. William Leo Hans- Its purpose was stated
as improvement of

berry; Dr. Walter B. Guy; Rev. Harry B. race relations and
strengthening friendships.

Taylor; Zlypha O. Mapp; Annie K. Lewis; This great city compared its
own location to

Louise N. Thompson; Philip A. Marangella; the center of the continent
and its heart.

Keith Ransom-Kehler; Harlan F. Ober; Grace The invitation was thus
extended to cooper-

Ober; Saffa Kinney; Orcella Rexford; Mary ating friends to purify the
heart that love

Hanford Ford; Elizabeth Greenleaf; Max and kindness might happily
flow through it

Yergan; Stanwood Cobb; Judge Edward H. to all the arteries of the
American continent.

Adams; Siegfried Schopfloch; Carl Cart- The response to this
invitation filled with an

wright; Prof. J. S. Carter Troop; Mynta B. exceptionally fine audience
the large audi-

Trotman; Dr. T. E. A. McCurdy; Dorothy torium of Masonic Temple.
 Music and Ba-
 Richardson; Maxwell Miller; Mary Coristine; ha'i prayers brought
 a spiritual atmosphere
 Sherley Graham; Dr. Genevieve Coy; George to the gathering over which
 Albert Vail pre-
 W. Goodman; Howard and Mabel Ives and sided in his usually
 eloquent way. Follow-
 Ruhiyyih Khanum. It with admiration
 is ing a prayer by Rev. Harold Kingsley of the
 and gratitude that this mention is made of Liberty Congregational
 Church were three
 but a few of those who have shared their addresses.
 treasures of mind and heart to bring about Prof. A. Eustace
 Haydon, teacher of Comracial harmony and peace. A special tribute
 parative Religions at the University of Chiseems due to the last mentioned,
 Ruhiyyih cago, said that men must be real friends, not
 Khanum, nee Mary Maxwell, now the con- on the basis of words but
 deeds. He advosort of our noble Guardian. She was an am-
 cated a reorganization of the social structure
 ity worker from her earliest years, being and a unity based upon
 loyalty to common
 without race consciousness in the selection of ideals. He held that loyalty
 on a spiritual
 her friends and showing a maturity rarely plane enriches and
 beautifies.
 found in one so young. She seemed always The second speaker, a
 representative of the
 to grasp so subtle and profound a principle colored race, presented some
 of the Baha'i
 as the oneness of humanity with all its impli- teachings on the overcoming
 of prejudices.
 cations. While her frank, courageous and As ignorance caused men to
 be narrow, those
 winsome influence will be missed in the West influences which had a
 tendency to broaden
 by young and old, let us hope that her the horizons should
 be carefully noted.
 prayers at the Holy Shrines in our behalf will Travel, trade and
 commerce and education
 be even more effective in shaping the destiny are playing their part in
 the expansion of
 of the work she loves. men's minds through a better
 acquaintance.
 Praise belongs also to the spiritual com- But the only power that
 will completely

munities of Eliot and Portsmouth, to Boston make a conquest of prejudice
is the reality of religion. This led us to the
friends and to Mrs. Lorol Schopflocher for
great flood of Light through the Revelation
their continued and delightful hospitality of Baha'u'llah.
of Baha'u'llah.
during the years, a pleasing and impressive Rabbi Louis Mann of
Sinai Temple and
feature of the amity work at Green Acre. also a professor at the
University of Chicago,

These conferences have been cherished by the made a address
frequently interbrilliant
friends and have always ranked high among rupted by applause, on the
Oneness of Manthe season's attractions, pouring out their kind. He
declared that God in His Holy

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Book speaks of man, not of races, colors or of that great city and
which had a part in
nationalities, not of Jews or Christians. He this conference is
made up of people of vari-

deplored the fact that religious people so ous denominations
drawn together and that
often allow business people to be far cleverer, two of its successive
pastors have been taught
in that the latter ignore racial and class limi- the Baha'i Faith by
that center. The contations when looking for trade. Shall we do
tacts of the Baha'is with the students of
less when trying to serve God? Love and McGill University are
also a bright sign of
virtues have at times brought Jew and Chris- promise. One of
them, Miss Mathews of
tian together and will establish the unity of Louisville, Ky., after
her return home was
mankind. He expressed admiration for the instrumental in
arranging for a Baha'i lec-
Baha'is and his willingness to serve them at ture which was the
means of giving the mes-

any time. The chairman told an interesting sage to many hundreds
of students. The
story of how a colored boy to whom white ardent Baha'i love and
understanding which
boys were hostile during the race riot had these friends put into
service has far-reachwon them to friendliness by telling them the
ing results.
teaching wherein the Master had compared

the different races to the varied flowers grow-

URBANA, ILL.

ing side by side in the same garden. The Urbana, seat of

the great University of

spirit won!

Illinois, is a fine

strategic center for Baha'i

Chicago's amity activities continued over activity. Over a period

of many years it has

a number of years with monthly meetings been active and

successful in amity work,

resulting in a series of brilliant reports. The touching the lives of

many groups within

guidance of the Spiritual Assembly and the range. While

such work is continuous, a

loving service put into the work by Rachel special amity

conference was arranged for

O. North, Fanny Lesch, Shelley N. Parker, May 6, 1928. The music

was planned by

Philip R. Savilles, Vivien Wesson and others Mrs. F. M. Leslie and

drew upon

Negro spiris truly worthy of great admiration and ituals

largely. Edwin W. Mattoon served as

praise. chairman. Dr. W.

Russell Tylor of the university's department of sociology was the

MONTREAL

principal speaker and went elaborately into a

The Baha'is of Montreal, Canada, ampli- scientificstudy of humanity

in races, giving

fied their record of service to proofs of its

essential unity but recommendhumanity by

their amity convention of February 11 and ing a wise approach to

so complicated a prob-

12, 1928. They expressed the hope that their lem. This was followed

by another speaker

stand in this regard would be emulated by all with the Baha'i

teachings. The place of

the cities of America. The artistic program meeting, Lincoln Hall

of the university,

bore quotations from the Words of Moses, gave a classic setting

to this conference and

Jesus, Bahi'u'llih and 'Abdu'l-Baha. The its spirit was most

refreshing. This Baha'i

Young Men's Christian Association, Chan- community, which is

quite influential, has

ning Hall and the Union Congregational arranged both within

and without the uni-

Church, colored, gave their cooperation. versity many meetings
for visiting Baha'i
Hon. Agnes MacPhail, the first and only teachers.
woman member of the Canadian Parliament
and a strong advocate of peace, was the first
WILMETTE
speaker. She seemed much pleased with the The Baha'i center of
Wilmette has the
Baha'i writings, demonstrating most
a bounty of close proximity to the Mashriqu'lfriendly spirit. Other
contributors were Mr. Adhkar which some of its members serve.
and Mrs. W. S. Maxwell, Rev. Laurence They perform a valued
aid for racial amity
Clare, Rev. Charles Este, Dr. E. M. Best and by their charming
courtesy and kindness to
F. St. George Spendlove. The three meet- visitors of all races.
Outstanding and disings had appreciative audiences, a sign of the
tinguished were the services of their fellow
growing consciousness of unity. It is inter- member, Dr. Zia M.
Bagddi, an associate for
esting to note that the only colored church many years. The
son of Mustaf* Bagddi,

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one of the most renowned and useful of the was not heated,
where heavy wraps were nec-
Oriental friends, he was the sole Baha'i of essary to
comfort, carried through a meeting
the Occident whose life touched successively for this noble
purpose which all present
three great leaders of the Faith. As a child enjoyed, divine
enthusiasm entering hearts
of three in the Holy Presence of Baha'u'llah warmed by the
Fires of God and minds illu he was given by Him his name, Zia, meaning
mined by the signs of reality. At Ports-
Light. As a student at Beirut he went mouth, N. H.,
the friends gave glad welcome
through perilous days of devotion and was to Mabel Ives
who traveled a long distance to
sent to America by 'Abdu'l-Baha, Whom he sound the note
of interracial accord in the
knew so well and loved so devotedly. His friendly
atmosphere of the Women's Club
loyalty to the administrative order created and with the
association of beautiful music.
by the Will, his great personal love for Rochester, N.

Y., a city famous for its tradi-
 Shoghi Etfendi arc jewels of memory to those tions of
 freedom, held a conference that was
 who knew him. His courage was leonine in highly
 successful under the banner of the
 demonstrating the oneness of humanity. He Greatest
 Name. Doris McKay, thoroughly
 met his fellow beings on the basis of merit alive to the
 idea, made an impressive chair and attraction to the Faith and this ideal he
 man. A remarkable address was made by
 and professional
 lived in his business, social Rev. Raymond
 Prior Sanford, executive paslife, whether East or West, whether he la-
 tor of the Brick Church. It was a stirring
 bored in Chicago or the far South. Ever re- account of the
 melting pot of racial an remembered will be his cool courage in going
 during the period following the
 tipathies
 to the rescue of the colored Baha'is during world war and a
 most powerful plea for
 the race riot when such an undertaking, the brotherhood
 that is real. This was folthrough the tying up of traffic, meant great
 lowed by a Baha'i address in which both
 expense to one of modest means and journey- scientific and
 spiritual proofs were given.
 ing to another section of the city incurred This
 conference inspired a column's rethe peril of almost sure death. His
 passing port in the leading journal of that city,
 in the fullness of his powers fills his friends the Rochester
 Democrat and Chronicle. It
 with grief; but his many virtues are an orna- was most
 friendly and favorable to the
 ment to the world which leave a fadeless Cause.
 mark. Under this intrepid leadership the
 Baha'is of Wilmette arranged a succession of
 BOSTON
 gatherings in the home of Dr. and Mrs. Bag- Boston,
 among the early cities to become
 dadi, the Bourgeois studio and in the founda- active,
 inaugurated meetings which were to
 tion of the Temple. They also aided and in- be extended over
 a period of years with a
 spired similar efforts in the neighboring city brilliant
 gathering during November, 1927.
 of Evanston, carrying the campaign of di- Dorothy
 Richardson, contralto, and George

vine education into the Northwestern Uni- A. Fernandez,
 tenor, gave a festival of song.
 versity through the class in Comparative Dr. John Herman
 Randall spoke most elo-
 Religions and elsewhere stimulating such quently upon
 "The Growing Appreciation
 interest as resulted in a race amity meeting between Races."
 A second address was deaddressed by the mayor of the city, the
 livered by William Stanley Braithwaite, faformer Vice-President of the
 United States, mous colored poet, literary critic and
 anthol-
 Gen. Charles Dawes, and other notables. ogist, who said
 that he felt moved by a high
 The meeting of those of different races, sense of duty to
 be present on such an occacolors and social ranks was the means of con-
 sion. The educational and spiritual value of
 firmation and power to the workers. thisand the
 series of meetings that followed
 was to make the Boston friends wish entirely
 VARIOUS CITIES to forget color as a sign
 separating mortals.

The year 1927 saw the genial fires of racial A. Philip
 Randolph, industrial leader, was
 amity cheering and heartening various cities. one of the most
 polished and brilliant speak-
 Geneva, N. Y., in the dead of winter and de- ers at other
 meetings, all of which had unspite the accident of meeting in a hall that
 usual value.

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 DETROIT blows struck at economic values. Other
 interracial committees had mustered but a
 The friends in Detroit under the rallying
 feeble response. There was an outpouring
 "New Views on an Old, but Unsolved
 cry,
 of love and good will in the utterances of
 Human Problem," raised the standard of
 noble speakers from both groups, one of the
 unity in a conference March 14, 1929, using most eloquent of whom was
 a former souththe auditorium of the Federation of Women's
 ern judge. Those who had heard the teach-
 Clubs. Mrs. Philomene Altman, representings of old and those to whom the
 good news
 ing the Bahd'is, presided and the speakers came for the first time
 were alike charmed
 were Rabbi Leon Fram, Rev. Frank Adams
 by the spell of the hour. The printed proand Rev. Augustus P. Record. Their

subgram carried lines composed by two friends:
 jects were respectively, "The Search for
 Brotherhood," "The Chief Obstacle to World
 O Temple of the living Word
 Unity" and "The New Internationalism."
 These religious leaders represented progres-
 Through Whom the universe is stirred!
 Eternal Presence hid from sight
 sive schools and their brief and eloquent addresses indicated a search for
 reality. Under By countless veils of dazzling Light,
 Yet viewed by those in every clime
 the caption, "Vision of the New Age," their
 Who penetrate the clouds of time,
 attention and that of the audience was fo-
 Prepared with inner eye and ear
 cussed upon the ideals and message of the The PROMISED ONE to see
 and hear:
 Baha'i teachings. It proved a profitable and
 Let Thy sweet concord fill man's heart
 enjoyable evening for each and all. Other
 And all the din of strife depart!
 efforts of a like nature were made during the
 Deign Thou our peaceful aims to bless;
 years following, to have the races know each
 Make real our vision; grant success!
 other; this in cooperation with the National
 Creative Source of ancient Power
 Racial Amity Committee. The services of
 Let brotherhood adorn this hour!
 these friends are unforgettable.

The place of meeting was the great audi-
 ATLANTIC CITY
 torium and convention hall on the board-
 One of the most remarkable of the racial walk and the program
 carried Words of
 amity conferences was that of Atlantic City, Baha'u'llah: "Peace be to
 those who follow
 N. J., in that it had but one active Baha'i Guidance"; also those of
 'Abdu'l-Baha: "The
 worker on the field and was opposed by the lovers of mankind, these
 are the superior men
 orthodox among the clergy, an attitude of whatever race, class
 or color they may be."
 which unfavorably affected the press. The
 date of this conference was April 19, 1931,
 PITTSBURGH

and not less than twelve organizations of the Pittsburgh, Pa., one of the great cities visited by 'Abdu'l-Baha, island city were brought into cooperation in These were: The arranged a conference of its object. ence October 25 to 27, 1931, with three sessions. The Central Society of Friends, the Young Men's and sions. The Central Young Men's Christian Association and the Young Women's Christian Associations, four Association and the Oakland Methodist Church cooperated with churches, two schools, the Colored Board of the plan by giving the use of their Trade, the Unity Truth Center and the Jewish auditoriums and helping the attendance. The other ish Community Center. The thought of the place of meeting was the Frick Training conference was directed into Baha'i channels School. A Baha'i chair and the Baha'is of Philadelphia cooperated by man and speaker served each session. Other coming and giving the message. A high note workers were a clergymen and rabbi, five was struck in fellowship in a way to impress two social workers. An impressive link with the past was Mrs. Walter many of the noblest people of the city, about the past was Mrs. Walter S. Buchanan, whose distinguished father, the four hundred of whom attended. It was said distinguished father, the late Dr. W. H. to be by far the best meeting of its kind ever Council of Alabama, as president of its Northern branch attempted and it came at a time when mal School for colored students had a vision race relations were much disturbed with of interracial friendliness and cooperation

RACIAL AMITY IN AMERICA

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and had been its eloquent advocate at a time meeting in motion and made all feel cordially welcome. A number of Indians when few believed it possible. He did not welcome. A number of Indians under the leadership of Chief Standing live to hear the Baha'i message, but it seemed leadership of Chief Standing Bear and decoa blessing to his memory that his daughter rated with their feathers and paint were in attendance. It was of this and son-in-law should, hearing it, have be- attendance. It was of this race that 'Abdu'l-Baha confirmed believers and have a part in Baha indicated a bright future when they would become imbued with the this conference.

Spirit of the

The program was attractive in its artistic Baha'i Faith. Robert Theiss voiced the Onebeauty and statement of the Golden Rule ness of Humanity in behalf of the spiritual

from many religions and Baha'i quotations. assembly. The Indian Chief then prayed and

As Pittsburgh is known to be one of the most with eloquent voice praised peace as the coveconservative of American cities in religious

nant among all races. Among other speakers

matters, the small community of Baha'is Joseph R. Scherer dwelt upon the unity

showed great courage in taking this stand for which would come with the adoption of a

the essential unity. Those who met them universal tongue. Emmett R. Smith, colshared light and hope. Their work was like ored, made a plea for the world court and

a breeze from the Eternal Garden of Roses. peace. J. Kam Machida, president of the

Chinese Club, who lives internationally by

THE FAR WEST

being the wife of a Japanese, made her spirit

News has reached us from time to time of of conciliation felt.W. J.

Clarendon, presithe interracial arranged by the

dinner dent of the Japan-American Club, and his

friends in Denver, Colorado, high up among wife extended cordial

greetings. On this octhe Rocky Mountains; of the great esteem in casion

their presence expressed a heroic rewhich the Baha'is are held by Fritz Cansler

solve, as on thatvery afternoon of this conof the Young Men's Christian Association ference dinner Mr. Clarendon had met with a

Branch and of the faithful cooperation he painful and dangerous

accident, which he regives whenever called to serve. Happy in- fused to

let enforce his absence from so notdeed have been those who partook of such

able a gathering. Nipo Strongheart, who let

heavenly treasures enriching both mind and it be known that he was

himself partly of

spirit. Those who have been fortunate Indian blood, spoke

impressively for justice

enough to see in action the Baha'is in the Bay between the races. The program was fur-

Cities, Portland and Seattle, know that racial ther varied by an Indian

Tribal dance. Near

amity is one of their spontaneous habits, the end of this fascinating

program and after

whether or not formally expressed. They many distinguished guests had been made

are mindful of the needs of the Day of God. known, Willard P. Hatch was called upon to speak for the Baha'is. He was Most inspiring, however, have been the re- first of all overcome by the Spirit, a first of all Presence which all seemed to feel. Then where special success was attained under the recovering his combrilliant leadership of Sara E. Witt, who de- posture, he found his voice and all were veloped a genius for this work. She suc- melted into unity by the great Message and ceeded with the cooperation of the Spiritual its wonderful ideals.

The Baha'i Benedic- Assembly in widening the circle of racial tion played by Shahnaz Waite, who comamity activities so as to include not only the posed it, closed a meeting memorable and of white and colored, but the red Indians, abo- great joy. rigines of America, also the Chinese and

CINCINNATI

Japanese, who are found in such numbers in that region. A number of meetings taking Among the last amity conferences of the form of banquets appeared to give to which there is a record is that of Cincinnati, those who shared them a foretaste of Heaven. one of the most interesting and influential of

As a sample of this work, the dinner of Feb- all. The Baha'is of the Crescent City havruary 27, 1932, may be mentioned. Nellie S. ing with one mind and heart decided upon

French, a member of the National Spiritual such an undertaking, under the guidance of Assembly, presided with grace, kept the their Spiritual Assembly proceeded to work

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the matter out in the most methodical and and Mrs. Joseph Stauss; it was especially scientificway. Besides their own organiza- helpful to those newly interested and diftion they succeeded in laying under the trib- fused much happiness.

ute of service some sixteen others noted for welfare and progress. Among these were

INTERRACIAL JOURNEYS

centers of culture, such as Wilberforce Uni- One of the most unusual and interesting

versity, the University of Cincinnati, the forms of amity activities was that of inter-

Cincinnati School of Music, Hebrew Union racial cooperative

journeys by white and col-

College and the Sherman School, Churches
the heart of the South.

both liberal and orthodox,*the Baha'i Center
such trips, all inspired by a
of Lima and the National Race Amity Com-
Land

expressing the wish

mittee. They touched the heart of the city,
Guardian, that two teachevoking high
ers whom he mentioned should

praise,

in

press articles, only two of which were paid
Consultation with Dr.

advertisements. Due to ceaseless rains over

Alexander ^bf the Southern Interthe period of three days the attendance was
racial Commission also brought assurances

small; but results should in nowise be meas-
such a plan, white and

ured by this. As according to the law of
with many agreeable

creation "All life begins in water," rain is
Holy Land and good old

one of the signs of bounty. The rain of
animated by one spirit in an

bounty within the auditorium of the Y. W.
C. for

A., graciously given all sessions, During the autumn of
1931, Philip A.

seemed even more generous than the falling

Marangella, an Italo- American Baha'i, and
weather without. Such was the marshalling

Chauncey Northern, a famous musician of
of gifted speakers that no imaginable phase

journeyed South to

give the

of the constructive side of the American race
Settmg out from New York

problem appeared to be left untouched. The
visited Washington, Richprinted programs also reached wide areas of

mond, Hampton, Enfield, N. C., Orangeprogressive thinkers through the
courtesy of burg and Columbia, S. C., and found wonthe local

peace society which lent its mailing
schools and

colleges

ored Baha'is into

There were three

line from the Holy

on the part of the

through twenty-two

campaign

the South together.

Will W.

that the parties to

colored, would meet

surprises.Thus the

Georgia were

age of marvels.

the colored race,

Baha'i message.

by motor, they

list of about nine hundred names. for their
entertainment of poesy, and
song
Dorothy Baker chairman opened the
as
spiritual illumination. They met many who
conference, voicing its purposes with golden had previously
heard of the Baha'i teachings
phrases and spiritual attraction. Among gladly and were now
pleased to renew their
other distinguished speakers was Rabbi Sam- interest in so
artistic a Others were
setting.
uel Wohl, who but the summer before had hearing the call of
the Kingdom for the first
visited the Holy Shrines on Mount Carmel time, but almost
without exception they
and felt oneness with the Baha'is. John W. found attracted
souls in those they
sought to
Scott, the scholarly principal of a colored reach. The
journal of their work is beautiful
school, nobly gave utterance to the spirit of and thrills with
the joy of life. One of the
interracial cooperation, using figures of most interesting
discoveries of their
trip was
speech drawn from the curious workmanship to find the same
interest at the
University of
of nature. Prof. Gustave G. Carlson, visit- South Carolina, for
whites, as at Allan Uniing Professor at the University of Cincin-
versity and Benedict College, located in the
nati, gave a curiously interesting study of same City of
Columbia, for colored.
race prejudices, their fallacies.
exposing During the spring of 1932, Willard Mc-
Other inspiring speakers were Rev. E. H. Kay of Pittsburgh,
a former instructor in
Oxley and Rev. C. Baker Pearl, pastors of the University of
Texas, and Louis G.
Gregcolored churches. The Baha'i ideals were set
ory, racial amity worker, met by agreement
forth by chairmen and visiting Baha'is. The at Atlanta, Ga.,
where started a Baha'i
they
music was of an exceptionally fine and

conveyed the
class
quality. study teachings to
On Sunday afternoon following the confer- various educational
and
religious organizaence a reception was held at the home of Mr.
tions. They later went to Tuskegee Insti-
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tute and the two State Normal Schools of ficient and
faithful to the end, with spiritual
Alabama for Montgomery and
colored at attraction and personal charm.
Normal, in all of which they were honored "The bravest are
the tenderest, the loving
and welcomed and given wonderful oppor- are the daring!"
Like an aroma of heavenly
tunities for service. As they made use of incense is the
fragrance of so glorious a life.
the ordinary method of travel by omnibus In ending
what is but a crude and fragand sometimes found it necessary to room
mentary sketch of this one phase of Baha'i
together, their work caused a sensation and work during the
years, mention must be
evoked inquiries wherever they went as to an made of the
letters and reports by the nainterest which could make representatives of
tional and local committees, beautiful in extwo races so happily
united in service. Later pression, absorbing in interest,
stimulating
they went to Fisk University* Nashville, effort and raising
high, our hopes. Apprecia-
Tenn., and had many opportunities to speak, tion also goes to
those devoted friends who
also addressing the city High School. At have compiled the
teachings which have a
Cincinnati they served meetings arranged by special bearing
upon this subject and to one
Baha'is and were luncheon guests of Prof. who, in addition,
has marshalled the thoughts
W. O. Brown of the University of Cincin- of contemporary
men ofgenius whose discovwhom they met through
nati, a southerner eries in
sociology reflect the great Light of
an Atlanta connection and the professor's Unity appearing
in this marvellous age.
keen interest in better race relations. Their Grateful
acknowledgments must also be

trip ended with work at Columbus, Ohio, in Administrative Order which in meetings with the friends. The detailed re-spirit has promulgated this vital

port of this itinerary written by Mr. McKay civilization and to each and consists of about two thousand words and is extent and in any way have unusually interesting. endeavors.

During the winter of 1933, Charles A. of 'Abdu'l-Baha, the Wragg, a Baha'i and native of Australia, and Shoghi Eflfendi has been the writer took a business trip together into blessing. At all times he clearly the South and improved it for teaching. needs; discloses the state of the

Starting from Portsmouth, N. H., they visited the workers; opens new nine cities, six of which were in Virginia, clarifies methods; reconciles their most notable work being in Petersburg, viewpoints and applies the teaching in Norfolk, Charlottesville and Roanoke. They consummate skill to the capacities used a motor car and no friction arose as a also keeps before his spiritual result of their travels together, although so a united world, that goal much at variance with custom.

progress wends. His is a Racial amity suffers a grievous loss by the which inspires others to departure from this mortal plane of our distinguished brother, Alfred E. Lunt, August the present state of mankind, 12, 1937. His sacrifices and devotion in finite strength seems directed in this spiritual

many lines of service were extraordinary. He a superhuman task; but took deep and special interest in the ima

divine promises assure victory. Observe the provement of race relations, exemplifying into the fountain. But the oneness of humanity as a principle of

made to the letter and

use of the new all who to any

aided these

Since the passing guiding wisdom of the greatest discerns the

world; encourages vistas of duty;

conflicting ings with

of the day. He

army the vision of

toward which all

continuous motion

move.

Considering

enterprise toward

little ball thrown

feted by the water it dances without ceasing
life. He served as chairman and speaker at upon its uneven,
moving floor, air currents
various amity conferences and it was upon forming invisible
walls for its tenuous home.
his motion as a member of the National It is light,
elastic and rotund, traits which

Spiritual Assembly, that the series of amity augment its
adaptability and power to please.
conferences that gave such light and happi- But that moment
the flow ceases its house
ness to Green Acre was set in motion. In the collapses; gravity
resumes its sway and the
pursuit of this ideal he had the united co- dull earth
reclaims its own. Racial amity,
operation of his talented family. Highly peace,
brotherhood, with all they imply of
trained and very able, he was strong, pro- new alignments in
the human world, are now

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ordained of God. Those who prize them will forth; the Orb of Truth is
gloriously ascendtry to keep inmotion, relying upon the ant. The
transformation of the world of
Source of all good. Zephyrs of Heaven are being, on the plane of
reality, is
already an

wafted; streams of knowledge are gushing accomplished fact.

AUS DEM LEBEN DES BAB
ENTNOMMEN UND ZUSAMMENGESTELLT AUS
"NABIL'S NARRATIVE" FUR DIE BAHA'I

5.
SOMMERWOCHE 1936, IN ESSLINGEN
VON ERNA SCHMIDT
"Baba'u'llab eng verbunden und> u>enn auch untergeordnet im Rang, dock beliehen
mit
der Vollmacht, mit Ihm zusammen iiber den Geschicken dieser
hochsten Sendung zu
thronen, leuchtet in diesem geistigen Bilde die jugendliche Herrlichkeit des
Bah in Seiner
unendlichen Zartheit, unwiderstehlich in Seiner Anmut, uniibertroffen in Seinem
Heldentum, einzigartig durch die dramatischen Begetmisse Seines kurzen, dock
ereignisreichen
Lebens" SHOGHI EFFENDi. 1

G."EGEN dieMitte letzten Jahrhunderts und
lebenslanglicher Freund gewesen ware.
war in Persien bestimmter schiitischer

ein	Mulla Husyan hielt ihn zuerst für einen	
An-		
Kreis erfüllt von sehnlichem Erwarten auf		hanger von
Siyyid Kazim, der, von seinem		
den Verheissenen, der nach Weissagung zu		Kommen nach
Shiraz unter richtet, aus der		
dieser Zeit erscheinen werde.	Besonders stark	Stadt. kam, um
ihn willkommen zu heissen."		
wogte die Erwartung und die Sehnsucht in		Hochst erstaunt
war er aber, als er gewahr		
dem Herzen Mulla Husayn's. Er machte		wurde, dass er
diesen jungen Menschen in		
sich deshalb sofort nach dem Tode des Siyyid		keiner Weise
kenne und trotzdem von ihm in		
Kazim, der vor allem von dem baldigen Er-		Sein Haus
geladen wurde, um sich von der		
scheinen des Verheissenen gesprochen hatte		Reise zu
erfrischen. Als Mulla Husayn		
und der sein Lehrer gewesen war, auf, um		zogerte, Seiner
Einladung Folge zu leisten,		
Ihn zu suchen.	Die andern Anhänger des	da er sich doch
mit Seinen Begleitern wieder		
Siyyid, die er aufforderte, gleich ihm hinaus-		treffen wollte,
ermutigte ihn der junge		
zuziehen und den Verheissenen zu suchen,		Fremde:
"Vertraue sie der Obhut Gottes an,		
lehnten es mit ausweichenden Antworten ab.		Er wird sie
sicherlich beschützen und über		
So ging denn Mulla Husayn, nur von seinem		ihnen wachen."
Mulla Husayn wurde in		
Bruder und Neffen begleitet, nach Shiraz.		dem einfachen
Hause des jungen Mannes mit		
Während der Reise verbrachte er 40 Tage in		so viel Liebe
und Aufmerksamkeit umgeben.		
Beten und Fasten und bereitete sich so auf		Er war tief
beeindruckt von der vornehmen		
das heilige Erlebnis vor, das ihm bald wider-		und doch
zwingenden Art und Weise, in		
fahren sollte. Vor den Toren der Stadt Shiraz		welcher Er zu
ihm sprach. Sein Gang, der		
verabschiedete er sich von seinen beiden		Wohlklang Seiner
Stimme und die Würde		
Begleitern und gab der Hoffnung Ausdruck,		Seiner Haltung
beeindruckten ihn tief. Im		
dass sie sich zum Abendgebet wieder		Laufe des
Gesprachs machte Mulla Husayn		

zusammenfmden wiürden. "Gerade an diesem seinen
 Gastgeber mit dem Ziel seiner Reise
 Tage, wenige Stunden vor Sonnenuntergang, bekannt und
 als Mulla Husayn auf die bewahrend er ausserhalb des Tores der Stadt
 sonderen Kennzeichen und Merkmale des
 einherging, fielen seine Augen plotzlich auf Verheissenen
 zu sprechen kam, sagte Er nach
 einen jungen Menschen mit strahlendem An- einer Pause:
 "Siehe, alle diese Zeichen sind in

gesicht, der ihn, als er auf ihn zuging, mit Mir
 offenbar!** Er wies auf jedes der ereinem Lacheln liebevollen Willkommens
 wahren Kennzeichen besonders hin und
 griisste. Er umarmte Mulla Husayn mit 1 Aus:
 "The Dispensation of Baha'u'llih" von
 gutiger Zuneigung, als ob er sein nachster Shoghi
 Effendi.

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legte iiberzeugend dar, dass jedes und alle auf an der Zahl, die zu
 den auserwählten Glau-
 Seine Person anwendbar waren. Mulla bensboten des Bab, zu
 Werkzeugen Seines
 Husayn machte daraufhin die in ihm auf- Glaubens und zu
 Verbreitern Seines Lichtes
 kommenden Zweifel geltend, doch kaum bestimmt waren.
 hatte er sie geaussert, als eine tiefe Reue ihn Der Bab, dessen
 biirgerlicher Name 'Alidarob ergriff, und er in scinem Innern be-
 Muhammad ist, zeigte schon in f riirher Kindschloss, mehr Demut,
 Zuriickhaltung und heit ausserordentliche Fahigkeiten, die Seine
 Glauben diesem edlen Menschen gegeniiber Lehrer in Erstaunen
 setzten. Es ging sogar
 walten zu lassen. Immer mehr wurde er von soweit, dass die
 Lehrer sich unf ahig f iihlten,
 der unsagbar grossen Giite und Erhabenheit Ihn zu lehren, da Er
 eine grosser Kenntnis
 seines Gastgebers ergriffen, und als dieser besass, als sie
 selbst. Sie brachten Ihn deshalb
 die zwingenden Beweise Seiner grossen Send- wieder zuriick zu
 Seinem Onkel, der Ihn in
 ung von Gott kundgab, war Mulla Husayn seinem Geschäft
 aufnahm.
 so sehr davon überwältigt und überzeugt, Mit etwas 22 Jahren
 trat der Bab in die
 dass er in einen Zustand verfiel, in dem er Ehe. Das einzige
 Kind, das daraus geboren
 nicht mehr ganz auf dieser Erde zu sein wurde, starb nach
 kurzer Lebenszeit. Bei

glaubte. dem Heimgang des
 Knaben kam kein Klagen
 Seine eigenen Worte über dieses grosse Er- über die Lippen des
 Vaters. Er pries vielmehr
 lebnis waren:
 "Diese Offenbarung, die so Gott und wünschte
 sich noch tausend
 plötzlich und ungestüm auf mich herein- Ismaele, um einen
 und jeden als ein Liebesopfer stürzte, kam wie ein Blitzstrahl, der eine
 fer Gott darbringen zu können.

Zeitlang meine Sinne betäubt zu haben Die grosse Botschaft
 des Bab verbreitete
 schien. Ich war geblendet durch die strah- sich immer mehr durch
 die unermüdliche
 lende Herrlichkeit und überwältigt durch Tätigkeit Seiner
 Anhänger und durch Sein
 ihre bezwingende Kraft. Erregung, Freude, eindruckvolles
 Auftreten. Aber je grosser
 Ehrfurcht und Staunen, riittelte das Innerste der Kreis der
 Anhängler wurde, je mehr
 meiner Seek auf. Feinde umgaben ihn.

Unbeschreiblich gross
 Ich fühlte mich im Besitze von solchem waren die Leiden,
 die der Bab und die
 Mut und solcher Kraft, dass ich der ganzen Glaubigen erdulden
 mussten. Immer neue
 Menschheit zurufen mochte: Erwache, denn Schliche wurden
 ersonnen, um das Volk gesiehe! Das Morgenlicht ist angebrochen.
 gen den neuen Glauben auf zuhetzen und um
 Erhebet euch, denn Seine Gnade ist geoffen- die Wahrheit zu
 verschleiern. Doch grosse
 bart. Das Portal Seiner Gnade ist weit ge- Duldsamkeit und
 heroisches Entgegennehoffnet, tretet herein, o Volker der Welt!
 men der oft unmenschlichen Leiden und
 Denn Er, der euch Verheissene, ist gekom- Foltern zeichnete den
 Bab und Seine Anmen!" hanger
 aus. Es gab für sie kein feiges aus
 Die Offenbarung des Bab geschah in der dem Wege gehen.

So war eine Eskorte von
 Nacht des 23. Mai 1844, und Er selbst sagte der Regierung
 beauftragt, den Bab einzudarüber zu Mulla Husayn: "Diese Nacht,
 ja fangen und ihn vor die Augen des Statthalterdiese Stunde
 wird in kommenden Tagen als ers Husayn Khan zu bringen, der schon
 eines der grossen und bedeutendsten aller einige der Glaubigen
 auf fürchterlichste Weise
 Feste gefeiert werden. Danke Gott, dass Er zu Tode hatte martern

lassen. Der Fihrer
 dir gnadig beigestanden hat, urn deines Herz- dieser Eskorte
 erzählte folgendes: "Nachdem
 ens Sehnsucht zu erfiillen,und dass Er dir wir die dritte Etappe
 unseres Weges nach
 von dem versiegelten Wein Seiner Sprache zu Biishir hinter uns
 hatten, begegneten wir
 trinken gegeben hat. Wohl denen, die dazu mitten in der Einode
 einem jungen Mann.
 gelangen." Er war zu Pferd,
 gefolgt von einem Diener,
 Nun war der Verheissene gef unden und Er der Seine Habe bei sich
 trug. Als wir uns
 hatte skh geoffenbart. In kurzer Zeit er- Ihm naherten, griisste
 Er uns und frug uns
 kannten besonders suchende und glaubige nach dem Zweck unserer
 Reise. Ich hielt es
 Seelen oft auf ganz wundersame Weise die fur das Beste, Ihm die
 Wahrheit zu ver-
 Sendung des Bab. Sie wurden die Buchstaben schweigen und
 erwiderte, dass wir in diese
 des Lebenden genannt. Achtzehn waren es Gegend auf Befehl des
 Statthalters von Fdrs

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 geschickt seien, um gewisse Nachforschung- Seine Botschaft zu priifen
 und dann sein
 en anzustellen. Er bemerkte lachelnd: Der Urteil abzugeben, geriet er
 so in Wut, dass
 Statthalter hat euch gesandt, um Mich ge- er einem Diener befahl, den
 Bab ins Gesicht

fangen zu nehmen. Hier bin Ich, tut mit zu schlagen. Der Schlag war so heftig, dass

Mir, was ihr wollt. Durch Meinen Entgegen- Seine Ropfbedeckung zu Boden fiel. Doch

ritt habe Ich euren Weg gekiirzt und habe es diese niedertrachtige Handlung fand keine

euch leichter gemacht, Mich zu finden." Ich allgemeine Zustimmung unter den Anwesenwar starr iiber Seine Worte und wunderte den und es wurde beschlossen, den Bab nicht

mich iiber Seine Aufrichtigkeit und Gerad- gef angenzuhalten, sondern Seinem Onkel die

heit. Ich konnte mir Seine Bereitwilligkeit Burgschaft f iir Ihn zu iibertragen, der Ihn

nicht erklaren, sich aus freien Stucken der auch bis auf Widerruf in seinem Haus aufstrengen Disziplin der Regierungsbeamten zu nehmen sollte. Einige Tage spater wurde

unterwerfen und dabei Leben und Sicherheit der Bab aufgefordert, sich wahrend eines

auf s Spiel zu setzen. Ich suchte ihn zu iiber- Gottesdienstes in der Moschee zu rechtfersehen und schickte mich an wegzureiten, als tigen. Er tat dies in bescheidener Haltung,

Er an mich herankam und sagte: "Ich doch Seine Worte trafen die Herzen einiger

schwore bei der Gerechtigkeit Dessen, der Zuhorer so sehr, dass sie sich spater zu Seinem

den Menschen erschuf ihn von alien iibrigen , Glauben bekannten.

Seiner Geschopf e auszeichnete und sein Herz Husayn Rhan gab aber nicht Ruhe, den

zum Sitz Seiner Herrschaf t und Erkenntnis Bab in neue Schwierigkeiten zu stiirzen. Er

machte, dass Ich in Meinem ganzen Leben befahl dem

Polizeiprasidenten der Stadt den

nur die Wahrheit gesprochen habe und Bab zu verhaf ten und alle greif baren Dokukeinen anderen Wunsch besitze ausser dem mente zu beschlagnahmen. Unerschrocken

Wohlergehen und dem Fortschritt Meiner und selbstbeherrscht liess sich der Bab mit

Mitmenschen. Ich habe Mein eigenes Wohl- Seinen anwesenden Glaubigen gefangennehergehen verachtet und habe vermieden, der men. Auf dem Wege % zu Husayn Rhan

Anlas des Rummerns und des Leids f iir irgend kam ihnen ein Zug mit Sargen entgegen.

jemand zu sein. Ich weiss, das ihr Mich Als der Polizeiprasident horte, dass in der

sucht. Ich ziehe es vor, Mich selbst in deine Nacht eine furchtbare Seuche ausgebrochen

Hand zu geben, anstatt dich und deine Ge- sei und schon viele
 Menschen ihr erlegen
 nossen unnötigen Ermüdungen um Meinet- wa'ren, befahl ihm grosse
 Angst und er entwillen auszusetzen." Der Führer der Eskorte schied
 sich, den Bab in seinem eigenen Hause
 war tief erschüttert von diesen Worten und in Gewahrsam zu halten,
 zumal er horte,
 bat den Bab, doch zu fliehen um den bosen dass Husayn Rhan sein Haus
 verlassen hatte,
 Absichten des Statthalters nicht ausgesetzt da auch darin die Pest
 wütete. Wie entsetzt
 zu sein. Doch auf sein ernstliches Bitten gab war aber der
 Polizeipräsident, als er vernahm,
 der Bab ihm zur Antwort: "Möge der Herr, dass sein Sohn von der
 Seuche ergriffen und
 dein Gott, dich für deine Grossmut und für schon dem Tode nahe war.
 Verzweifelt
 deine edle Absicht belohnen. Rein Mensch warf er sich zu Füssen des
 Bab, beschwor
 kennt das Geheimnis Meiner Sache; niemand Ihn, ein Gebet für die
 Rettung seines Sohnes
 kann ihre Geheimnisse ergründen. Niemals zu sprechen. Er bereute
 sein Handeln Bab
 werde Ich Mein Angesicht von der Bestim- gegenüber und gelobte,
 mung Gottes abwenden. Er allein ist Meine Ihn zu unternehmen, selbst
 wenn er hungers
 feste Burg, Mein Halt und Meine Zuflucht. sterben müsste. Der Bab
 der eben Sein Gesicht
 Bis Meine letzte Stunde gekommen ist, kann wusch, gab ihm von diesem
 Wasser und ge-
 Mich niemand überfallen, kann niemand den bot Ihm, da von seinem Sohn
 zu trinken zu
 Plan des Allmächtigen vereiteln." Frei und geben, dies würde das
 Leben des Kindes rettungsfesselt ritt der Bab der Eskorte nach ten.
 Und dies geschah. Daraufhin wurde
 Shiraz voran. Husayn Rhan empfing den der Bab freigelassen.
 Bab mit der grössten Unverschämtheit. Er Der Ruhm des Bab
 verbreitete sich trotz
 beschimpfte Ihn und bezichtigte Ihn, ein
 immer mehr und
 ständiger Unterdrückung
 grosses Unglück und Verwirrung angerich- mehr. Die Besucher kamen
 unaufhorlich zu
 tet zu haben. Auf die Entgegnung des Bab, Ihm. Die einen, um ihre
 Neugier zu befrie-

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digen, andere um einen tieferen Einblick in ein hochgelehrter
 Einwohner der Stadt
 die grundlegende Wahrheit des Glaubens zu K ash an in der Nacht, ehe
 der Bab in dieser
 gewinnen und wieder andere um bei Ihm Stadt eintraf,
 erzuspater Stunde am
 dass

Heilung von ihren Leiden und Noten zu Nachmittag am Stadttor
 stunde, als er
 suchen. So wurde Er von einer hohen Per- plötzlich den Bab zu Pferd
 erblickte. Vor
 sonlichkeit zu einem grossen Festmahl ge- und hinter Ihm waren viele
 Berittene, deren
 laden. Während des Mahls brachte der Obhut Er anvertraut zu sein
 schien. Als der
 Gastgeber die Bitte an Ihn vor, doch dafiir Bab sich dem Stadttor
 naherte, griisste Er
 boten zu wollen, dass die Ehe seines Bruders ihn und sprach: "Wir werden
 drei Na'chte
 mit einem Kinde gesegnet werde. Darauf- lang dein Gast sein,
 bereite dich vor, Uns
 hin nahm der Bab ein Stiickchen Speise, zu empfangen!" Als er
 erwachte, war der
 driickte sie mit den Händen zu einem Ku- Traum noch so lebendig vor
 ihm, dass er
 chen, reichte dies Seinem Gastgeber und iiberzeugt war, dass diese
 unerwartete Ersagte: "Es sollen beide da von essen und ihr scheinung
 eine Mahnung der Vorsehung sei,
 Wunsch wird ihnen erfullt werden," Durch die zu befolgen er sich
 verpflichtet fiihlte.
 diesen Bissen, den der Bab geschickt hatte, Er begann, sein Haus fur
 dem Empf ang des
 wurde die Frau guter Hoffnung und gebar Besuchers vorzubereiten.
 Dann ging er nach
 zur gegebenen Zeit eine Tochter, mit der dem Stadttor und
 wartete dort auf die

spater 'Abdu'1-Baha die Ehe schloss. (Sic Ankunft des Bab.
 Als er zu genannter
 wird heute noch der Bissen des Bab ge- Stunde den Horizont
 absuchte, erspahte er in
 nannt.) weiter Entf ernung einen
 Trupp Reiter. Wie
 Des ofteren wurden dem Bab Priifungen, er nun ihnen entgegeneilte,
 erkannte er den

oft auch heimlicher Art, gestellt, die Er Bab, umgeben von Seiner
 berittenen Gefolgimmer, meist zur Beschamung des Priifen- schaft.
 Alles war genau so, wie er es die
 den, iiber jede Erwartung hinaus bestand. Nacht zuvor in seinem Traum
 gesehen hatte.
 So war es einmal, dass ein Mann beabsichtigt Und so war der Bab drei
 Tage lang sein
 hatte, dem Bab schwierige Fragen zu stellen, Gast, obwohl vorher noch
 einige Schwierigdoch bei Seiner Anwesenheit waren sie alle keiten
 iiberwunden werden mussten, denn
 seinem Gedachtnis entfallen und er konnte die beiden Fihrer der
 Reitertruppe hatten
 nur nebensachliches fragen. Zu seinem den Befehl, auf ihrem Ritt
 nach Tihiran nur
 grossten Erstaunen erhielt er die Ant wort ausserhalb der Toren der
 Stadte ihre Zelte
 auf seine schwierigen Fragen, die er gar aufzuschlagen. Einer der
 beiden willigte
 nicht ausgesprochen hatte. Und doch war sofort ein, doch der andere
 konnte sich nicht
 dieser Mann noch nicht iiberzeugt von der dazu entschliessen.
 Schliesslich gab auch er
 Grosse desBab und bei einem weiteren seineZustimmung, da er
 iiberzeugt wurde,
 Zusammensein mit Ihm, hatte er in seinem dass der Bab nach drei
 Tagen mit ihnen
 Herzen die Bitte, dass der Bab iiber eine weiterziehen werde nach
 Tihiran. In dieser
 bestimmte Sure im Qur'an sprechen und kurzen Zeit
 hatten einige Seiner Jiinger
 sie auslegen solle. Der Bab ergrifflf seine Gelegenheit, mit Ihm
 zusammenzusein und
 Hand und sagte, dass er von Ihm verlangen auch andere konnten mit der
 grossen Gotteskonne, was immer sein Herz begehre. Er botschaft t
 bekannt gemacht werden.
 werde es ihm gerne oflfenbaren. Sprachlos Erstaunlich war es
 immer, mit welcher
 vor Staunen war Sein Besucher und der Bab Ehrf urcht und Liebe Ihn
 die, die beauftragt
 f uhr fort. "Soil Ich dir die Sure vom Kaw- waren Ihn zu iiberwachen,
 umgaben. Grosse
 thar oflfenbaren? wiirdest du dann erkennen, Freiheit wurde Ihm stets
 gewahrt, sodass Er
 dass Meine Worte aus dem Geist Gottes ent- sich selten als Gefangener
 fiihlte. So gross
 stammen?" Tiefe Reue iiber seinen seitheri- und stark war das Vertrauen
 einiger in Ihn,

gen Unglauben zog in sein Herz und stark
das Zeit des Bab
war seine t)berzeugung von der Wahrheit
den darob erregder Offenbarung des Bab.
folgendes sagten: "Warum seid
Stark und tief war die geistige Verbun-
Stehen Seine Grosse
denheit der Glaubigen untereinander, vor
nicht geniigend
Sein Seelenadel
allem aber mit dem Bib selbst. So traumte
davon zu iiber-

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zeugen, dass Er niemals es zulassen wiirde, wolle er beniitzen,
um den Konigen und
dass um Seiner eigenen Sicherheit willen Regenten der Erde von
der neuen Gottesandere in Verlegenheit kamen? Er hat sich
botschaft Kunde zu tun und ihr Interesse
ohne Zweifel in der Stille der Mondnacht an dafiir zu wecken.
Auf dieses edle Voreinen Ort zuriickgezogen, wo Er ungestort
haben erwiderte der Bab: "Eine solch ehrenmit Gott verkehren kann. Ohne Frage
wird hafte Absicht bedeutet mehr fur Mich, als
Er in Sein Zelt zuriickkehren. Er wird uns deren Ausfihrung
selbst. .
Jedoch nicht

. .

niemals verlassen." Kurz darauf gewahr- durch diese Mittel,
die du dir so schon vor
ten sie im Zwielight des Morgengrauens in Augen stellst, wird
die allmachtige Vorseder Feme die einsame Gestalt des Bab, die
hung den Sieg ihres Glaubens vollziehen.
auf das Lager Richtung hielt. Vor der ern- Durch die Armen und
Niederer in diesem
sten Grosse und dem strahlenden Angesicht, Land, durch das Blut,
das sie auf Seinem
das er an diesem Morgen zeigte, wagte nie- Pfade vergossen haben
werden, wird der
mand nach dem Ziel dieses nachtlichen allmachtige Herr die
Erhaltung Seiner Sache
Ganges und nach dem Grunde der so auf- sicherstellen und
ihre Grundlage befestigen!"
fallenden Veranderung in Seinen Worten Als der Statthalter
das Herannahen seines
und in Seiner Haltung zu fragen. Todes fiihlte, machte
er sein Testament, in
Durch die zunehmende Beliebtheit des welchem er seinen

ganzen Besitztum als dem
 Bab unter der Bevölkerung schwoll der Hass Bab eigen erklärte.
 Nach seinem Tod entvieler Geistlicher immer mehr an. Sie ent-
 deckte sein Neffe das Testament, das er in
 hielten sich allerdings offener Feindselig- seiner Habgier
 vernichtete. Bald darnach
 keit, streuten dafiir aber umsomehr wilde entdeckte er auch den
 Aufenthalt des Bab
 Gerichte aus. Ihr Hass ging so weit, dass im Hause seines
 Onkels und machte davon
 sie ein Schriftstück verfertigten, in dem die umgehend dem Shah
 Mitteilung. Der Shah,
 Verurteilung des Bab zum Tode enthalten von der Treue des
 verstorbenen Statthalters
 war. Dieses Schriftstück wurde von fast iiberzeugt, vermutete
 richtig, dass dieser nur
 alien Geistlichen der Stadt Isfahan unter- eine giinstige
 Gelegenheit hatte abwarten
 zeichnet. Der Bab war in dieser Zeit der wollen, um ihn mit
 dem Bab Zusammen
 Gast des dortigen Statthalters, und als dieser zufiihren. Er befahl
 daher, den Bab heimvon dem grausamen Plan horte, entschloss
 lich nach Tihran zu geleiten. Als aber der
 er sich, die Ausfiihrung dieser schrecklichen Grossvezier Haji
 Mirza Aqasi, zu dessen
 Tat durch sein Eingreifen zu verhindern. Er Ohren auch die iiblen
 Gerichte der Geistgab deshalb sofortige Anweisung, den Bab
 lichen gedungen waren, von der bevorste-
 gegen Sonnenuntergang in Begleitung von henden Zusammenkunft
 des Shah mit dem
 500 Reitern aus den Toren der Stadt hinaus- Bab horte, machte er
 alle Anstrengungen,
 zugeleiten und in Richtung Tihran zu reiten. diese zu verhindern.
 Denn dieser selbst-
 Er gab den Befehl, dass jedesmal nach einer siichtige Staatsmann
 fiirchtete um seine
 bestimmten Strecke ein Teil der Reiter nach Stellung, falls der
 Shah der Offenbarung des
 Isfahan zuruckkehren solle, bis noch 20 Bab grossere
 Beachtung schenken wiirde. Es
 Reiter mit dem Bab waren. Davon sollen gelang ihm, den Shah
 zu beeinflussen, denn
 10 in Staatsgesch'aften weiter, wahrend die wahrend der Bab auf
 den Bescheid des Shah
 letzten 10, alles zuverlassige und erprobte wartete, der den Ruf,
 in seine Gegenwart

Manner, mit dem Bab wieder nach Isfahan zu kommen, enthalten
sollte, erhielt er
zurückkehren sollten. Vor Tagesanbruch einen eigenhandig
geschriebenen Brief desmussten sie wieder dort eintreffen und den
selben, der ausserst hoflich abgefasst war,
Bab dis zu dem Wohnsitz des Statthalters aber doch eine Absage
fur ein Zusammengeleiten. Dort wurde er durch einen Seiten-
treffen enthielt. Er driickt darin aus, dass
eingang in die Privatraume gefiihrt. Der
Ihm zu begegnen,
es ihm nicht vergonnt sei,
Statthalter war von grosser Liebe gegen den da er vor der
unmittelbaren Abreise aus
Bab erfullt und anerkannte Seine gross Of- Tihran stehe. Sein
Wunsch gehe dahin, dass
fenbarung. Sein Wunsch war es, seine er zu der Burg M4h-Ku
geleitet werde. Dem
grossen Reichtiimer in den Dienst der Sache Burgwart seien schon
die notigen Anweis-
Gottes zu stellen. Alle seine Beziehungen ungen gegeben worden,
Ihn mit Hochach-
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tung und Riicksicht zu behandeln. Der Die Einwohner der
Stadt hatten von des
Grossvezier hatte damit das erreicht, was Prinzen Vorhaben
Kenntnis erhalten und
er gewiinscht hatte, namlich den Bab in f iillten voll
Neugier die Strassen und Platze,
einen entfernten, abgelegenen Wmkel des durch die der Bab
reiten musste. Wie gross
Reiches versetzen zu lassen, und somit war aber ihr
Staunen, als sie Ihn auf dem als
Seinen Einfluss auf die Bevolkerung und so wild bekannten
Pferde ruhig daherreiten
vor allem auf den Shah zu verringern, wenn sahen. In ihrer
einfachen Art nahmen sie
nicht ganz unmoglich zu machen. Wie sehr dieses Geschehen als
ein Wunder und als der
hatte sich dieser Staatsmann getauscht, und Bab vom Bade wieder
zum Haus des Prinzen
welchen Segen hatte er seinem Herrscher ritt, furde er von
der begeisterten Volks-
und damit auch dem Volke vorenthalten. menge besturmt.
Andere holten bis auf den

Wenig ruhmvoll waren seine weiteren Leb- letzten Tropfen von
 dem Wasser, das Ihm
 ensjahrc und kiimmerlich sein Ende. Er zur Abwaschung
 gedient hatte und dem sie
 verier kurze Zeit darauf das ganze Ver- Wunderwirkung
 zuschrieben.
 trauen des Shah und fiel in seine Ungnade. Die Bewohner von
 Tabriz erwarteten voll
 Sein ganzer Besitz wurde vom Staat einge- Ungeduld und Freude
 die Ankunf t des Bab,
 zogen. Er wurde aus der Residenz verbannt denn viele waren in
 dieser Stadt von Seiner
 und fiel seinem Ungluck und seiner Armut Botschaft
 iiberzeugt.
 zum Opfer. Aller HofTnung beraubt und Die Regierung
 hatte ob der grossen Beim Elend versunken, siechte er der Stunde
 geisterung schwere Bedenken fur die Ruhe
 seines Todes entgegen. der Stadt und sie
 beschloss, den Bab ausser-
 Die weitere Gefangenschaft des Bab war halb der Stadt in
 Gewahrsam zu halten.
 nun in Mah-Ku und in der Feste Chihriq. Doch dieser
 Befehl verfehlte
 ganz seine
 Die Warter, die Ihn bewachten, mussten im- Wirkung, die
 Erregung wurde noch grosser
 mer wieder gewechselt werden, da sie sich und die Situation,
 die bereits xlohend geschon nach kurzer Zeit zu Seinen Freunden
 worden war, verscharfte sich noch mehr.
 gewandelt hatten und Seinen Glauben annah- Der neue Beschluss
 lautete deshalb, den Bab
 mcn. In Chihriq erwartete Er mit ruhiger vor die versammelten
 hohen Geistlichen zu
 f iihren, denen Er sich zu verantworten habe.
 Ergebung den Befehl, der Ihn nach Tabriz
 rufen sollte, denn Er wusste, die Zeit Seiner Als Er in die
 Versammlung gefiihrt wurde,
 schwersten Leiden, die in dieser Stadt iiber hatte schon die
 Volksmenge den Eingang der
 Ihn kommen wiirden, stand Ihm unmittel- Halle bcsetzt, und
 wartete ungeduldig auf
 bar bevor. Auf der nach Tabriz
 Reise den Augenblick, in dem sie Sein
 Angesicht
 wurde Er in einer Stadt von einem dort sehen wiirden. In
 dieser Versammlung erwohnhaften Prinzen empfangen, der Ihm

klarte der Bab öffentlich, dass Er der Eine
 auch herzlichste Gastfreundschaft gewahrte, Verheissene sei.
 Er musste darnach Befehl alien, Ihm mit gebührender
 schimpfungen hasslicher Art über sich er-
 Ehrerbietung zu begegnen. "An einem gehen lassen, denn
 vor allem Mulla Muham-
 Freitag, als der Bab zu dem öffentlichen mad war gegen Ihn
 und stachelte die andern
 Badehaus ging, befahl der Prinz seinem zum Widerspruch auf.
 So verlief diese
 Reitknecht, Ihm sein wildestes Pferd zum Versammlung
 fruchtlos. Doch das Feuer
 Reiten anzubieten, da er neugierig den Mut auf beiden Seiten,
 für und gegen Ihn, loderte
 und Kraft seines Gastes zu prüfen
 die weiter. Nach kurzer Zeit zog
 die Unruhe
 gedachte. In der Besorgnis, dass dem Bab unter der
 Bevölkerung die Aufmerksamkeit
 ein Unglück zustossen konnte, machte sich der Staatsbeamten
 auf sich, die aber zugunsten des Reitknechts verstohlen an Ihn heran und
 den der Geistlichen, also der Feinde des Bab,
 suchte Ihn dazu zu bewegen, es abzulehnen, handelten.
 Doch je grösser die Zahl der
 das Pferd zu besteigen, das die tapfersten Feinde wurde und je
 mehr Demütigungen
 an und geschicktesten Reiter abgeworfen und Leiden sie für
 den Bab und Seine
 hatte. "Fürchte dich nicht" war die Ant-Anhänger ersannen
 und ausübten, umsomehr
 wort des Bab, "tue, wie dir befohlen verbreitete sich
 die Gottesbotschaft. So
 und empfiehl uns dem Schutz des Allmach-hatte man gehofft,
 durch die Verhörung des

tigen."

Bab in Tabriz Seine Lehre zu ersticken, da-

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fiir aber wurde sie um so tiefer in den Her-zen wurde. Er

wurde so angebunden, dass

zen der Glaubigen gegründet. sein Haupt auf der

Brust seines Meisters

Immer enger spann sich das Netz der ruhte. Als dies

geschehen war, marschierte

Feinde, die dem Bab sogar nach dem Leben ein Regiment

Soldaten in drei Gliedern auf,

trachteten. Mitte des Jahres 1850 waren ein jedes 250

Mann. Ein jedes erhielt den	
ihre grausamen und niedertrachtigen Bestre-	Befehl der Reihe
nach zu feuern, bis die	
bungen mit ausserem Erfolg gekront: das	ganze Abteilung ihre
Salven abgegeben	
Leben des Bab wurde mit irdischer roher	hatte. Der Rauch des
Abfeuerns von 750	
Gewalt ausgeloscht. Niemand der fiihren-	Gewehren war so
stark, dass er das Licht des	
den Haupter von Tabriz fiihlte sich veran-	Nachmittags in
Finsternis verwandelte. . . .	
lasst, diesem von keinem Gericht bestätigten	Als nun die
Rauchwolke sich verzogen hatte,	
Todesurteil entgegenzutreten. Den Geist-	starrte eine
erstaunte Volksmenge auf ein	
lichen, denen der Bab vorgefiihrt werden	Bild, das ihre Augen
kaum glauben wollten:	
sollte, liessen Ihn nur von einem Diener ab-	da stand vor ihnen,
lebend und unversehrt	
fertigen, der auch dem begleitenden Wachter	der Gefahrte des
Bab, wahrend Er selbst	
die Bestatigung des Todesurteils aushandigte.	unverletzt ihren
Blicken entschwunden war.	
So hatte der Bab nirgends mehr Gelegenheit,	Obgleich die Seile,
mit welchen die beiden	
sich zu rechtfertigen. Er wurde in Gewahr-	befestigt waren, von
den Kugeln in Stiicke	
sam von Sam Khan gegeben, der sich aber	zerrissen waren, so
waren doch ihre Korper	
in wachsendem Masse durch das edle Be-	auf wundersame Weise
den Salven entrontragen seines Gefangenen ergriffen fiihlte.	
nen. Selbst das Gewand, das der Junger	
Grosse Furcht kam iiber ihn, es konnte sein	trug, war trotz der
Dichte des Rauches un-	
Handeln den Zorn Gottes auf ihn herab	befleckt geblieben.
"Der Siyyid-i-Bab ist	
beschworen. Er erklarte dem Bab, dass er	unsern Blicken
entschwunden!" ertonten die	
keine bosen gegen Ihn hege, tmd	
Absicht Rufe aus der besturzten Menge.	
Wie wahndass, wenn Seine Sache die Sache der Wahr-	sinnig
nach Ihm zu suchen und	
eilten sie	
heit ist, Er es ihm ermöglichen solle von der	fandan Ihn
schliesslich in demselben Raume	
Verpflichtung, Sein Blut zu vergiessen, be-	sitzend, den Er in

der Nacht zuvor bewohnt
 freit zu werden. Der Bab erwiderte ihm, hatte, im Begriff,
 Seine unterbrochene Ausseinen Auftrag zu befolgen und dass, wenn
 sprache mit Siyyid Husayn abzuschliessen.
 seine Absicht aufrichtig ware, ihn der All- Der Ausdruck
 ungetriebter Ruhe lag auf
 machtige sicherlich aus seiner Verwirrtheit Seinem Gesicht, Sein
 Korper war unversehrt
 erlosen konnte. aus dem
 Kugelschauer, den das Regiment
 In der letzten Nacht Seines Lebens hatte gegen Ihn entsandt hatte,
 entkommen. "Ich
 der Bab eine wichtige Unterredung mit habe Meine
 Unterredung mit Siyyid Husayn
 Siyyid Husayn, die auf strengen Befehl un- beendet," sagte der
 Bab zu dem Beamten,
 terbrochen werden musste. "Nicht ehe Ich "jetzt kannst du
 daran gehen, deine Absicht
 ihm all das gesagt habe, was Ich zu sagen auszufiihren." Der
 Mann war zu erschutwiinsche," warnte der Bab den wachthaben-
 tert, um noch einmal anzufangen, was er
 den Beamten, "vermag irdische Macht Mir schon unternommen
 hatte. Er weigerte sich,
 Schweigen zu gebieten. Steht auch die ganze seine Pflicht
 zu tun, verliess im gleichen
 Welt in Wafren gegen Mich, so wird sie Augenblick den Platz
 und quittierte seinen
 doch machtlos sein, Mich davon abzuhalten, Dienst.
 bis auf das letzte Wort Meine Absicht zu Sam Khan war ebenf
 alls crschiittert durch
 vollbringen." die Macht
 dieser furchtbarcn Enthiillung.
 An dem Nagel, der in einen Pfosten Er befahl seiner
 Mannschaft, die Baracken
 geschlagen wurde, wurden 2 Seile befestigt,
 und weigerte sich, mit
 sofort zu verlassen,
 an denen der Bab und Sein Gefahrte ange- seinem Regiment sich
 noch auf irgend einen
 hangt werden sollten. Der Gefahrte des Akt letzter
 Gewalttat einzulassen. Beim
 Bb, Mirza Muhammad-'Ali, der auserse- Verlassen des Hofes
 schwor er, niemals mehr
 hen war, mit Ihm den Martyrertod zu ster- mit diesem Auftrag
 etwas zu tun haben zu
 ben, bat Sam Khan, das Seii so zu befestigen, wollen und sollte er

sogar seine Weigerung
dass sein eigener Körper den des Bab schiit- mit dem Leben bussen
mtissen.

AUS DEM LEBEN DES BAB

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Kaum war Sam Khan abgezogen, als der lassen musste,
war nur wenigen Menschen
Oberst der Leibwache, unter dem Namen die Grosse
und Erhabenheit dieses von Gott
Khamsih und Nasiri bekannt, sich freiwillig Erwählten
bekannt. Diese Wenigen aber
zur Verfügung stellte, den Hinrichtungs- glaubten an Ihn
mit einer Kraft und Stärke,
befehl auszuführen. An derselben Wand die Berge
versetzen konnten. Sie waren mit

und in derselben Weise wurde der Bab und Ihm aufs
innigste verbunden durch sein
sein Gefährte wieder festgebunden, während kurzes Leben
geschritten und hatten für Ihn
das Regiment aufmarschierte um Feuer zu und Seinen
geoffenbarten Glauben in Worgeben. Entgegengesetzt dem ersten Male,
ten und heroischen Taten gekämpft. Fest
wo nur das Seil, mit dem sie festgebunden entschlossen,
alle Leiden, und derer waren es
waren, in Stücke geschossen ward, wurden
ergehen zu lassen um Seinetviele, über sich
diesesmal ihre Körper zerschmettert. Als willens, trugen
sie -die "Frohe Botschaft"
das Regiment zur letzten Salve aufzog, hinaus von einem
Ort zum andern. So klein
waren die letzten Worte des Bab an die und unbedeutend
der Anfang dieses glückaffenden Menge gewesen: "Hattest du an
bens auch schien, so war ihm trotz allen
Mich geglaubt, o eigensinniges Geschlecht, Schwierigkeiten
eine grosse Zukunft vorbeein jeder war dem Beispiel dieses Jünglings
halten. Denn als jener, den Gott offenbaren
gefolgt, der dem Range nach über den meis- werde, und
dem der Bab nur Wegbereiter
ten von euch stand und freiwillig sich auf zu sein
prophezeite, Seine grosse Sendung
Meinem Pfande opferte. Der Tag wird kom- von Gott kund
tat, verbreitete sich der

men, da Ihr Mich erkannt haben werdet; an Baha'i-Glauben
trotz fast immerwährender
jenem Tage werde Ich nicht mehr unter euch Gefangenschaft

BahaVllah's in kurzer Zeit
 sein." auf dem ganzen
 Erdenrund. Grosse Gnade
 Genau in dem Augenblick, da die Schiisse ist der
 Menschheit widerfahren durch die
 abgefeuert wurden, erhob sich ein Sturm Verkiindigung
 des Wortes Gottes durch den
 von ungewöhnlicher Gewalt und fegte iiber Bab und
 BahaVllah und dessen Auslegung
 die ganze Stadt. Ein Staubwirbel von un- durch
 'Abdu'1-Baha. Und diese grosse Gnade
 glaublicher Dichte verfinsterte das Sonnen- Gottes, wie
 wurde sie von den Menschen
 licht und blendete die Augen des Volkes.
 entgegengenommen? Trauer biegt in unser
 Die ganze Stadt blieb in diese Finsternis Herz,
 wenn wir daran denken, dass das

 gehüllt vom Nachmittag bis zur Nacht. junge, edle
 Leben des Bab wie das eines Ver-
 So seltsam dieses Phanomen war, das dem brechers
 ausgeloscht wurde und dass Baha'-
 noch erstaunlicheren, dass das Regiment u'llah und
 'Abdu'1-Baha 40 Jahre gefangen
 Sam Khans den Bab unverseht gelassen und davon den
 grossten Teil in schwerstem
 dem Fusse gefolgt war,
 hatte, auf es ver- Kerker gelegen
 haben. Doch dieser heroische
 mochte die Herzen des Volkes in Tabriz Tod des Bab,
 Sein eindruckvolles Leben und
 nicht zu bewegen noch sie innehalten und Seine
 Offenbarung bahnten den Weg zu der
 iiber die Bedeutung solch wichtiger Gescheh- unfassbar
 grossen Verkiindigung des Wbrtes
 nisse nachdenken lassen. Gottes durch
 BahaVllah.
 So ist der tiefe Schatten, der mit dem
 All diese Geschehnisse sind nur ein Aus- 9. Juli 1850
 auf das Menschengeschlecht fiel,
 schnitt aus dem bedeutenden Leben des Bab, zugleich
 auch ein verheissungsvoller Bote
 und als Er am 9. Juli 18 JO im Alter von des
 Lichts, das Gott in BahaVllah den
 31 Jahren mit roher Gewalt diese Erde ver- Menschen
 sandte.

DAWN OVER MOUNT HIRA

BY MARDIYYIH NABI'L CARPENTER

the noon-day brightness, and by the
the whole town turned out
night when it darkeneth! Thy Lord hath
to meet them; caravans of two or three
not forsaken Thee, neither hath He been
thousand camels, of several hundred men.
displeased. And surely the future shall be
And men speculated, winning a fortune in
better for Thee than the past. Did He not
a day, and lending it out for usury, and
find Thee an orphan and gave Thee a home?
hoarding, and counting it over; and Mu-
And found Thee erring and guided Thee,
hammad said to them: "The emulous desire
and found Thee needy and enriched Thee?"
of multiplying riches employeth you, until
. . For some days before this, the voice
.
ye visit the graves Hereafter shall ye
. . .

had been silent; now again the comforting
know your folly Again, hereafter shall
. . . .

spirit enfolded Muhammad, under the stars
ye know your folly." Then He bade them
on Mount Hira. He remembered how the
give alms, telling them: "What good ye have
voice had broken through His thoughts,
sent before for your souls, ye shall find it
before, and terrified Him. He had heard
with God." The wealthy merchants lived
on the mountain the word: "Read!" and
in the central part of Mecca; they swelled
had answered: "I do not know how to read."
with pride, but Muhammad urged them to
"Read!" "What shall I read?" "Read: In
walk not proudly in the earth, because all
%

the name of Thy Lord who created, Created
men are brothers. The common
man from clots of blood: Read! by Thy
lived farther off from the Ka'bih,
most beneficent Lord, who hath taught the
slanting streets, and the rabble beyond

and metals, and

people

in the

use of the pen; Hath taught man that which
 them; and away from the town were the
 He knoweth not . " He remembered
 . . . desert Arabs, in their goat-skin
 tents. There
 His struggle against the voice; how He had
 was wine and gambling, and Muhammad
 gone from the mountain, thinking Himself
 forbade them; there were singing girls, and
 possessed. And Khadijih had believed in
 He was chaste. There were brawls and blood
 Him, and Varaqa, a man old and blind, and
 feuds and feasting; women playing upon
 versed in the Scripture, had cried, "Holy,
 lutes, to welcome such things as the birth of
 holy, verily this is the Voice that came to
 a boy, the coming to light of a poet, or the
 Moses. Tell Him bid Him be of brave
 foaling of a mare. Over this reigned a vague
 heart." Then for some time the voice had
 Being, a supreme Allah, and his three daughters silent, and now it
 had come to Him ters; yet Muhammad said: "He
 begetteth
 again. And Muhammad looked down over
 not, neither is He begotten." And closer
 Mecca, and He thought of His city, and
 to earth, a crowd of idols, who lived in and
 He began to preach against the things men
 about the Ka'bih, with their leader, a bearded
 loved.
 old man of cornelian, with one hand made
 "Not a blade of grass to rest the eye . . . of
 gold; and his name was Hubal. And
 no hunting instead, only merchants,
 . . . Muhammad laughed
 Ka'bih gods:
 at the
 that most contemptible of all profes-
 "Is this wondrous world, the sun and moon,
 sions ." wrote a Negro poet, of Mecca.
 . . the
 drops of rain, the ships that move across
 No trees, gardens, orchards. Only a few
 the waters are these the work of your stone
 spiny bushes. And the black flagstones
 and wooden gods?" Then He spoke of the

around the Ka'bih had to be sprinkled to
 true God, saying: "The seven heavens praise
 cool them for the barefoot processions, and
 Him, and the earth, and all who are therein;
 the wells were irregular and brackish. Cara-
 neither is there anything which doth not
 vans came, with jewels and spices, with skins
 celebrate His praise; but ye understand
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not." Here too, set in the Ka'bih, was the strange
 things about the coming of "The
 Black Stone; men said it was the only thing Hour":
 "Whosoever can find a refuge, let
 from Paradise to be found on earth, and that him hide
 On that day humble herders

. . .

it had once been white, till it was black- of
 camels will sprawl about in palaces; peoened by human sins. There were other
 gods ple will be set to
 work building houses of
 and planets,
 to worship in Arabia, and stars
 extraordinary height . The Hour will . . .

but the Ka'bih drew all men from near and come
 upon us so quickly that two men havfar on pilgrimage.
 ing unfolded some goods, shall not have time
 Muhammad's kinsmen were chieftains in to conclude
 their bargain or fold up the
 Mecca, and they lived by the things which goods
 again . . . " And they reviled Him,
 He now arose to destroy. He summoned saying,
 "Know this, O Muhammad, we
 them together, told them of His mission; shall
 never cease to stop Thee from preachand they laughed Him to scorn. "May you
 ing tilleither Thou or we shall perish."
 be cursed for the rest of your life," cried To
 kill Him, member of a ruling clan,
 Abu Lahab; "why gather us together for would
 have meant a civil war; so they put
 trifles like this?" And when He walked to death
 His followers, the weak and poor,
 abroad, the wife of Abu Lahab strewed or
 tortured them. Among them was Balal,
 thorns before Him to wound His feet. the

African slave, who lay many days in
 And Muhammad preached to the tribes, the Meccan
 sun, stretched out with a rock
 when they flocked to Mecca and the neigh- on his
 breast; they told him to forsake Muboring fairs, during the pilgrimage seasons;
 hammad or die, and leaned down to hear him
 then His uncle, Abu Lahab, would follow, whisper:
 "There is only one God one." He
 and shout: "He is an impostor who seeketh lived,
 and was the first muezzin. Of him
 to draw you from the faith of your
 BahaVllah has written: "Consider
 how
 fathers . .
 ."; and the tribesmen would Balal, the Ethiopian,
 unlettered though he
 laugh at Him, saying: "Thine own people was,
 ascended into the heaven of faith and
 and kindred know Thee best: then where-
 certitude." And Muhammad sorrowed over
 fore do they not believe?" One day as He the
 wrong that was done His disciples, and
 prayed at the Ka'bih, men turned upon Him, He cried
 out: "I fly for refuge unto the
 and mocked Him, saying: "It is you who Lord of
 the Daybreak, that He may deliver
 pretend that our fathers were in the wrong! Me from
 the mischief of those things which
 It is you who call our gods impotent!" He hath
 created ... I fly for refuge unto
 "Yes, it is I who say that." And they the Lord
 of men, the King of men, the God
 struck Him, and would have put Him to of
 men ."
 . .
 death. And once He went back to His And
 He sent His followers into Ethiopia,
 dwelling without having met that day "a to the
 pious Christian king. The Negus
 single man, a single woman, a single child, a
 questioned them, and bade them speak, and
 single slave, who did not insult Him on they
 answered: "O King, we adored idols, we
 His way, calling Him madman and liar . . lived in
 unchastity, we ate dead bodies, we
 And as men do in every age, the Meccans spoke

abominations . . . when God raised

. . .

called for signs and wonders, bidding Him up among
us a Man and He called us

turn their hills to gold, or bring them a well to the
unity of God, to fly vices and to' shun
of pure water, or prophesy the coming price evil."

And the Negus traced a line on the
of goods. "Cannot your God disclose which ground

with his stick, and he said: "Truly,
merchandise will rise in price?" He an- between

your faith and ours there is not
swered, saying, "The miracle that I bring more
than this little stroke."

you is the Qur'an, a Book revealed to an Then
the Meccans gathered to plot against

illiterate man, a Book no other man can
Muhammad: "Would you say He is a sorequal." Then He taught them of the life
cerer?" "No, He hath not the emphatic

after death; and one, who owed money to tone,
the jerky language." "A madman

a Muslim, said that he would repay him in then?"
"He hath not the bearing/" "A

the next world. Then He warned them of poet
inspired by a jinn?" "He doth not

the terrors of the "Last Day," and said speak in
classic verse." "A magician?" "He

Naw-Ruz Feast held jointly by the communities of Oakland and Berkeley,
California,

U. S. A., March 21, 1937.

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doth not perform wonders." And since hand out of
another man's palm, nor turned

great converts had now been made, they away before the
other had turned. He visbargained with the Prophet, offering gold

ited the sick, He followed any bier He met,
and honors in exchange for silence, saying, He accepted the

invitation of a slave to
"We shall make Thee our chieftain and our dinner. His

food was dates and water, or
king." He answered them, "I am only a barley bread;

the people of His house "did
man like you. It is revealed to Me that not eat their

fill of barley bread, two days

your God is one God: go straight then to successively,
 as long as He lived." He
 Him, and implore His pardon. . . . Do ye mended His own
 clothing and sandals, and
 indeed disbelieve in Him? Do ye assign
 . . . milked the goats, and wiped sweat from His
 Him peers? The Lord of the worlds is He!" horse with His
 sleeve. He gave alms when
 So they shut Muhammad and His people He had anything
 to give. Once a woman
 out of Mecca into the mountains, and for- brought Him a
 cloak, which He needed
 bade that any buy or sell with him. And sorely, but
 they came and asked for it to
 after three years were passed and Muham- make a shroud,
 and He gave it up, "for He
 mad and His disciples had hungered and could refuse
 nothing." He loved perfumes,
 Then the black
 suffered, the ban was lifted. and dyed His
 fingernails with henna, and
 days came, when the Prophet lost the two was immaculate.
 Men said He was more
 whom He loved dearest, His chief defender modest than a
 virgin behind her curtain.
 and His wife. "When I was poor she en- Those who came
 near to Him loved Him.
 riched Me. When all the world abandoned His countenance
 shone "with a majestic ra-
 Me, she comforted Me." They had lived to- diance at the
 same time impressive and gengether over a score of years, and contrary
 tle." A follower said of Him: "I never saw
 to the way of His times He had married no anything more
 beautiful than Lord Muhamother. And yet He taught and none
 mad; you might say the sun was moving in
 listened, and He put His agony into the His face."
 words of the Prophet Noah: "My cry only Medina was
 an oasis, rich in palm groves,
 maketh them flee me the more." an agricultural
 center, not a place of trade
 He spoke with the tribes, who came into like Mecca, Its
 malarial fever was notori-
 Mecca for trade and to circle around the ous, its water
 tainted so that even the cam-
 Ka'bih. And once He went to the beauti- els sickened
 of it. And now the Prophet
 ful mountain town of Ta'if, where the fruit became

leaning against a tree. One day they asked,
 touched with His stick each of the three
 "What is the greatest vice of man?" He
 hundred and sixty stones surrounding the
 answered, "You must not ask Me about vice,
 holy place, and said: "Truth is come and
 but about virtue;" and He repeated this
 error is gone." He drank from the well of
 three times, after which He said, "Know
 Zemzem out of a goblet that men have
 ye! The worst of men is a bad learned
 kept, and He prayed at Khadijih's tomb.
 man, and a good learned man is the best."
 Then He sent His disciples abroad to break
 Again He said, "If the unbeliever knew of
 every idol and to teach Islam.
 the extent of the Lord's mercy, even
 He One day while Abu Bakr sat in the mosque
 would not despair of Paradise." And at
 at Medina, Muhammad suddenly appeared
 other times: "Death is a bridge that uniteth
 before him; and Abu Bakr said, "Ah, Thou
 friend with friend Misfortune is al-
 . . . for whom
 I would sacrifice father and
 ways with the Muslim and his wife, either
 mother, white hairs are hastening
 upon
 in their persons or their property or chil-
 Thee!" And the Prophet raised up His
 dren; either death or sickness; until they die,
 beard with His hand and gazed at it; and
 when there is no fault in them . . .
 Act, as Abu Bakr's eyes filled with tears Long . . .
 .
 regards this world, as if you were going to
 years now Muhammad had suffered and
 live forever; and as regards the other world,
 been hunted and stoned, been
 struggled,
 you were going to die tomorrow
 as if
 . . . wounded in battle, and He carried as well
 You will not enter Paradise until you have
 the mark of the poisoned feast they had
 faith; and you will not complete your faith

spread Him at Khaybar. And Muhammad
 till you love one another Trust in God, . . .
 wrote to the rulers of the earth, proclaiming
 but tie your camel" One day as He
 His mission. Many replied with gifts: silk
 walked with His disciples He said, "The
 and honey; a white mule; from the Negus
 Garden (Paradise) is nearer to you than the
 a pair of black boots, which He wore
 several
 thongs of your sandals; and the Fire like-
 times while praying. But Khusraw, the
 wise." They came to a woman suckling her
 franian emperor, seeing Muhammad's name
 child, and He said, "Do you think this
 ahead of his own on the missive, tore it to
 woman will cast her own child into the fire?
 shreds;"God will tear up Khusraw's king-
 Verily God is more compassionate to His
 dom in the same way," said Muhammad.
 creatures than this woman to her child."
 And He had men pitch a tent of red leather,
 Once on a journey, when His companions
 and here He received the deputations who
 were praying with loud voices, Muhammad
 flocked from all over the land to pledge Him
 told them: "Be easy on yourselves . . .
 . Ver- allegiance.
 ily you do not call to One deaf or absent,
 Then for the last time Muhammad stood
 but verily to One who heareth and seeth
 on the hills over Mecca, and His voice rang
 . . and He to whom you pray is nearer to
 .
 out and the multitude listened: "I do not
 you than the neck of your camel." He said
 know whether I shall ever see you again as
 these things and many others, and He talked
 but I have made it possible for
 today . . .
 to His disciples of kindness to the Jews and
 you to continue on the straight Path . . .
 Christians and other "People of the Book";
 This day and month shall be held sacred
 of the rights of women; of gentleness to
 ... ye shall have to give account for your

animals; of the Last Day; and of the life
actions before your Lord ... Ye have
beyond this.

rights over your wives and your wives have
Now the Prophet, clothed as a pilgrim and
rights over you Feed your slaves with

. . .

wearing a black turban, rode into Mecca.
such food ye eat yourselves, and clothe
as

He circled the Ka'bih, and entered, and He
them with the stuff ye wear ... All Muswiped away the frescoes
from the walls limbs
are brothers nothing which belongeth
the pictures of Abraham and Ishmael, and
to another is lawful unto his brother."

Then
the female angels; and He struck Hubal
He cried, "O Lord, have I fulfilled My misfrom his place, and
tore down a wooden dove
sion?" And the multitude answered, "Yea,
that hung from the roof. Then He prayed
And the Prophet converily Thou hast!"

DAWN OVER MOUNT HIRA

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eluded, "O Lord, I beseech Thee, bear Thou
BahaVllah says of Him: "How abundant
witness to it!"
the thorns and briars which they have strewn
On the long way home, He stopped the over
His path! The . . . divines of that

caravan, and taking the hand of 'All,
age .
pronounced Him a lunatic and an
. . .

husband of his dearest child, He said:
impostor. Such sore accusations they
"Whoever hath Me as his Master hath 'All as
brought against Him that in recounting
his master . . . God be a friend to his
them God forbiddeth the ink to flow, our
Then He told
friends and a foe to his foes."
pen to move, or the page to bear them . . .

them of two treasures He was leaving them:
For this reason did Muhammad cry out: 'No
"The greatest is the Book of God The . . .
Prophet of God hath suffered such harm as
"

other is the line of My descendants." I
have suffered/

And He went one midnight to the graves
of His old companions who lay at Medina,

BIBLIOGRAPHY

and He prayed for them. The last time He
I.

entered the mosque, He was supported by
two of His kinsmen; and after the service,
Baha'u'llah: The Kitab-i-fqan.

He said: "If I have wronged any one of
Qur'an: Sale and Rodwell translations.
you, here I am to answer for it; if I owe
'Abdu'l-Baha: Some Answered Questions.
ought to anyone, all I possess belongs to
II.

you." A

man in the crowd claimed three
dirhems which Muhammad had once bidden
'Abdu'llah Al-Ma'mun As-Suhrawardi :

him give to a beggar. The Prophet paid

The Sayings of Muhammad London, 1905.

him, saying, "Better to blush in this world
Siyyid Amir-'Ali: The Spirit of Islam
than the next."

London, 1891.

As Muhammad lay dying, He called for

Arnold, T. W.: The Preaching of Islamwriting materials to appoint His successor
New York, 1913.

again; but 'Umar said, "Pain is deluding

Dermenghem, fimile: Life of Mahomet

God's Messenger; we have God's book, which
London, 1930.

is

enough." And they wrangled at His
Encyclopedia of Islam.

bedside, whether to bring the materials or

S.: Speeches and Table-Talks

Lane-Poole,

no.And the Prophet sent them from Him.

of

the Prophet Muhammad London, 1882.

He was praying in a whisper, when He
Nicholson, R. A.: Literary History of the
ascended.

Arabs Cambridge University, 1930.

THE BAHAI FAITH AND

EASTERN SCHOLARS

BY MARTHA L. ROOT

'NTIL East and West embrace one an-
a powerful influence
other as brothers there can be no millennium
Baha'i Faith in China."

on this globe, but I bring you the glad tid-
Professor Lee very friendly to the

ings that in the progress of the Baha'i Faith
told me: "I am going to
throughout the five continents there is a
'Gleanings from the Writings

leaven that is slowly but surely raising "the of Baha'u'llah' and
write about it reverthousand years of peace" into reality!

In ently, not just as a review.

my latest journey to the Far East, since I
me how I think the Baha'i
left San Francisco, on May twentieth, 1937,
promoted in Hawaii and

to now, February twentieth, 1938, I have
be readily received if

met a number of scholars, editors and a
they are not to replace

few rulers who have expressed appreciation
revitalize, fulfill their

and ardent interest in the Baha'i Teachings

If we believe the Baha'i Faith

for brotherhood. Ex oriente lux! From out
unifying spiritual force and certainly

a

the East are coming true and unprejudiced
proclaimed the unity of mangreat thinkers who are studying and be-
kind and reverence tfor one Supreme God

ginning to give a deep and scholarly pre-
great field. Here the East

sentation of the Baha'i Faith in its
Baha'i teachings would

relation to other Faiths and to the life of
place." I understood from him

the Orient.

him; and Dr. Tsao was

in promoting the

I found

Teachings and he

study the book

of Baha'u'llah' and

write about it reverthousand years of peace" into reality!

"You ask

Teachings can be

in China: they will

people understand

what they have, but

old Faiths.

is

Baha'u'llah has

then Hawaii is a

and West meet, the

surely have a

that day that the

University of Hawaii is

First in Honolulu, where I went ashore a Western institution most closely associated for a few hours on May twenty-fifth, I had attended with the universities of the Orient.

Set

an interview with Professor Shao Chang Lee, midway between the Occident and the Orient in the midst of a population represented in the University of Hawaii. He stated that

tative of both the East and the West, it is he had first heard of the Baha'i Teachings committed to a programme of education in the field of human service. in San Francisco, in 1919, where he had

been asked to give a lecture on "Chinese Philosophy" in the Baha'i Center there. of "Baha'i World," has scholars and writers

Later he had met Mrs. Samuel Baldwin, Miss who have given illuminating interviews

Muther, Miss Julia Goldman and the other about the Baha'i Faith. All notes for my

Baha'is of Hawaii. "The idea of Confucius articles about Japan and China were lost in

that under heaven all men are brothers the war in Shanghai in August, 1937, but I

seems to be a good preparation for the Chi-wish to speak about Dr. Toyohiko Kagawa,

nese to understand the Teachings of Baha'-one of the bright spiritual lights in Eastern

u'llah," he said, and he added that the Asia. He is a Christian who "lives the life,"

late Dr. Y. S. Tsao, former President of and he is a brilliant understanding writer.

Tsing Hua University in Peiping, his teacher He is a flaming evangelist, a social reformer

and his friend, had been a great exponent of and a crystal clear writer of religious books

the Baha'i Teachings in China and had translated and of best-selling novels. I had the bounty

lated several Baha'i books into the Chinese to meet him. He told me that he had first

language. "I visited him in 1928, 1933, and heard of the Baha'i Faith when he was in

1935," said Professor Lee, "and learned from Tokyo studying in the university, but that

he had no Baha'i books. He said, "What I the hearts of
 their people the importance of
 know of the Baha'i Teachings I like them, courtesy,
 service, respect for the rights of others and
 and I wish to give you a message for the
 honor. The power to live this life comes
 Baha'is:let us take hands and work for
 through religion.
 the universal peace of the world." Dr. Y. S.

Tsao, the great Chinese scholar
 In his humble home there was a sweet who has written
 much about the Baha'i

spirit of peace and the Glory of God shone Faith and had
 translated four important
 upon him and his wife and children and Baha'i books,
 had passed on a few months
 all his household. I said to him, "Who are before I
 reached Shanghai.

all these young men? Are they your secre- Mr. Chan S.
 Liu, a devoted Baha'i of
 taries?" He smiled at them and said no, Canton and a
 young scholar of great promthey were his friends* My inner eye saw he
 ise, had translated and published "Hidden

shared his house with youth who had no Words" by
 Baha'u'llah, and he had a large
 money to rent rooms while they were study- book of
 "Tablets of Baha'u'llah" translated
 ing in the schools. One had just brought just ready for
 the press when the air raids on Canton
 him such a carefully chosen little nosegay of
 began. He had intended to visit
 wild flowers from a field, a fragrant gift of me in Shanghai
 on his way to Nanking and
 love. give me an
 interview and I had planned to
 Dr. Kagawa, though he has much trouble spend two months
 in Canton to meet several
 with his eyes and sometimes cannot see at Chinese
 scholars who are interested in the
 all, still in his big dark glasses he was pains- Teachings, but
 the war stopped everything.
 takingly going over a whole book correcting I wish to
 speak one word about Manila.

it for a poor man who did not know how
 from Shanghai and reached
 to write very well! Dr. Kagawa thanked
 evening of August twentieth,
 me for the books "Gleanings," "Baha'u'llah
 journalist interviewed me as I
 and the New Era" and "Divine Economics,"
 the ship and five minutes later
 specially the last as he had just published a
 earthquake Manila has
 book on economics himself, entitled "The
 century. However, next morn-
 Economic Foundation of World Peace." He
 carried the big headline
 said he would read them with interest. As
 lecturer says war is hell." young A
 he stood at the gate bowing when I left,
 the University of the Philiptears of respect and love and loyalty were
 pines and a young teacher in the schools
 in my eyes. He is a perfect Christian, there-
 headline came to call. They had
 fore he is a "Light-bearer," for
 Baha'i, a studied the Baha'i Teachings from
 books
 that is what the word means. His life helps
 Philippine National Library and had
 all of humanity who know him to rise up
 articles and lectured on the Faith,
 above its faintness in these cataclysmic days.
 met a believer. The young
 Owing to the bombings in Shanghai from
 is something in these
 which I barely escaped alive, my notes are
 Teachings which appeals to me. I
 lost, but Mr. Walter H. Chen, the noted
 Baha'i and I wish to promote
 Chinese journalist, for twenty years editor
 universal religion. I assure you the
 of "The North China Daily News" in
 are never idle in this Philip-
 Shanghai and writer of "The New Life
 Library."
 Movement" of China, a friend of Generalis-
 a few hours in Penang, the
 simo and Mrs. Chiang Kai-shek, said to me
 largest and best newspaper, an
 that Chinese people are very interested in the

I had escaped
 Manila the
 1937. A
 stepped from
 came the worst
 known in a
 ing a newspaper
 "Baha'i
 Professor of
 and loyalty were
 seeing this
 in the
 written
 but had never
 teacher said, "There
 Baha'i
 hope I am a
 this
 Bahd'i books
 pine National
 Stopping
 editor of the
 Oxford man,

said, "I'll study these Baha'i Bahi'i Teachings. He quoted from "Hid- Teachings and speak about them before the den Words" of Baha'u'llah and said that he Rotary Club of Penang."

loves these noble aims. "Our people will Colombo, Ceylon, where I stopped for one like the Baha'i principles, for like our own month has a Mayor, Dr. R. Saravanamuttu, New Life Movement they are based on so- who is most liberal in his spiritual thinking. regeneration through character building.

cial He said to me in an interview, "Any one in He told me that their movement instills in whom religious consciousness has been awak-

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Members of the Unity of the East and West Committee of Tihnan, Iran, 1937.

ened will see truth in all religions and cease when I joined the Olcott Lodge, Rangoon Theosophical to quarrel about the superiority or inferiority Society, my attention was of any of them." He gave as an example, drawn to a very interesting book in the the Mahatma Gandhi, saying, "Gandhi has library, 'The Religious Systems of the drawn the attention of the people of India World.'

In that book there was an article on the Baha'i to Jesus Christ more than any Christian Faith. Since then I came in touch missionary or of all of them put together." personally with some members of the Dr. Saravanamuttu is himself a Christian Baha'i Faith in Rangoon including my and Mr. Gandhi is a Hindu. Dr. Saravana- friend, the late Sayed Janab 'Ali, a brothermutter said he would read the Baha'i Teach- Durings advocate of the Rangoon High Court. for peace with great interest. ing the last

quarter of a century several Dr. Mary Rutman, member of the Co- missionaries of the Baha'i Faith have passed Colombo City Council and one of the greatest through Rangoon and I have had the pleasure of meeting workers for humanity in Ceylon, said, "I have the privilege to meet them and hear their like the Baha'i Teachings." Some editors discourses.

Two years ago, after I had finished journalists in Colombo wrote excellent

ished my series of 'Talks on Zoroastrianism' articles and expressed deep interest. Some at the Town Branch of the Y.M.C.A., among university students there said, "Remember the questions from the floor was the fol-

your class is waiting for you when you can lowing: return to Colombo to teach us." "Q. Would Zoroastrians be willing to join Coming to Burma, Mr. D. A. Ankle-Baha'ism a moda systematic religion; or is

saria, a lawyer of Rangoon, a well known ern expression of Zoroastrianism? Theosophist and writer, author of "Talks "My answer was in these words: "A. As on Zoroastrianism," presided at two of my regards the Baha'i Faith, in my lectures. He spoke with such clearness that opinion it can be compared to Sikhism in India. I asked him to write his statement about The great Guru Nanak tried to the Baha'i Faith and here it is: reconcile Islam to Hinduism and failed.

"A little over twenty five years ago BahaVllah tried to reconcile Islam to Zoro-

BAHA't FAITH AND EASTERN SCHOLARS

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astrianism and he succeeded. When the throne, uttering the same speech, and profuture historian traces the causes of the rise claiming the same Faith. Such is the unity of fran from the depth of degradation to of those essences of being, those lumiwhich she had reached, he may say that the naries of infinite and immeasurable splen-

credit was due to two sons of fran (1) dor." Baha'u'llah, the Founder of the Baha'i Faith "In fact as I have said more than once and (2) His Imperial Majesty Rida Shah every member of a Theosophical Society is Pahlavi, the man of the age. 'Zinde bad one more Baha'i added to the members of fran.' Long live Iran, the land of Zara- the Baha'i Faith and vice versa, every Baha'i thustra's birth and life! 'is one more member added to the Theosoph- "This clearly shows my personal view of ical Society inasmuch

as they have a comthe beauty and usefulness of the Baha'i faith mon
object, viz., that of spreading the mesin serving as a bridge between
religions, ap- sage of the brotherhood of man and all that
but essentially it implies, and trying to live the message in
parently considered hostile,
one. order to make it a thing

of living faith and

"Recently when Miss Martha L. Root, the not merely an object of
intellectual acmissioncr of the Baha'i Faith, spoke in Ran- ceptance.
I wish the Baha'i Faith all proggoon under the auspices of the local Arya
ressand prosperity."

Somaj and the Thcosophical Society, I made Mr. W. J. Grant,
Editor of "The Rangoon
certain observations from the chair which Daily Times," Rangoon,
has been most

amount to this: friendly to the Baha'i

Teachings. Articles

"That the Baha'i

teaching and the explaining the Teachings, news of the
progteaching of the Thcosophical Society are ress of the Cause
in the whole five contialmost identical. Both lay stress on the
nents appear regularly in that widely circuunity of life and its inevitable
corollary, lated newspaper, the largest in Burma.
the Brotherhood of Man. Both are re- In an editorial he
has made the following

spectively the nucleus of people who be- statement about

the Baha'i Faith: "The
lieve in the Unity of life and the Brother- higher critics seem never
to have realized

hood of man. In consequence of this that what they are
attacking is not religion

conviction, every Theosophist and every as it practised in the
world to-day. Peris

Baha'i has respect for the various religions haps certain religions
have been more forprevailing in the world, and their great tunate
than others in the manner of their

Founders. Both believe, in a way, in the exhibition to the world.

A system which
inner government of the world which has been heard
much of in Rangoon in

guides the evolution of humanity with recent times

is the Baha'i Faith. We do
the object of bringing every human being not pretend to know much
about it, but

to the realization of the implications of so far as we can judge, its
Teachings are

the Unity of life. Quarrels and strife we beautifully
ethical and those who carry its gracious intentions
have had in the past, and are having in
are sincere to the
the present to a dreadful extent. But core."

Theosophists and Baha'is are certain, that Sir S.
Radhakrishnan, one of India's most forward-looking erudite
in the end love must triumph over ha-
scholars, said to me
tred and strife. To quote just one passage at the Second Indian
Cultural Conference
from the "Book of fgan" (i.e. Assurance held under the fine
auspices of the Indian
Certainty), the Revered Bahd'u'llah Research Institute,
Calcutta, December
says at page 153: fourth to seventh, 1937, "I
have sympathy

*

"It is clear and evident to thee that all with the spirit of the Baha'i
Teachings, we
the Prophets are the Temples of the Cause are all Baha'is
universally." He was Presiof God, who have appeared clothed in
dent at the opening of this great Conference
diverse attire. If thou wilt observe with and said among other
things, "Religion has
discriminating eyes, thou wilt behold them been the bearer of
human culture and suall abiding in the same tabernacle, soaring
preme achievement of man's profound exin the same heaven, seated upon the
same pression. In spite of a continuous struggle

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with superstition, India has held fast for cen- Conference she sent
for her and invited that
turies to the ideal of the spirit. Not only Baha'i to sit next
to her on the platform.
have we made out of the Aryans, the Dravid- Mrs. Naidu said
in her speech that religion
ians, and aboriginal tribes, Hindus, but we and culture are
twin-born. "The coordihave given religious education to the large
nated cultures of the many races that have
part of the world." become Indian in
the process of time shall be
He spoke of the increasing influence of the the consolidated gift
of India to the world,"
Eastern thought on the Western civilization: were her words.

The thought is akin to her
"The civilization of the East, India and poem to India:

China, which is built upon passivism, tolerance, non-aggressiveness, cultivation of the inner life are long-lived while those based on them where great mornambition and adventure, aggression and ings break."

courage are short-lived. The Eastern civilization has endured centuries of wars, pesti- During a visit with her alone, later, she lence and human misrule and yet has sur- said that the Bab'sand Baha'u'llah's suffervived. No Western civilization has lived ing for the triumph of their Faith had aover a thousand years. The West by its pealed to her. "I like any one who brings great scientific achievements has made the sincere thought and will believe in it, suffer world outwardly into one, has provided us for it, die for it." As we spoke of the Bawith all the material appliances essential for ha'i Faith she related that her interest in the the development of the world culture but it Movement, strangely enough, had not begun has not touched the basis of culture, the con- with the Bab, but with the woman disciple, figuration of life and mind. The molds are Qurratu'l-'Ayn known as Tahirih the Pure One, the first cracking, further growth in the old molds is martyr for the cause of woman not possible; so, as on previous occasions, the suffrage. She loves ^Tahirih's poetry, for she eyes of the West are turned towards the herself is a great poet whose penetratingly East." sweet lyrics sing with a rapture all their own.

Shoghi Effendi, Guardian of the Baha'i She had with her that day in Calcutta a Cause, who lives in Haifa, Palestine, and the rosary which had been 'Abdu'l-Baha's. She said, "I prize it National Spiritual Assemblies of the United who would be happy just as much as any Baha'i States and Canada, India and Burma cabled to possess it." Music was in her heart greetings to this Conference. They also ca- and soul that morning and with "words steeped bled to the First Convention of Religions' in feeling," to use her own expression, she Congress likewise held under the direction of told me that the Baha'i Teachings are the Indian Research Institute in Calcutta, wonderful. They have a much

December eighth to eleventh. These were more modern
 appeal, she thinks, and they
 read and broadcast all over India.
 Shoghi are a measure of social emancipation as well
 Eflfendi wired, "Kindly convey to the Second as a religion.
 She reads them for culture too.
 Indian Cultural Conference my best wishes It interested me
 to know that India's three
 and assurance of prayers for the success of greatest souls,
 Mahatma Gandhi, Dr. Rabintheir deliberations." These greetings were
 dra Nath Tagore and Mrs. Sarojini Naidu
 presented with a short speech about the Ba- had all three
 contacted the Baha'i Teachings.
 ha'i Faith for religion and culture. Mr. Gandhi was in
 Calcutta when I was
 Mrs. Sarojini Naidu, India's best known there, but I did not
 ask to have an audience
 woman, a poet whose works are translated as he was very ill
 I say audience because to
 into many languages, and the most brilliant be in his presence
 is not an ordinary event in
 and enchanting woman speaker I have ever anybody's life; but
 I do hope to meet him
 heard, a member of the Indian Congress later. Friends of
 mine who have visited him
 strong in public life, spoke at the opening of say that he knows
 the Baha'i Teachings very
 this Cultural Conference. She had met well, has read a
 number of the books and
 'Abdu'l-Baha in London, and when she knew thinks very highly
 of the Baha'i Faith. He
 a Baha'i was to give the greetings to the has invited Baha'is
 to be his guests.

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Baha'i s throughout the world, through they held to be
 true. The annals of the civtheir very Teachings that "it is better to
 be ilized world abound with such instances. In
 killedthan to kill," know that Mahatma 'Tarikh-ul-Islam'
 there is the record of many
 Gandhi's great contribution to spiritual cul- such heroes of
 imperishable fame but few
 ture has been his message of non-violence among them belong
 to the fair sex. Whathe has sown the seeds of this non-violence
 ever may be the reason for this dearth of the
 thought and action upon the world's virgin names of female

martyrs in our history it is
 soil, not alone as a policy but also as a living not a fact that
 Moslem ladies have been bephilosophy. He, by practical example, pre-
 hind in championing the cause of religion. I
 vented what otherwise might have resulted am giving you a
 short sketch of a most culin a bloody war in India. Who knows! Other
 tured lady of wide reputation who gave up
 nations may some day remember this shining her life for the
 sake of the Babi Faith which
 experiment! Mahatma Gandhi's religion, by she believed in
 with her whole heart and
 whatever name he calls it, is universal, is preached with
 great fervor." And then fol-
 "Light-bearing"! lows the long
 article.
 Through participation in the First Con- 'Abdu'l-Baha in
 some Tablets to India
 vention of Religions' Congress in Calcutta, I quoted lines from
 Hafiz, the Iranian poet,
 met Professor M. Hidayat Hosain, Fellow of "All parrots of
 India will become sweetthe Royal Asiatic Society of Bengal, now
 tongued when this Persian candy reaches
 Philological Secretary of the Royal Asiatic Bengal," inferring
 that when the sugar of
 Society Library, Number One, Park Street, the Baha'i
 Teachings becomes dissolved in
 Calcutta. He is one of the greatest scholars Bengal, great
 sweetness will be enjoyed.
 in all India, in Iranian and Arabic languages, Dr. T. Bahadur
 Sapru of Allahabad, while
 and is named in the list of compilers of he did not speak
 on the Baha'i Faith I did
 "Concordance de la Tradition Musulmane" not meet him at
 the Religions' Convention
 printed in Holland in 1936, which is proof but met his friend
 said he often wished
 that he is one of the leading Orientalists of that India
 could establish direct cultural
 the World. He is probably the greatest In- contact with Iran.
 This
 coming, for
 is
 dian scholar who has arisen to write about young professors
 going to Tihiran to make
 the Baha'i Faith. Professor Hosain has a deeper studies in
 Iranian language are meetmost interesting article entitled "A Female

ing Baha'is just as Oriental scholars from
 Martyr of the Babi Faith" published England, Denmark
 and Czechoslovakia have
 in a book called "Proceedings of the done.
 Idara-i-mararif-i-Islamia," a Convention The next journey
 was to Shantiniketan (it
 held in Lahore in 1933, and the volume means the "Home of
 Quiet," "The Home of
 is dedicated to the Nizam of
 Hyderabad, Peace") to visit Dr. Rabindra Nath Tagore
 Deccan. on December 14,
 1937. Mr. Isfandiar Bakh-
 This Calcutta Professor said that he had tiari of Karachi, an
 Iranian by birth, was

come to know of the Baha'i Teachings at with me. The poet
 said, "I met 'Abdu'lfirst hand (and not alone from books) when ,
 Baha in Chicago, in 1912. He was staying
 Ibn Asdaq, a cultured, learned Baha'i in an hotel; He
 was talking to His followers

teacher, came from Iran to Calcutta in about who gathered
 around Him and I, too, spoke
 1902-03. "He was very charming, very cul- with Him. He
 very kindly asked me if postured, a fine liberalist and I studied with him
 sible, to come and see Him in His own place
 Baha'u'llah's great work fgan." It was Ibn in Haifa. I
 always thought I would try to
 Asdaq who wrote to Iran to ask that infor- go, but it wasn't
 to be like that. The years
 mation about Tahirih the martyr be sent to went by and one
 day I read in the newspapers
 me. He also wrote to 'Abdu'l-Baha, and that 'Abdu'l-Baha
 had passed."

'Abdu'l-Baha sent me a Tablet in 1906." Dr. Tagore spoke
 of 'Abdu'l-Baha with
 Introducing his heroine Tahirih, also deep appreciation;
 he also said that the Baha'i
 known as Qurratu'l-'Ayn, in his book he Faith is a great
 ideal to establish and that
 says: "Many noblemen have sacrificed their they in
 Shantiniketan welcome all the great
 precious lives for the sake of the religion that spiritual aims,
 that he hopes a Chair of the

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 Baha'i Religion can be arranged in their in- Perhaps only in
 India can one really realize
 ternational university. Dr. Tagore's center what this great

gesture of the Maharaja of
is not only one of the very important cul- Travancore means.
He has perceived the
tural institutions of the Hindus in India, but signs of this
universal age of brotherhood
it is also an all-Asia center of great potency. and by his
courageous act has removed a hard
He spoke with Mr. Bakhtiari of his pleasur- barrier enforced
for sixty centuries. It does
able trip to France and asked particularly about not mean that he
is not a Hindu, he is a liberal the progress of the Baha'i Cause in the land
eral, most spiritual Hindu. His own Dewan
of its birth; he praised the tolerance and fine- (Prime Minister),
Sir C. P. Ramaswamy
ness of the Iranian Baha'is. The poet said, Aiyar, said, "It
is entirely due to His Highness, that they have some very good books
ness* broad vision and impartial attitude to about the Baha'i Teachings
in the university wards all his subjects that this proclamation
library. The visit with Dr. Tagore was a has been made."
most happy one. Certainly it is
a challenge to other Hindu
The audience with Their Highnesses the States and patrons of
Hindu Temples to
Maharaja of Travancore and his mother the realize the
necessity for bringing about dy-
Maharani of Travancore in the Royal Palace, namic reforms.
Indiaagog with excitement
December 22, 1937, was very happy and il- ment over this
unprecedented deed of the
luminating. The Maharaja, H. H. Sir Balai young Maharaja of
Travancore who is rais-
Rama Varma, twenty-six years old, is so ing Hinduism to
its deserved glory.
smiling, cheerful, natural, buoyant, he puts His charming
mother, the Maharani of
one at ease, for his manners arc from the Travancore, Her
Highness Setu Parvati Bai,
heart. He had just done such an epoch- is one of the most
delightfully well-educated
making deed in his tempo of reform, it was women in India
today. She possesses the
being much discussed all over India. After cultures of both
the East and the West, is a
six thousand years of caste system under the famous
conversationalist, a fine lecturer and
Hindu religion, this young Maharaja had, on writer, and just

as her son she has a keen
 his birthday, November 12, 1936, with one sense of humor,
 and yet is very spiritual, an
 stroke of the pen at a great religious festival ideal Hindu. An
 audience with them is
 announced that all State Hindu Temples something that
 always remains a joy.
 shall be opened to all people. Thus the "un- We spoke of the
 unity of religions and of
 touchables" can now go into the temples "to some Baha'i books.
 She said that from time
 J>
 the feet of God as they say, to worship. immemorial people
 of all religions had come
 Now there are no longer untouchables in to settle in
 Travancore, and that there are
 Travancore. Before that these oppressed no prejudices.
 "There is only one Godclasses of India not only could not go into
 Head," she said, "but the manifold paths to
 the temples to pray, but they could not even Him are different.
 The fundamental truth
 go near the temples, nor bathe in the public can never vary, so
 why should we fight
 tanks or go near a public well. about it?"
 Since this proclamation I saw with my She is a great
 believer in higher education
 own eyes how non-caste Hindu officers go in for women and told
 me that in their men's
 processions with H. H. the Maharaja along colleges there are
 lady professors and tutors
 with the other higher caste Hindu officers. and some of the
 teachers are younger than
 This proclamation truly is as outstanding as the pupils.
 There is a lady judge in Travansome of the big edicts of King
 Asoka of core; lady clerks work side by side with men
 India in the remote past. It ranks in line and co-education
 has been advanced remarkwith our own President Abraham Lincoln's
 ably in Travancore. Girls take part in all
 proclamation of freedom for the slaves, and the mixed games,
 the whole atmosphere is
 another parallel is what the women of Great healthful and
 inspiring. The fact that ma-
 Britain did to promote the woman suffrage triarchy has
 prevailed in Travancore for
 idea, not alone for their own countrywomen more than a
 thousand years may have somebut for greater opportunities of women all
 thing to do with the importance given to the

over the world.*

education of the

girl. But all education,

BAHA'f FAITH AND EASTERN SCHOLARS

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both that of the girl and the boy, is very the principles
of Baha'u'llah for world

high in Travancore; this state has the highest peace."
literacy in all India. Many women who Living in
Trivandrum is the British Resicame to the Ninth All India Oriental Con-
dent of the Madras States, Mr. Clarmont P.

ference when I was in Trivandrum, came in Skrine, and Mr.
Isfandiar Bakhtiari of Katheir own names, under their own titles and
rachi and I had the pleasure of meeting him;
not just as wives. he is a friend of the

Maharaja. He told us

The Baha'i solution of the economic prob- that his father, the late
F. H. Skrine, had

lem was spoken of during our audience that written a book about
the Baha'i Faith nearly
afternoon. They both thought it was very thirty years ago.

His father had Jteen in the
interesting but H. H. the Maharani said that Administrative
Department of Civil Service

it would be difficult to start an experiment in in Bengal for many
years, but after returneconomics with a 350,000,000 population
ing to London in 1897, he had heard of the

such as India has today. Suddenly she sug- Baha'i Teachings and
had made a deep studv

gested, "Could it not be carried out first in of them.

some small country, such as Palestine, where Dr. James H.
Cousins of the University of

the Baha'i Cause has its headquarters and see Travancore sometimes
travels with H. H.

itwork there? Let it start with a clean slate the Maharaja. His
wife, Mrs. Cousins, Presiand see how love and brotherhood can solve
dent of the All India Women's Conference,

the economic problems." She meant the stopped over in
Haifa, Palestine, on her way

specific set of Laws and the definite insti- back to India to
visit Shoghi Effendi, Guardtutions and all the essentials of a Divine
ian of the Baha'i work. Both Dr. and Mrs.

Economy provided by Baha'u'llah could Cousins know the
Baha'i Teachings. They

not these be tried out thoroughly in Pales- told me, that same
day in Trivandrum, that

tine as a model for the other countries to when they were living

in Ireland in 1906, Sir

follow?

William Barrett, Dean

of the Royal College

Palestine is very good, but the whole world of Science, Ireland, a famous physicist, in needs these economic transformations. Pales-

tian of the Society of Psychical Research,

time might be a model so far as the central had given them a copy

of the first edition of

storehouses are concerned, but this would be "The Splendour of

God," a Baha'i book. It

a minor point. All the governments must was their first

contact with the Baha'i Faith.

join hands for these major problems such as They are both

spreaders of Light and they

a Universal League of Nations, universal loaned this book to

many groups of young

education, a universal auxiliary language, students.

an International Court of Arbitration, the The Travancore

Journalists' Association

universal doing away of customs barriers, gave a tea the next

afternoon to hear about

and the change of heart through religion the rise of the

Baha'i Movement and what

these must be carried through by all nations Baha'u'llah has said

about the power of the

simultaneously.

press to make a

better world.

I found their Highnesses the Maharaja and Dewan Bahadur K. S.

Ramaswami Sastri, a

the Maharani and their friends so noble, lib- brilliant scholar

and a District and Sessions

eral, and they were so pleasant and most Judge of Madras, has

been studying the Bagraious to the highest and to the humblest.

ha'i Teachings, learning of the Faith first

It is rulers like these with

great capacity, from Baha'i books in the University of Mavision

and a wide tolerance who can render dras Library where he is a

member of the

great service for the upliftment of their own University Senate.

Twice he presided when I

lectured in Madras, and I give here a few

subjects and of all humanity.

The Maharaja of Travancore said to me, salient facts he

expressed as Chairman of

"It is a matter of special pride to us that the the meeting:

Syriac, the Catholic, the Protestant and the "When we evaluate

the teachings of the
 Muslim Faiths and philosophies are cultivated Bab and Baha'u'llah
 and 'Abdu'l-Bahi and
 in this state with zeal in mutual peace; we Shoghi Effendi in
 relation to the travail of
 welcome truth. We shall read with interest humanity today, we
 can realize how they

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stand for universal peace and world-coopera- the strain that
 thrilled us in the soft accents
 tion. It is quite natural that such teachings of Sri Ramakrishna
 Paramahansa and in the
 should be the gift of Iran to the world, be- leonine words of
 Swami Vivekananda, and in
 cause Iranian thought is a blend of Aryan the social and
 political gospel of Mahatma
 philosophy and Islamic religion. Such a Gandhi.
 country, however, fell from its high state. "Islam in its
 highest mood means the rec-
 ognition of the
 In 'The Dawn-Breakers* it is stated: 'Ineffi-
 Divine Will and the surreneciency and wretchedness, the fruit of moral
 der of every will to it in utter peace and
 decay, filled the land. From the highest to resignation.
 It dissociated the thought of
 the lowest there appeared neither the capac- God from any image
 or symbol and disseminity to carry out methods of reform nor even
 inated the ideal of universal brotherhood.
 the will seriously to institute them. National Buddhism stresses
 righteousness and Chrisconceit preached a grandiose self content. A
 tianity stresses love. Hinduism emphasizes
 pall of immobility lay over all things, and a the divine unity of
 all things and shows the

general paralysis of mind made any develop- central unity in
 all diversity, the prismatic
 ment impossible.' It was reserved for the colors heightening
 the charm of their united
 Baha'i Prophets to give a shaking to such glory in the white
 light of Brahman.
 stagnation of mind and body, and to fuse "Miss Martha Root
 has seen many coun-
 Aryan philosophy and Islamic religion. tries and
 cultures and civilizations and aims
 'Abdu'l-Baha said: former times fran
 'In at the spread of the essential Baha
 teachings
 was verily the heart of the world and shone in the interests of

world peace and world co-

among the nations like a lighted taper.'
bearing aloft 'that banner

in His turn, made Iran shine like a lighted
device Excelsior* and is
taper.

for the brotherhood of

"The Baha'i Prophets have propounded
world."

the idea of a League of Religions and recog-
Bahadur Sastri was Chairnize all the prophets of all the religions. The

man at the second lecture, he said: "It is sig-

Baha'i Movement works for the harmony of
years 1936 and 1938 have

science and religion, because they deal with
only with the wars

the truths of the seen and unseen and have no
and China but also with

reason to be in conflict with each other.

the centenary of the birth

preaches the equality of the sexes and of the
Paramahamsa and the

classes. It educates men and women for love
Baha'i Faith. The latter

and service and is a powerful force making
there is an upward trend

for universal peace.

humanity. Tolstoi rightly

"Thus the Baha'i religion may well be de-
felt drawn to the Baha'i

scribe^ as a Faith which unites what Swami
its stress on equality and

Vivekananda described as the Vedantic mind
its sacrifice of material

and the Isldmic heart. It aims at inspiring
God.

to the service of

men to be ready to carry out the will of God
Nations has been a failure,

and to love their fellowmen.
of the nations went into

"Baha'u'lUh said, 'I stand life in hand it in a half-hearted
way and all the nations

ready.' He said further, 'It is better to be did not go into it
and some of the big nakilled than to kill.' 'Abdu'1-Baha said,

He, operation. She is

with the strange

working strenuously

man and the unity of the

When Dewan

nificant that the

been connected not

against Abyssinia

It the celebration of

of Sri Ramakrishna

extension of the

events signify that

in the life of

pointed out that he

Faith because of

brotherhood and of

life

"The League of

first because some

tions stood out of it, and secondly because
'Dost thou desire to love God? Love thy the League was
unarmed while the nations
fellowmen, for in them ye see the image and were fully armed to
the teeth and are today
likeness of God.' arming themselves
more and more. The
"We in India hear in these words a fa- basic cause for this sad
state of things is that
miliar strain that has come down to us along the mind of man has
been allured by science
the long and resounding corridor of time and its
religion of power, and has turned
echoing the words 'Om Santih Santih Santih' away from Faith and
its religion of service.
('Peace, Peace, Peace'), the sound whereof 'Abdu'l-Baha* says
that 'war is the most preseems to touch the roof of the sky. We hear
ventable human accident' and yet it seems
BAHA'f FAITH AND EASTERN SCHOLARS
today to be the most unpreventable and re- State, an Iranian by birth,
a most liberal un-
curring human incident. The Baha'i Faith derstanding Muslim,
received Mrs. Shirin
aims at removing the discord between science Fozdar and me, two Baha'is,
in his beautiful
and faith and suppressing and sublimating home in Bangalore City on
January twentythe overgrown egoism of man. fifth and
again in early February. His spirit
"For achieving this object, it proposes to is very "Baha'i," for he is
most kind to peoestablish the equality of the sexes and to give ple of
every religion. I said this to him and
a new orientation of education. Women will he smiled replying, "I'm
sure that if I really
redress the balance of life in the future. The lived my Muhammadan
religion you would
new education aims at homoculture and the say, 'He is a Baha'i!'"
enrichment of the entire personality by sub- Deeds are the test of
one's Faith; and when
stituting the true heroisms and victories of I saw that he embraced a
Jew, made a cordial
peace for the false heroisms and victories of speech at the laying of the
foundation stone
war. of a Christian church, was
most considerate
"In these two directions great work awaits to an Ahmadiyyih priest, and did

everything

the Baha'i Faith. Hinduism, the mother of to help Mrs. Fozdar and me
so that our visit

religions, has a wide tolerance of outlook. It to Bangalore was most
successful and happy,

is said that the Baha'i Movement leaves all I ask: if this is
not "Light-bearing," "Bathe doors open; that is the attitude of Hin-
ha'i," then what is it? He invited us to a
duism Other religions close the skyalso.

great garden party where he himself was the
lights and windows and the doors and keep guest of honor and
introduced us to some of

only the street door open and even that his friends as Baha'is.

He spoke of a Propartially open. The Hindu doctrines of In-
fessor in their state who he said has made a
carnation and of Grace and Devotion have deep study of the Baha'i
Teachings.

even today a great contribution to make to This charming Dewan said
to some Hinthe life of humanity. dus: "I

am serving a Hindu State and a

"It looks as if the Baha'i Faith will stimu- Maharaja who is the embodiment
of all that

late the best elements in each religion and is best in Hindu culture
and Hindu civiliza-

bring about a real League of Religions and a tion. It is
difficult to imagine a more pious,
Real League of Nations." devoted Hindu.

It is not a matter of sur-

A short visit was made to Adyar, Madras, prise if I am so
wholeheartedly with you in

December twenty-seventh, 1937, where the the service of your
religion and your culture.

International Theosophical Conference was I feel a feeling
which I venture to express

in session in their world headquarters. In in humility and
sincerity that one
all

their great lecture hall, on the wall panels pleases Providence more by
serving other

devoted to great spiritual leaders, the front Faiths than one's own.
Paradoxical as that

panel at the left, as one enters, contains the may sound, I believe it is
nevertheless quite

insignia of the Greatest Name and over it is true, for to serve other
Faiths calls for somewritten "Baha'u'llah"; very beautiful.

it is
 thing nobler than passive tolerance. I think
 Mr. Hirendra Nath Datta, Vice-President of and feel that I have no
 more inspiring examthis international organization, said that the ple to
 follow in this matter than that of His
 Baha'i Teachings are the highest essence of Highness the Maharaja of
 Mysore himself
 Hinduism. The Baha'i collection of books who reigns over all of us
 with so much love
 in their library is very good and is constantly and wisdom, treating all
 communities and
 used by university students of Madras. all religions alike."
 The Librarian of the University of Madras Dr. Anwar Iqbal
 Qureshi, Head of the
 Library, Dr. S. R. Ranganathan, said he is Economics Department of the
 University of
 keenly interested to build up the department Hyderabad, after my lecture
 to the students
 of Baha'i books. He already has a fine selec- of the university said in
 his concluding retion, he keeps in touch with the N. S. A. of marks: "I
 wish the politicians of Russia, Jathe United States and Canada and wishes to
 pan, Germany and Italy could have been
 get every new Baha'i book that is published. present and heard this
 talk. I hope with her
 Sir Dewan M. Ismail, Dewan of Mysore that there will be one
 religion in the world.

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Youth has revolted against religion, but you their clubhouse,
 Princess Niloufer Farhat
 young men who have education, on you the Begam Sahiba
 graciously presided. She is the
 responsibility falls, for you can grasp the wife of the second
 son of the Nizam of
 fundamentals of unity. Apply yourselves to Hyderabad, Deccan,
 and was a grand niece
 the problems of the world. If we can find of Sultan
 'Abdu'l-Hamid of Turkey. Many
 an approach, as our lecturer suggests, to the cultured people in
 Hyderabad know Tahiuniversal auxiliary language problem it will
 rih's poems, and when Mrs. Fozdar spoke

go a long way to help us and to help make a over the radio in
 Hyderabad about Tahirih, a
 better world. If we can evolve a system of gramophone record was
 made of the speech
 language the world will come much nearer." and also her singing
 of Tahirih's poems.

This university which teaches in the vernacular in addition to teaching the foreign languages is one of the finest. It is in large measure the students, the alumni from these a conversation last Outstanding Indian universities who are ushering in what is popularly called the great principles of the Baha'i Faith Indian Renaissance; and I observed that some study its Teachings more of the very capable Baha'is in India as well the other evening at the as in other lands first heard of the Teachings through lectures in their schools. and several members of The Mithic Society of Bangalore City, one Assembly of India and of the highest cultural organizations there, the Faith which is conarranged for three Baha'i lectures in their secreted by the willing sacrifice of over Daly Memorial Hall, and the Honorary Secretary, Mr. S. Srikantaya, ably presided at all and confidence even among three events, speaking of the Cause with unbelong *to other Faiths. As a derstanding. He said the last evening, that subscribe to almost all whether we agree or disagree with the Baha'i Baha'i Movement because High Prophet, Baha'u'llah, these Teachings identical with our own are well worthy of study and of a deep consideration and thought. Professors in Mysore been a great thirst for University, Mysore City, said that what they India. Toleration is even and the students need is a great quickening you can be sure of an in religion and if the Baha'i Teachings bring the Baha'i principles that, they are well worth studying. Another	The Honorable Mayor of Bombay, great thinkers and today, said to me in and catholic and I am trying to and more. As I said meeting over which I Hall when you spoke the National Spiritual Burma also took part, twenty thousand human inspire respect those who Hindu, I can honestly the tenets of the they are so nearly teachings. "There has always knowledge here in more conspicuous and adequate hearing for wherever you will go.

For myself, I shall

professor said that the fact that this Baha'i keep in increasing
touch with the Baha'is."

Faith, the youngest and most flexible reli- India is wide awake
today conferences in

gion, has come up out of the most conserva- religions, sciences,
Oriental Studies, educative Faith shows its universalism.

tion and peace are participated in by many
Sir Akbar Hydari, Prime Minister of Hy- hundreds of men and
women. Many of

derabad, Deccan, is very interested in Tahi- these
conventions, many universities, re-

rih, loves her poems and he was most kind to ligious societies,
clubs, are

opening their

Mrs. Fozdar and to me when we were in Hy- doors to the Baha'i
Message. 'Abdu'l-Baha

derabad, in early February. Lady Hydari is said that when
these Baha'i Teachings are

President of the Hyderabad Ladies' Associ- widely known in India
they will spread very

ation Club and when we lectured there in rapidly.

THE UNITY OF NATIONS

BY STANWOOD COBB

HUMAN

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history sometimes drifts aim- man; the unity of religion; the
establishment

lessly along without seeming to go anywhere, of an equitable, stable
and prosperous ecothen at other times it rides fast on a flowing nomic
system of worldwide proportions; the

tide that cannot be stopped or turned aside," setting up of an
auxiliary universal language

says David Coyle in his book "Uncommon as an instrument for
world travel, world

Sense." commerce, and culture; the
formation every-

We are in such a swift moving period to- where of just governments
assuring ecoday. It is indeed a crucial moment in the nomic security
to the individual, restraining

world's history. Vast changes have already the great oppressors, and
guaranteeing in act taken place. Still greater changes are immi- tuality

and not in words a square deal to even

ment. Where is all this leading to? the humblest person in his
pursuit of life,

Minds are made confused by all this change. Hearts are made anxious. For this to state that this	liberty and happiness. It may seem paradoxical
process of human evolution, if we can call it humanity cannot be such, has its immediate implications for creation of chaos every individual. The sense of certainty, of security, is destroyed by this ominous and be- cause, save that wondering destruction of old forms and insti- tutions going on before our eyes. Every such wholesale in destruction destruction suggests the danger of drastic purify the soul of	glorious vision for achieved save through the in human affairs. But how would war ever the instruments of war and devastating, so as to purge the heart and
changes in personal fortunes. What lies actual plans for ahead for us as individuals we know not. effected? How What lies ahead of us in the way of group man come about forms and fortunes we can only guess. the cruelties and If we could be but certain that this break- national hatreds? ing up of old forms were leading to some- vitality active thing vastly superior; if we could rest in the achieved, until peoples the assurance of a stable and universal order de- the efficacy of their veloping for future humanity out of all this How could the perwelter and chaos of the workshop period economic pattern be forged out, until of today, we could afford to accept not battling one only with equanimity but even with satis- the attrition and faction the present conditions out of which warfare and class	men to that point at which universal peace could be could the brotherhood of until humanity wearied of confusions due to racial and How could one supreme and world religion be world over despaired of old traditional cults? fect capital and labor, through against the other, through loss and chaos of economic struggle, reach a point
such a world order would seem to be de- where each side is veloping. somewhat of power in	willing to relinquish

In the Revelation of Baha'ullah given to order to find in
 harmonization and mutualthe world over seventy years ago may be
 ization of their desires and needs the fair and
 found the clue to these vast changes that are shining way to equitable,
 stable and universal
 taking place. Old forms had to be broken prosperity? And how could
 governments
 up, in order that the glorious structure of become just, until the
 oppressed should rise
 the new World Order might arise out of the up with such might as to
 pull down the
 ruins of the godless and semi-pagan civiliza- proud oppressor from his
 power?
 tion of today. We shall not grieve over
 the chaotic con-

This new World Order of Bahi'u'llah im- ditions today, we shall not
 even be bewil-

plies universal peace; the brotherhood of dered at these swift changes
 everywhere oc-

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curing, if we hold steadily before our eyes by war, have at
 last actually agreed, in
 the glorious vision of the new World Order world
 conference, to simultaneously cut
 as revealed by Baha'u'llah. Here is a definite down national
 armaments to that minimum
 pattern for human society. An all-inclusive essential for
 internal order. In the place of
 pattern for the expression of man's power these fatally
 competitive armies and navies
 and abilities in the social, economic and po- an international
 police corps has been crelitical domains. Holding this pattern before
 ated, naval and aeronautic, obedient to the
 our eyes we can work toward it gradually as will of the
 League of Nations Assembly and
 the architect turns into noble reality the blue upholding the
 decisions of the World Court.
 prints which lie upon his desk. Swiftly
 effective is this great international
 Instead of confusion we shall then have armed force in
 keeping all the peoples of the
 certitude. Instead of despair we shall have world
 subservient to the demands of internacourage and glorious hopes. The more we
 tional law and order.
 see the old forms tumble to ruin before our A world
 metropolis acts as a nerve center

eyes, the more we shall rejoice in the opportunity thus given to us for building new and unifying forces of life will conbetter forms in their place. of a world which the
 verge and from which its energizing influence will radiate. The economic resources and fall in periodic expressive of rhythm of the world are organized and an equitable the growing power of man's ever inventive distribution assured by the world parliament spirit, and obedient to the dictates of destiny. and international executive. The technological power of Why mourn the failure of old institutions in logical power of humanity is fully applied to the which crystallization has become an omen the exploitations of the earth's physical reand a cause of death? Let us rather hail with sources. World markets are coordinated and joy the rise of glorious new institutions developed and the distribution of world which promise immense benefits to human- products are equitably regulated. Thus the ity. major causes of modern war have been removed, since the new international govern- I ment of this Federation of the World so Let us now view in detail the structure of regulates world economy as to produce the new World Order of Bahi'u'llah, an- greater prosperity for each individual nation, nounced by Him to the world as the Will of as parts now of a harmonious whole, than the Eternal Mover of cosmic events. Let us have ever been achieved in the past by means view it, as the architect helps us to conceive of the selfish and brutal self-seeking of nahis plans, in the form of the perfected struc- tions through the instrumentality of war and ture pictured concretely. conquest. We are in the year 2001. We look back The ancient ancestral quarrel between upon the twentieth century as a period of labor and capital has been healed and all their enormous vitality, of stupendous structural jointproblems solved by the far-reaching changes. Out of the apparent chaos and con- economic laws of Baha'u'llah. What are

fusion we have seen emerge great and uni- these laws?
The first is that of profit-sharversal institutions founded upon the predica-
ing, that the net profits of industry and
tion of the Oneness of Mankind, secured and business are
divided between capital and
stabilized by a new human conscience of uni- labor. That is
to say, labor in addition to a
versal brotherhood. basic minimum
wage, has a definite predeter-
War has disappeared now and forever. In mined share in the
profits. Thus there has
its place we promised and longsee the
has been achieved a perfect mutualization of
dreamed-of Federation of the World; the capital and
labor. New potentialities in labor
League of Nations, so feebly struggling in its have been
awakened and tapped, potentialiearly days, having now become a universal
ties of energy and of inventiveness. The
and effective institution for super-national productive power
of industry under this new
government. The rules and peoples of the arrangement has
been greatly multiplied, and
world, wearying of the devastations caused .the consuming
power of the general public
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Ninth Annual Meeting of the Baha'is of the Northeastern
States, at Forest Park,
Springfield, Mass., June 21, 1936.

has been enabled to keep up with this height- levels of productiveness
to areas low in proened power of production.
ductiveness but high in consuming power.
Agricultural engineering and planning of
II
world-wide scope supersedes waste and chaos.
Yes, through the application of a very Backward people are
assisted by technologisimple economic principle, the age of abun-
cal leaders lent to them from other countries
dance dreamed of by the young economists to train them in
scientific methods of agriof the 1930's has actually been achieved.
culture.
Whereas before, in the confused economic Now all the world
is fed, clothed and
period of the twentieth century, too much housed with a fair
degree of comfort. No
of the proceeds of industry flowed to capital one on the surface of

the planet goes to
to become investment money and too little bed hungry not even
the humblest indito labor in the way of becoming consuming vidual
of the most backward country of the

power; now the law of profit-sharing, elas- world. Such is the
far-flung efficiency of
tically applied, has helped to maintain con- the great
super-government of the World-

sumption on a parity with production. A State.
second great law, that of graduated income The vast
industrial potentiality of huand inheritance taxes, so steep in the
upper manity, now stimulated by a stable and uniregisters as to
prevent excessive fortunes, versal consuming power, turns out
necessity
further serves to divert income from invest- and comfort goods in
such quantities and at
ment to consumption channels. This new such cheapness as to
enrich the humblest
economic regime, adapted by the respective home with ample means of
comfortable livnations to their internal needs and aided by ing.
Yet our industrial and technical engithe international government, maintains an
neers tell us this is only the beginning.

For
equitable and permanent parity between pro- they aim to improve
industrial methods by
duction and consumption. their technology and at
the same time work
This same parity is maintained in the agri- out efficacious ways and
means for increasing
cultural domain. For the first time in world the consuming power of
the public, so as to

history it has been found possible to obtain bring not only the
necessary comfort goods
markets for all food products grown. The to every home, but also
a constantly increas-*
immense agricultural potentiality of the ing range of pleasure
and luxury goods. For
earth's surface is now exploited with all the humanity, having begun
to satisfy its neccesskill and technological planning of a human sary
wants, is rapidly developing new wants
society that has at last reached maturity. of an esthetic nature.
The home of the hum-
The world's agriculture is now practiced blestworkman has a beauty
of architecture
on a universal basis. The great staple crops and interior decoration

possible only to the
of the world are kept flowing from high wealthy in that
period of confusion which

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prevailed in the early part of the twentieth A new
world culture is fast developing as

century. the final

majestic flowering of *that culture

A

vast energy is being directed into civic called

Renaissance which saw the first faint

betterment and into the beautification of beginning

of a harmonization of Oriental

village, town and city. Parks, schools, civic and

Occidental culture-modes. We had seen

centers, recreational centers, public libraries, this

cultural unification of Orient and Occi-

museums, institutions for adult education dent

developing with considerable acceleraall of these are stimulating the masses

and tion during the last half of the nineteenth,

raising them to ever new cultural levels. and

throughout the twentieth century. The

The love of beauty has grown universal. coalescence

has now become practically com-

The simplest articles of daily use have beauty pleted.

The treasures of Oriental culture

of design and color. The radio, the moving have been

joined with the best and richest

pictures, the symphony orchestras spread values the

Occident has to offer, producing a

everywhere within reach of every com- universal

culture of remarkable virility,

munity, are developing esthetic tastes and charm and

progress-mindedness a culture

opening up opportunities for new artistic in which

the esthetic quality of the East is

talent and achievement. mated to

the technological prowess of the

For the world order of BahaVllah is not a West.

mere proposition of counting-house and This

final and complete coalescence of culmart. It is dedicated not only to order

and ture has come about through the emotional

prosperity, but to beauty and to joy of liv- unity

caused by the spread of the Baha'i

ing. Faith throughout the world, and the development of a The World Federation of Baha'ullah is opment of a unified conscience of brotherhood by a universal auxiliary language hood, now firmly uniting every nation and which was selected by the rulers of all the people on the planet. The nations meeting in Congress and thereafter The important factor in the world unity prescribed in all the schools of the world. now being achieved is the establishment of a universal This does not displace the native language universal religion in accordance with the but is auxiliary to it. The international teachings of Baha'ullah. The various races guage has become a most essential implement of the world have come to see that life spircommerce, travel and culfor international itually is one; that as there is but one uniture. Important books appear simultane-verse, so there is but one God and one Truth.

ously in the native and in the universal The religious ideology and practice of the planet language. International conventions and con-planet have for the first time in its history been ferences are held in this new language. Its been brought into an effective unity through acceptance use also helps in developing the psychology acceptance of the Revelation of the new World of brotherhood. The importance of linguis-World Order of Baha'ullah. This new tic unity in the development of a cohesive This new and miraculous spiritual unity of the nationalism had long been recognized by the of the human race is the most important sinleading nations of the world; the same psy-ple factor in the creation of an effective chological implement is now applied to the working unity of thought and action among the two forging out of a cohesive internationalism. the two billion people that inhabit the globe. The apex Universal education spreads its blessings The apex and keystone of this world struchthroughout the world. The school curricu- ture is the institution of Guardianship establums in the various nations of the world are lished by Baha'ullah as the focal point around fast approximating a common educational around which, the world's thought and acaim and ideology. This

educational homogeneity is in itself a powerful aid toward assailable by the dispersive quality.

world unity of thought and feeling. This same spiritual force of divine guidance Through the aid of the universal language and protection permeates to greater or lesser scholars can now travel from country to degree the functioning of the various country and attend universities anywhere in legislative and administrative bodies local, the world. national and international. In fact, a new

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type of government has sprung into being, foundational way toward success. But it combining the important elements of de- will take centuries to complete the structure

mocracy, aristocracy, autocracy, and theocracy in all its perfection. What had appeared an impossible dream in the age of confusion

scribe fully the plans and working out of this of the first half of the twentieth century,

Baha'i type of civilization which avoids the has proceeded to its marvelous consummation weaknesses and inefficiencies of democracy, tion with constantly accelerated and miraculous and brings to bear upon its various functions

lous speed during the second half of that

the abilities of the most gifted and devoted century.

citizens. Permeating universally the order- The Kingdom of God, pre-existing archiing and functioning of this new government

tecturally in the Realm of Causation that

is the practice of collective turning to the Architypal World of which Plato knew has

Divine Ruler of the universe for guidance in at last descended to earth and evolved its per the solution of all difficult legislative and ad- fect pattern in this fair and noble structure,

ministrative problems. the new World Order of Baha Vllah.

This titanic enterprise the creation in Thus the blueprints of God have become

actuality of the world vision of Baha Vllah the New Jerusalem visioned by the apocalypis now, in this

beginning of the third mil- tical seer of Patmos. The world brotherhood

lennium of the Christian era, well on its way of Christ has been achieved.

CHANGING RACE RELATIONS

BY MAXWELL MILLER

IT is easier to discuss the brotherhood of man than of Nordic supremacy, and manifold variations than to practice it. We are told that it is a noble tradition on the theme have served to sanctify the fact that it exists in reality, that racial differences and other group differences the bloody subjugation of other peoples to the prejudices have been eliminated. The reality, the advantage of the European. Paradoxically, however, has not been translated into the factually, but inevitably, as the nations on the fact of ordinary social intercourse. Only by the other side of the color line gain power, they the Herculean efforts of minorities is man's voice similar protestations of divine guidance kind pulled, pushed, cajoled or castigated on in their international piracies. At this point ward toward its goals. the devotees of pale-faced divinity notably If each new generation were born into a Oswald Spengler gloomily prophesies the world freshly reconstructed according to the downfall of Western civilization. Nowhere, highest standards and noblest plans of its however, do they recognize the humor in parents, progress would be a relatively simple matter. The aspirations of one called inferior race against the divinely ordained generation would thus be realized in the dained Nordic. Much next, and all the old errors disappear. Un- of the literature on racial groups fortunately, we hand on to posterity not was in mystical phraseology, we suspect not only our achievements but also our mistakes. cause of the author's own mystification on Mencius once remarked that a man with a the subject. Certainly none of the much-crooked finger knows his finger is crooked, vaunted assertions has been well substantiated by a man with a distorted mind does not ated by evidence even to this day, while the know his mind is distorted. Here is the greater part has been discarded among carefree fundamental obstacle to the realization of full social scientists. Outside the field of humanity's oneness. The accumulated mass of students of social science, however, the old,

of traditional and established folkways false
 notions hold sway. Regretfully on the
 presses upon and channelizes us from in- part of
 some, aggressively on the part of
 fancy, so that by far the greater part of all many,
 the myths of racial inferiority are held
 our activities and thinking is ritualistic and up as
 demonstrations of the workings of the
 automatic. It is difficult to trace the influ- Divine
 will among men.
 ences bearing upon even such opinions and
 Similarly, racial prejudice has been comjudgments we form deliberately. At
 the
 as monly ascribed to some
 innate or instinctive
 same time, however, we are quick to defend trait,
 which inclines us toward members of
 our beliefs from critical analysis. one
 group, but away from members of an-
 Perhaps such of our thinking as we are other.
 The theory of instinctive social attimost eager and careful to justify when at-
 tudes was strongly held until within the last
 tacked, is the thinking which other decade,
 when researches indicated that probpeople
 have done for us. The more insecure a basis ably all
 of our social attitudes originate in
 of fact we have to support our convictions, the
 conditioning influences of our environthe more readily do we rise to righteous
 ment. Thereupon the structure of instinct
 wrath in their behalf. The stupendous lit- social
 psychology collapsed. In contrast to
 erature of so-called racial sociology since de writers
 who hazarded guesses as to the num-
 Gobineau, by and large consists of elaborate ber of
 instincts, which ranged from two or
 justifications of the white man's history of three in
 some cases to four or five hundred in
 world imperialism. The "white man's bur- others,
 there came the refreshing admission
 den," his "civilizing mission," the doctrine on the
 part of such earnest men as Garth to
 CHANGING RACE RELATIONS

Presentation of the "Seven Valleys" of BahaVllah. Dramatized by Mme. Barry
 Orlova
 and Mrs. Basil Hall, in the garden of Mrs. Editha Simonds, Sowberry Court on

Thames,
England, where the Baha'i Theatre Group has its Summer Theatre.

the effect that their measurement tests and up to deal with the
conditions of our indushypotheses regarding racial inferiorities or
trial they would be fully able to
society,

superiorities were questionable. Most social compete on the same
terms with the native
scientists today are inclined to doubt the born. It is not
necessary to point out in de-

value of applying the same standards to tail how many
surmount even this difficulty
groups of different cultural background, and to surpass the success
of the average native

they emphasize the question of individual American.
differences rather than the elusive one of in- We are probably born
with something like
nate group differences. a skeletalpsychological
mechanism, capable

This is not to say, however, that all groups of reacting to stimuli,
but having no disof people could cope equally well with the
cernible predetermined complex social atti-

living conditions of, say, New York City, if tudes. It would be
absurd to expect an in-

suddenly placed there. The education and fant to
distinguish successfully between
general culture of an isolated Siberian tribe members of the various
racial groups, as the
is not fitted for metropolitan life, nor is it supposition of
instinctive racial prejudice
meant to be. Each culture develops to meet would presuppose. To do
this, that child

the needs of the group environment. In this would have to know the
multitude of culway to exchange the places of such a Siberian tural
and physiological indices by which
tribesman and a New Yorker would place adults attempt to
classify mankind. Startthem at a more or less equal disadvantage. In
ing with the clean slate of the infant

any one environment, however, that group mind, however, we can
observe how parhas the advantage whose cultural back- ents,
friends, relatives, the church, school,
ground has developed to meet the needs in- newspapers,
motion pictures, etc., write
volved. For this reason it has appeared even on it the

deeply entrenched prejudices
 to sincere thinkers that aliens and others and traditional habits
 of previous generations were inferior to Americans, since the native
 resident was so much better equipped to live Two instances in point
 can be taken from
 in the United States. They fail to see what the Inquiry study
 "Racial Attitudes among
 is indicated in the second generation of im- Children," edited by
 Bruno Lasker. One
 migrants, that if these first had been brought tells of a little girl
 of about five years of age
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 who was traveling by train with her mother. which demands
 conformity to its ways from
 The colored porter took a fancy to her and us, and which
 penalizes originality. Even
 amused her with gifts and pleasantries. rebelling we must
 rebel along familiar lines.
 Finally he took her with him on a trip If unsuccessful
 we are rejected and passed
 through the train, which she enjoyed im- over; if
 successful we simply change the
 immensely. Returning to her mother she said brand of orthodoxy.
 happily, "He's a nice, nasty, dirty nigger, The desired change
 in race relations can't be, Mummy?" Here was no awareness
 not be brought about simply by repeating
 of the significance of the words nor the racial one's belief in the
 brotherhood of man. This

 antagonism involved; simply the repetition phrase has been
 mouthed for several thousand of the description familiar to the child mind,
 and years to no great avail. To continue
 with her own grateful appreciation of his in this way is sheer
 hypocrisy. The growing
 kindness. accuracy of social
 studies has displaced the
 A second example illustrates the influence shibboleths of racial
 inequalities, as the great
 of the motion picture in forming racial atti- religious teachings in
 the minds of those who
 tudes. A group of children were tested for truly understood cut
 through racial barriers
 their reactions to Chinese, and were found to as a sword. We
 must work singly and have almost no adverse reaction. They were
 lectively to identify all our activities as individual then shown the film "Son of
 the Gods," a individuals and to the disregard of group lines.
 Chinese story, and subsequently re-tested. Baha'is should be

distinguished not by color,
 The results this time showed an overwhelming nationality, or race,
 but by the extent to
 ing prejudice toward Chinese people. Eight- which they fulfill in
 practice the teachings.
 een months later, testing revealed that this We must learn to think
 straight, and to
 prejudice was still strong. think as much as
 possible for ourselves. Hav-
 Generally speaking, we spend most of our ing perceived the
 reality, we must immeditetime thinking the thoughts of dead men.
 ately and without ^compromise translate the
 We come into a world which is ready-made, reality into social
 fact.

BAHA'I

Chapter III from Dr. Edmund Privates book, "La Sagesse de l'Orient"

-LjA superstition, Pintolerance et Palliance Toute
 sa valeur est dans la revelation de
 des pretres avec la tyrannic sevit en Islam cette unite*
 profonde qui fait de nous des
 comme ailleurs. La grande lumiere s'assom- freres.
 brit dans la fume tenebreuse des formes "Si
 elle doit servir a dresser de nouvelles
 vides et des passions fanatiques. II y eut barrieres,
 enflammer de nouvelles haines, alplusieurs fois des reveils et des retours a la
 lumer de nouveaux buchers, elle perd ses droits
 purete du message. a la
 conquete des ames. Elle devient un
 poison plus dangereux que les autres.
 "Chez nous, en Perse, le Bab vecut en "La religion
 n'est verite que dans la messaint etmourut en martyr a Tabriz, il y a
 ure ou elle fond les distances et tend a Pharpres d'un siecle.
 BahaVllah lui succeda, monie.
 exile* de Perse, emprisonne par le sultan turc. "Son
 quatrieme principe, c'e*tait la parent^
 II proclamait que Punite divine exclut les fondamentale
 des messages prophetiques.
 rivalites. La soumission a Dieu doit rap- L'un apres
 Pautre, ils ont amene les hommes
 procher les hommes. Si la religion les separe, a regarder
 du meme cote. La purete de la
 perdu son principal sens.
 c'est qu'elle a vie, Pesprit
 de sacrifice, la compassion pour
 "En plein milieu du dix-neuvieme siecle, autrui, la soif
 de justice et la predominance

au temps des Lamartine et des Victor Hugo, de
 Peterne unité sous les formes passagères
 le grand saint musulman fixait aux Baha'i, tous ont eu
 le même but et la même inspiration, un programme et des
 principes tion.

plus actuels que jamais. "Si leurs
 adeptes intolérants se querellent
 "Le premier, c'était la recherche honnête sur des mots,
 c'est qu'ils n'en ont jamais
 de la vérité sans préjugés, ni superstitions. compris le
 sens véritable. Les Etiquettes
 Un clergé qui a peur de la connaissance fait separent
 quand le contenu pourrait unir.

injure à la plante qu'il atrophie dans Pom- "Au XVI^e
 siècle, un souverain musulman,
 bre. Pendant les premiers siècles, on vit le Grand
 Mogol Akbar, fut profondément
 Plsiam encourager partout l'étude de la convaincu de
 cette vérité-là. Empereur des
 pensée. Ensuite, il se replia dans une jalousie Indes, il
 fit venir à sa cour d'Agra les pères
 étroite. jésuites de
 Goa pour lui expliquer l'Evangile
 "Baha'Allah proposa d'ouvrir les fenêtres et les Destours
 du Gujarat pour lui démontrer de secouer toute crainte.
 ter Zoroastre. Il écouta patiemment les

"Son deuxième principe était l'unité de la brahmanes hindous
 et les Jains végétariens,
 famille humaine, sans distinction de race, ni qui lui
 firent honte de ses chasses.
 de couleur: feuilles d'un arbre unique, fleurs "Assis
 entre les missionnaires, en son par un même jardin.

Mais de Fatehpur, il apaisait leurs querelles
 "Tout préjugé de race lui semblait une et les
 obligeait à s'écouter mutuellement
 barbare et une insulte à l'Eternel, présent pour
 apprendre quelque chose de la foi d'aujourd'hui et créateur de chacun. Il
 évoquait vrai. Lui-même apprit beaucoup des soufis
 la chaîne interminable et sanglante des cru-musulmans,
 qui comprenaient l'unité proactive, des violences, des représailles et des
 fondée sous les couleurs différentes. Akbar
 malheurs qui pesent d'un siècle à l'autre sur fit
 construire au Shaykh Salim un tombeau

Histoire des hommes par simple ignorance magnifique,
 ou brille sous la nacre étincelante

f

de cette unite.

Ne regarde pas des deux
ce dernier conseil:

"Et son troisieme principe e*tait la religion cotes, en meme
temps vers le soi transitoire

comme source d'amour et de paix. Sans quoi, et vers
Pimmortelle essence/

elle se renie elle-meme et devient mensonge. "Le
cinquieme principe de BahaVllah,

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c'etait le devoir sacre de respecter la science

"BahaVllah demandait l'egalite* des droits

et d'eviter tout divorce entre la foi et la pour
l'homme et la femme. C'etait son neuraison. Quelle revolution!

vieme point. L'humanite qui peine a deux

"Apres avoir travaille lui-meme a develop- ailes pour
voler. Avec une seule, clle reste a

per les
connaissances, le clerge s'etait
peu a terre.

peu renf rogne dans sa crainte des recherches. "Son

dixieme principe etait le travail pour

La verite lui faisait peur. On le vit mettre tous.

Ni riches oisif s, ni pauvres a l'aumone.

a la torture les observateurs honnetes de la Une

place a chacun pour le service de tous.

nature et de ses phenomenes. C'est

le premier culte a maintenir.

"Religion devint synonyme d'ignorance et "L'onzieme
etait ('abolition des extremes:

d'aveuglement. BahaVllah déchirait ce La

fortune aux uns, la misere aux autres. La

rideau crasseux. Si la religion est verite,

communaute doit prendre a

sa charge les

comment serait-elle ennemie de la science qui

vieillards et les infirmes. ne doit pas y

Il

la recherche aussi? avoir

de classe opprimant les autres et vivant

"L'honnetete scrupuleuse est l'apostolat a leurs
depens.

du savant, et la compassion fait de lui un "Le

douzieme enfin mettait au-dessus

saint quand il
 emploie ses découvertes a de tout l'unité divine et
 Pobeissance a la
 soulager les souffrances. volonté
 de Dieu, reveiee par ses manifesta-
 Et s'il cherche au contraire des moyens tions.
 de faire souffrir et met son grand savoir au
 "L'Islam a toujours proclame ce dogme
 service de la guerre? avec
 majeste, mais les religions luttent en
 C'est aussi le divorce. Il n'est pas moins brandissant le
 nom d'un prophete ou d'un
 deshonorant pour la science que pour la autre,
 au lieu d'insister sur leur enseigne-
 religion. ment,
 qui pourrait les rapprocher. Baha'u-
 "Le sixieme principe de BahaVllah pre- 'llah
 tachait de faire tomber les parois, non
 voyait justement Pabolition de la force pas
 Mahometisme avant tout, mais vraiment
 comme instrument de politique nationale et Islam,
 c'est-a-dirc soumission commune a la
 Petablisement d'une cour de justice avec une volonté
 supreme.
 assemblee des nations. "On
 ne parlait alors ni d'un Wilson, ni
 "Le septieme, s'etait l'enseignement d'une d'un
 Zamenhof, mais Pexile de Bahji monlanguc auxiliaire commune dans toutes
 les trait aux generations futures le
 chemin
 ecoles du monde, pour faire tomber Tun des
 qu'elles devaient prendre. Son fils 'Abdu'lplus grands obstacles
 a la comprehension Baha repandit plus tard son
 message en Eumutuelle.
 rope et en Amerique. Meme un libre pen-
 "Le huitieme, c'etait l'instruction pub- seur commc
 Auguste Forel s'y rallia de grand
 lique obligatoire, en particulier pour les filles. coeur.
 Le cercle amical des Baha'i s'etend
 Elles seront demain les meres de famille. autour
 du monde.
 C'est elles qui eleveront les enfants a leur "En
 Perse, un million d'entre eux soutour.
 tiennent des ecoles, fameuses dans
 le pays."

SOURCES OF COMMUNITY LIFE

BY MARION HOLLEY

IT is one of the curious paradoxes of our times that, while social action has increased into disuse, their functions usurped by demagoguery, the pressure of interest groups, the unseen propaganda of deadlier accuracy toward their predetermined goals, the activity we idealize as truly democratic has steadily diminished in vigor. one nostrum only until another appears, and Men and nations act with more unity and a general listlessness on the part of the real intent, but with less judgment and responsibility. Individual lives are more closely intertwined, but mutual confidence vanishes. pattern of government, it is an obvious and The sheer weight of mass insistence determines many issues: mass rule is oppressive, exist. It is because we have reference to it, demanding, arbitrary, and seldom vitalized because in critical moments we are measurably freedom of vision and spontaneity of the ing the actual against it and finding an incollective will. compatibility; it is because in our own minds This paradox may easily be demonstrated by reference we are truly pledged to this vision of government by democratic process, to contemporary national life. Scarcely does there exist among that we view with fretfulness and perplexity the operations of the powerful nations of Europe, in the Orientations of our own social machine. ent, or here in the United States, a real Our dissatisfaction, however, will be spent democracy. The seizure of power by self- and lost in ineffective modes of speech unelected individuals and parties has punctuated less we convert it to

the uses of vigorous
ated the riot of post-war years. These par-
study of the problem and a subsequent frontiers have entrenched themselves
at the center tal attack. We are under an
immediate conof national activity, claiming for their lead-
straint to understand, not so much what we
ers near deification, for themselves a right
dislike about society, as what we desire it to
to omnipotence born from the belief that in
be. In this approach the seed of action is
them the State is personified. "UEtat, c'cst
concealed; only through such a positive dimoiy" is the cry of each
official partisan. rection of attention will the
life of action
Now this self-righteous seizure of every
be discovered. Constantly should we ask
power and privilege has won for the State
ourselves: What do we intend by "democinfallibility. But it has not
caused it to racy?" What is a
technique of democratic
represent the people.
action? Quite apart from dictionaries,
The problem in the United States is of
what is the American governmental ideal?
different complexion. In this large country
At this point it becomes very difficult to
no unity has yet been imposed
superficial
proceed with any soberness, for straight
upon the citizenry, either by force or by the
questions elicit swift replies, which whirl
excitability of mob reaction. The sentiment
through the mind in enthusiastic disarray.
surrounding the New Deal is already being
There are a hundred considerations, a hundissipated, and it is
now apparent that an dred phrases which spring up
from subappeal more powerful or an intention more
conscious slumber. Here i the idea of equalruthless will be needed
to center the ambi- ity; everyone must
vote. But election means
tions and energies of diverse America.
selection, and immediately we have the idea
Either these, or a more desperate necessity.
of representative government. Who, thn,
Meanwhile, the techniques of democracy
is qualified to govern, or is everyone? How

shall the general interest be maintained? it is a fact that no legitimate group life has

Can any goal be said to shape the process? yet been born because no consciousness stirs

"... That government of the people, for the human parts to a sense of mutual desthe people, and by the people shall not perish

tiny. This is not only true for the great from the earth. Of, for, and by are

. . . ." unit, the international body; it is equally

the three prepositions which embody our po- true of

all lesser units, of nations, cities, litical faith. Yet the theory behind that families,

true even of the individual life faith is not clearly defined by them, nor itself.

A vast unconsciousness hangs over does it rest upon an assumption which, be- man, shrouding his least and best activities cause of its confidence in the rightness of with a pall of inertia and uncreativity.

natural human opinion, is wholly defen- Our first challenge, then, is to awake; to

sible. The people, in themselves, are no quicken our lives; to capture a sound comguarantee of democratic process.

prehension of individual purpose and func-

However, it is with the people that we tion (Webster defines "individual" as a

must start, with that whole undifferentiated

"complexity in unity characteristic of ormass which lies at the base of society. In ganized things .") and through appreci-

. . .

one respect society is nothing but the ac- ation of

"things in common," to nourish

cumulation of its innumerable individual that core

of consciousness upon which

members. In another, society does not even community

life may depend, from which

begin to exist until these units are welded the

process of democratic action, like "the

into the body we call a community. true

course of the wholesome blood," may

Woodrow Wilson defined a community as issue

to penetrate and activate the social

"a body of men^ who have things in com- organism.

mon, who are conscious that they have This is

the ideal. It does not exist, except in things in common. A community is un-
 the imaginations of a few. It has thinkable, unless you have a vital inter- no scope
 nor influence upon the institutions relationship of parts. There must be such of large
 human groupings. The political a contact as will constitute union itself be- activities
 of American citizens are little per- fore you will have the true course of the meated by
 a virile confidence in the demowholesome blood through the body." cratic process. The masses of men at the
 This conception of a community is al- root of our government no longer possess
 most necessarily an a priori assumption to that solidarity which once enabled them to
 the consideration of forms of government. say, with magnificent assurance, "We, the
 But while we can assume ideas, we cannot people of the United States ."
 assume their practical demonstration. The I do not suppose there is
 any document problem of actualizing upon the societal more stirring than this Constitution, as it
 level "a body of men who have things in marches, in the first phrases of the precommon, who are
 conscious that they have amble, to its daring statement of intention. things in common," is the critical task with
 enough, the unity which it as which we today are struggling. The boun- Curiously
 sumed did not exist either, except germidaries of community life, of that normal nally
 in theminds of a few. In 1789 the interplay of function and benefit which American
 nation had yet to be welded, out unites men by natural ties, have so far ex- of the
 substance of a great ideal, through tended their reach as to coincide almost with the
 pressure of vicissitude and tenacious the world's boundaries. Common interest
 leadership. As we examine the sources of has levelized us all, merged us all, under- our
 national life, we know this to be so; and mined us all, if you will, since individual it lends

hopefulness to our present dilemma.

[illegible]

SOURCES OF COMMUNITY LIFE

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community of action and hope, then surely struggle of
all of these natural parts towards
the miracle could again be performed. an achievement
in government which shall
It could and it can. Through the ideal represent, not
victory upon one hand and
newly released by Baha'u'llah, it is being per- loss on
another, but a superior integration of

formed. His goal of a New World Order, the needs and actions of the parts into a single whole inconspicuous and feeble as it may seem to solution.

the majority, is yet the germ of a new hope It is
clear, therefore, that Baha'u'llah's
and of a new
society. Examined

society. Examined
closely, denunciation of prejudices of all descriptions
it will be seen to possess a potentiality as was a
preliminary to the ideal of world order,
vital, a destiny as fine as any of the ideas since the
sense of human solidarity is the
ever yet generated among us. basis for
social action upon any of its levels.

Baha'u'llah, who was born in Iran in 1817, By
extirpating prejudice, intolerance, halived in the East
and died in Syria in 1892 tred, and all such violent reactions of
narwithout meeting any westerner except one, row and
confused minds, Baha'u'llah creseems to us removed by time and place from
ated the possibility of a world community.
the tradition and substance of our culture. He then

injected the fertile germ of the ideal
 We cannot imagine an idea of His affecting itself.
 our political systems, nor does it seem likely Ortega y
 Gasset has written that "the
 that His philosophy, shaped on alien soil State ... is
 pure dynamism the will to
 more than fifty years ago, could assist, ex- do something
 in common." It begins "when
 cept in a loose way, in the development of groups
 naturally divided find themselves
 contemporary thought and habit. Yet the obliged to
 live in common." New vitality
 reverse is true. In His conceptions of the is always
 generated by the vision of a new
 nature of society, in the techniques of gov- task;
 communities live again when they immerse themselves in the vision of
 pose upon themselves the extension of their
 world order which He painted, the essence bounds and
 influence. The goal of world
 of the modern spirit is confined and de- order is the
 modern dynamism, a new horizon. If one is avid for a sense of
 new zone, assuring life to the state in the very
 horizons, let him study Baha'u'llah. There presence of
 its decay and chaos.
 is to be found in the writings of this unique It is no
 mistake to say that Baha'u'llah

Person not only the modern community injected
 this dynamic into His followers.
 ideal, but the very mechanics of that kind of With them it
 is not mere theory, not idle
 social action which is possible and most wor- aspiration,
 nor a political creed which can
 thy of our times. be forfeited
 to personal benefit. A Baha'i
 The core of the Baha'i ideal is the con- is one converted;
 with him world order is
 cept of world order, which must be bred a religion;
 he stakes his talents and posits the secret reactions of men's minds
 sessions upon his faith. It is only by such
 and hearts before it can be built tangibly fundamental
 persistence and dedication of
 and formally. It is time we recognized that purpose that
 the new community can be
 no community can flourish, either locally, realized, and
 thus Baha'u'llah has under-

nationally or internationally, until this basic success. step is achieved. The oneness of mankind are never reached, however, by is a social fact; not even a city government enthusiasm. Ideals, to be can neglect it, inasmuch as every city, and rooted in cooler soil, and the especially the American city, is comprised idealists must hold to firm ground, of diverse racial and national elements along paths which are well dewhich, unless merged in fined, logical and accessible. The goal of are perforce in a perpetual struggle for con- as described by Baha'u'llih, is trol. Now the victory of one element over because already the road to be another of one racial grouping, one eco- plain and there are those who are nomic class, one social set, or a political party upon it. In a nationalistic and is a symptom of sickness in community are already persons who, life. Struggle is essential, but it is the equal citizens of a world community,

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are practising the methods and perfecting common; they are united the instruments of universal society. economic and political interde- These are the Baha'is who, having ac- world-wide bonds of comcepted the message of ("The munication; they are united more mankind its foundly by their common humanity.

Yet citizens ... let not a man glory in this, themselves are no guarantee that he loves his country; let him rather They form the framework glory in this, that he loves his kind .") . . . merely of a potential society a society not as felicitous prophecy, but as a demon- around the world, only to strable fact, are at this moment sharing the at its source by provincialsatisfactions and responsibilities of a creative isms. As one student has phrased it, "A

written its
Horizons
mere excess of
great, must be
feet of
following
common activity,
world order,
attainable
traveled is
journeying
sectarian age there
as acting
have things in
externally by
pendence, and by
Baha'u'llih
world is but one country and
foundly by their common humanity.

these factors in
of vitality.

be throttled

task; working as members of the Baha'i Ad- new world has just
been created, but most
ministrative Order, they are fast harnessing of the people in it
are not yet aware of the
fact."
His proclamation of human unity to insti- At the point
tutional forms. Of this Administrative
of general awakening, then, will we find the
Order its Guardian, Shoghi Effendi, has writ- into motion. Not
spark to set our social body
ten: "It will, as its component parts, its or- new ideal, to
methods so much as a
challenge and arouse us, will
efficiency and vigor, assert its claim and bring into play
once more all of the powers
and resources of
demonstrate its capacity to be regarded not
The sign of
only as the nucleus but the very pattern of life is motion, wrote 'Abdu'lthe New World Order destined to embrace
Baha. It was his Father, BahaVllah, who
in the fullness of time the whole of man- imparted to the
body politic the modern
kind." * secret of motion.
Surely it is not in any
Needless to say, such a system cannot be way curious that the
world community He
measured and evaluated in a single essay, nor touched to
life "should encompass, happily
is it my purpose so to do. Rather, starting and uniquely, the
virtues of an elevated
idealism,
from the obvious thesis that democratic ac- spontaneous social action, a unition, understood in its most liberal sense,
versal participation, and liberal, yet authorihas in our day
declined, we observed this tative forms of government.
decline to be but a symptom of loss in the "Soon will the
present-day order be rolled
energy of our community life. Now a com- up, and a new one
spread out in its stead.
munity, being "a body of men who
. . .
Verily, thy Lord speaketh the truth, and is
are conscious that they have things in com- the Knower of
things unseen."
mon," loses its life either when its members
1 The Dispensation of BahaVllah, p. 52.
do not have things in common or are un- 2

Lyman Bryson.

conscious of them if they do. Men today
Gleanings from the Writings of Baha'illah,
A BRIEF ACCOUNT OF
THOMAS BREAKWELL
BY MAY MAXWELL

3
p. 7.

How poignant are the records of the As they entered, Mrs. M.
said smiling, "He
early days of the Baha'i Faith in the West, was a stranger and she
took him in." We
when the freshness and beauty of the spir- spoke together for about
half an hour of
itual Springtime awakened the souls and Theosophy his work, his
projected trip
led them, quickened and aflame to the through Europe, and I
discerned a very rare
knowledge of Baha'u'llah, often to the very person of high standing
and culture, simple,
Presence of 'Abdu'l-Baha in the Prison of natural, intensely real
in his attitude toward
'Akka. Such is the record, the divine sig- life and his fellowmen.
Although no word
nificance of the conversion of Thomas of the divine Revelation
was spoken, and
Breakwell, a young Englishman living in the he assumed I was
interested in Theosophy,
Southern States of America, holding an im- yet he studied me with a
searching gaze, and
portant position in a cotton mill, spending as they left, he
asked me if he might see
his long summer vacations in Europe. Dur- me the following day.
He arrived the next
ing his vacation of 1891 he crossed on the morning in a strangely
exalted mood, no veil
steamer with Mrs. M., and as she found him of materiality covered
this radiant soul
interested in Theosophy she mentioned a his eyes burned with a
hidden fire, and look-
group of friends in Paris whom she said ing at me earnestly
he asked if I noticed
were interested in kindred subjects. Al- anything strange about
him. Seeing his conthough she knew nothing of the Baha'i dition
I bade him be seated, and reassured
teaching and had closed her ears to its mes- him, saying he looked
very happy.

sage, yet she was impelled to bring this youth "When I was here
 yesterday he said I felt
 to see me on their arrival. I was at that a power, an influence
 that I had felt once
 time in a small apartment connected with before in my life, when
 for a period of three
 the beautiful home of Mrs. Jackson which months I was continually
 in communion
 she had placed at my disposal, when my fam- with God. I felt during
 that time like one
 ily had left for the summer. moving in a rarefied
 atmosphere of light and
 My dear Mother although broad and fine beauty. My heart was afire
 with love for
 in all matters, had resented my constant the supreme Beloved, I
 felt at peace, at one
 work in the service of the Baha'i Cause, with all my fellow-men.
 Yesterday when
 especially since my pilgrimage to the Prison I you I went alone
 down the Champs
 left
 of 'Akka, and when 'Abdu'l-Baha had re- felysees, the air was warm
 and heavy, not a
 fused, at her urgent appeal, to permit me leaf was stirring, when
 suddenly a wind
 to accompany her during the summer to struck me and whirled
 around me, and in
 Brittany, saying that I must on no account that wind a voice said,
 with an indescribable
 absent myself from Paris, my unhappy and sweetness and
 penetration, 'Christ has come
 "
 indignant Mother had closed our home and again ! Christ has come
 again!"
 left me alone. With wide startled
 eyes he looked at me
 Thus it was on a lovely summer day that, and asked if I thought he
 had gone crazy.
 in response to a knock I found Mrs. M. and "No," I said smiling,
 "you are just becoming
 Thomas Breakwell standing at my door, and sane."
 my attention was riveted on this youth; of What hours we spent
 together; how read medium height, slender, erect and graceful, ily
 he grasped the full import of the Mes with intense eyes and an indescribable
 charm. sage; how his thirsty soul drank in every
 A Captain of the Salvation Army who has recently embraced the

Baha'i Faith. Taken with one of her former Lieutenants in the Shetland Islands.

An early group of the Baha'is of America. Reading from left to right:
Katherine K.

True, Mrs. Gorman, Mr. True, Mrs. Corinne True, Mr. Harlan F. Ober, Mrs. Cecelia

Harrison, Miss Davies, Mrs. Eardley, Mr. Charles Sprague, Mr. Carl Scheifler, Mr. Woodworth, Mr. Percy Woodcock, Mme. Aurelia Bethlen, Mr. Brush, Mrs. Brush, Mr. Thornton Chase.

BRIEF ACCOUNT OF THOMAS BREAKWELL
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word; I told him of the youthful Bab, His	When in the autumn
we gathered once	
exalted Mission, His early martyrdom, of	more in Paris, the
influence of Breakwell	
the thousands of martyrs in whose sacred	made itself*felt in an
ever widening circle	
blood the Faith was established; I told him	of friends.
of BahaVllah, the Blessed Beauty Who shone	Those days in the
Prison of 'Akka, when	
upon the world as the Sun of eternity, Who	the Master's all
consuming love and perfect	
had given to mankind the law of God for	wisdom had produced
that mystic change of	
this age the consummation of all past ages	heart and soul which
enabled him to rapand cycles.	% idly
free himself from all earthly entangle-	
I gave him all the little we had to read,	ment, and to passionately
attach himself to	
and told him of my visit to the Prison of	the world of reality,
brought great fruits to	
'Akka, the days spent in the presence of the	the Faith.
Master, until his heart was filled with such	He had become the
guiding star of our	
longing that all his former life was swept	group, his calmness
and strength, his intense	
away, he gave up his journey, canceled his	fervor, his immediate
and all penetrating	
plans, and had but one hope in life, to be	grasp of the vast
import to mankind in this	
permitted to go,himself and behold the face	age of the
Revelation of BahaVllah, reof 'Abdu'l-Bahaf	
leased among us forces which constituted a	
At that time a young Baha'i, Herbert	new Epoch in the Cause

in France. In the
 Hopper, had received permission to go to meetings he spoke with
 a simplicity and elo-
 'Akka, thus they planned to travel together, quence which won the
 hearts and quickened
 and Thomas Breakwell wrote the following the souls, and the
 secret of his potent in-

 supplication to the Master. fluence lay in his
 supreme recognition of
 the Manifestation of God in the Bab and in
 "My Lord, I believe, forgive me, BahaVllah, and of the sublime
 Center of
 Thy servant Thomas Breakwell." the Covenant, 'Abdu'1-Baha.
 Not by rea-
 In its depth and simplicity this petition son but by faith did he
 triumph.
 was characteristic of his whole short and When he and Herbert
 Hopper arrived in
 vivid life, although not until later did I the Prison of 'Akka,
 they were ushered into
 learn the full significance of his appeal for a spacious room, at
 one end of which stood

 forgiveness. a group of men in
 oriental garb. Herbert
 I wrote the Master enclosing the words Hopper's face became
 irradiated with the joy
 of Breakwell, begging Him to send his reply of instant
 recognition, but Breakwell disto Port Sai'd, to which Port these two young
 cerned no one in particular among these
 pilgrims eagerly embarked. men. Feeling
 suddenly ill and weak, he
 That evening I went to the Concierge of seated himself near a
 table, with a sense of
 our apartment to get my mail, and there lay crushing defeat.
 Wild and desperate
 a little blue cablegram from 'Abdu'1-Baha! thoughts rushed
 through his mind, his first
 With what wonder and awe I read His great test, for
 without such tests the soul
 Words. "You may leave Paris at any time!" will never be
 unveiled.
 Thus by implicit and unquestioning obedi- Sitting thus he
 bitterly lamented: Why
 ence in the face of all opposition the Mas- had he come here?
 Why had he abandoned
 ter's Will had been fulfilled, and I had been his projected

journey and come to this rethe link in the chain of His mighty purpose.

mote prison, seeking he knew not what?

My feet were winged as I returned to tell Sorrow and despair
filled his heart, when sudthe good news to Mrs. Jackson, and to pre-
denly a door opened, and in that opening he
pare to leave the following morning. beheld what seemed to
him the rising Sun.

How gratefully my heart dwells on the So brilliant was this
orb, so intense the light
divine compassion of the Master, on the that he sprang to his
feet and saw approach-

joy and wonder of my mother as I told her ing him out of this
dazzling splendor the
everything, and when she read the Master's form of 'Abdu'1-Baha.
cablegram she burst into tears and exclaimed, He seldom mentioned
this experience
"You have, indeed, a wonderful Master." which transformed and
transfigured his life.

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In the course of his interview with the Mas- a little folded
note into my palm with words
ter, he told Him briefly of his position in of cheer and
comfort, usually Words of
the cotton mills of the South, his large sal- Baha'u'llah. He
knew well the secret of imary, his responsibility, and his sudden con-
parting happiness, and was the very embodiviction of sin, for he said,
"These mills are ment of the Master's Words, "The star of
run on child labor." The Master looked at happiness is in
every heart. We must rehim gravely and sadly for a while, and then
move the veils, so that it may shine forth
said, "Cable your resignation." Relieved of radiantly." He
burned with such a fire of
a crushing burden, Breakwell eagerly obeyed, love that his frail
body seemed to be gradand with one blow cut all his bridges behind
ually consumed; he in the deepest sense
him. shed his life for

the Cause by which he was

He seemed to have no care for his future, enthralled, and in a
few brief months shatburning like a white light in the darkness of
tered the cage of existence and abandoned

Paris, he served his fellow-men with a power this mortal world.
His traces are imperishand passion to the last breath of his life.

able, his spirit, alive forevermore with the
So abandoned was he to the mighty crea- Attributes of God,
lives, not alone in the
tive forces latent in the revelation of Baha'- hearts and memories

of Baha'is, but is welded

u'llah, that he was moved spontaneously into the very
structure of the World Order,
in the smallest actions of his daily life which has arisen on
the foundation of such
to pour out that spirit of love and oneness lives.

to all.

In the

following Eulogy to Thomas Break-

Well I remember the day we were cross-
has immortalized this

well 'Abdu'l-Baha

ing a bridge over the Seine on the top of a youth.
bus, when he spied an old woman laboriously
pushing an apple-cart up an incline; excus-
rejoiced at the Divine
ing himself with a smile, he climbed down
off the bus, joined the old woman, and in the
received thy last letter and
most natural way put his hands on the bar
that thou didst reach Paris
and helped her over the bridge. The rock
guarded (by Him). Thank
foundation on which the Baha'i Revelation
assisted thee to behold the
rests, "the oneness of mankind," had pene-
the believers of God and
trated his soul like an essence, taking on
meet them in American
every form of human relationship, imbuing
verily, beholding those shinim with an insight and penetration into
ing countenances is a divine gift; by it the

youth.

O thou who art

Glad-Tidings!

Verily I have

thanked God

protected and

thou God that He

brilliant faces of

favorred thee to

countries. For,

penetration into

human needs, an intense sympathy and gen-
the souls are rejoiced and
uine love which made him a hope and refuge
attracted toward the Supreme
to all. Those afflicted with sorrow and dif-
ficulties, beset with human problems, were
over the departure of my
drawn to him as to a magnet, and left him
Breakwell, for verily, he hath
with shining eyes and uplifted head.
luminous rose-garden in the
He was the first in the West to pay the
mercy of his Lord,
Huquq, the tithes of the Baha'i Religion,
is crying out with the

hearts are dilated,

the spirits are

Concourse!

Do not lament

dearly beloved

ascended to the

Abh Kingdom, near the

the Almighty, and

and living in a cheap and distant part of
that my people knew how
loudest voice:

Paris he walked miles to the meetings and my Lord hath
 forgiven me and made me one
 to the homes of friends to save his fare and of those who have
 attained (to the meeting
 make his contribution to the diffusion of the of God) !'
 teachings. O

Breakwell, my beloved! Where is thy
 Although we were fellow Baha'i s and de- beautiful countenance
 and where is thy elovoted friends, with everything in common,
 quent tongue? Where is thy radiant brow
 yet when he came to our home he gave his and where is thy
 brilliant face?
 whole loving attention to my beautiful O Breakwell, my
 beloved! Where is thy
 Mother, with but a scant word for me, yet enkindlement with
 the fire of the love of
 as he took my hand* in farewell, he
 slipped God and where is thy attraction to the fra-
 BRIEF ACCOUNT OF THOMAS BREAKWELL

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grances of God? Where is thy utterance for wert a thankful servant;
 therefore thou hast
 the glorification of God and where is thy entered (into the
 realm beyond) with joy
 rising in the service of God? and happiness!
 O my dear, O Breakwell! Where are thy O my beloved, O
 Breakwell! Verily, thy
 bright eyes and where are thy smiling lips? Lord hath chosen thee
 for His love, guided
 Where are thy gentle cheeks and where is thee to the court of His
 Holiness, caused
 thy graceful stature? thee to enter into the
 Ri^v^n of His Asso-
 O my dear, O Breakwell! Verily thou ciation and granted
 thee to behold His
 hast abandoned this transitory world and Beauty!
 soared upward to the
 Kingdom, hast at- O my beloved, O Breakwell!
 Verily thou
 tained to the grace of the Invisible Realm hast attained to the
 eternal life, never-endand sacrificed thyself to the Threshold of the
 ing bounty, beatific bliss and immeasurable
 Lord of Might! providence!

Breakwell, my beloved! Where is thy
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for His love, guided

Where are thy gentle cheeks and where is thee to the court of His
Holiness, caused
thy graceful stature? thee to enter into the

Ri^v_{dn} of His Asso-

O my dear, O Breakwell! Verily thou ciation and granted
thee to behold His

hast abandoned this transitory world and Beauty!
soared upward to the

Kingdom, hast at- O my beloved, O Breakwell!

Verily thou

[illegible]

O my dear, O Breakwell! Verily thou ciation and granted
thee to behold His

hast abandoned this transitory world and Beauty!
soared upward to the

Kingdom, hast at- O my beloved, O Breakwell!

Verily thou

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eternal life, never-endand sacrificed thyself to the Threshold of the
ing bounty, beatific bliss and immeasurable
Lord of Might! providence!

ing bounty, beatific bliss and immeasurable
Lord of Might! providence!

Lord of Might! providence!

O my adored one, O Breakwell! Verily O my beloved, O
Breakwell! Thou hast
thou hast left behind this physical lamp, this become a star in the
most exalted horizon,
human glass, these earthly elements and this a lamp among the angels
of heaven, a livworldly enjoyment! ing
spirit in the Supreme World and art
O my adored one, O Breakwell! Then established upon the
throne of immorthou hast ignited a light in the glass of the tality!
Supreme Concourse, hast entered the Para- O my adored one, O
Breakwell! I sup-

dise of Abha, art protected under the shade plicate God to
increase thy nearness and
of the Blessed Tree and hast attained to the communication, to make
thee enjoy thy
meeting (of the True One) in the Abode of prosperity and union
(with Him), to add to
Paradise! thy light and beauty and
to bestow upon
O my dearly beloved, O Breakwell! Thou thee glory and majesty!
hast been a divine bird and forsaking thy O my adored one, O
Breakwell! I men-

earthly nest, thou hast soared towards the tion thy name
continually, I never forget
holy rose-garden of the Divine Kingdom thee, I pray for thee
day and night and I
and obtained a luminous station there! see thee clearly and
manifestly, O
my adored
O my dearly beloved, O Breakwell! Ver- one, O Breakwell!
ily thou art like unto the birds, chanting the Tablets of
'Abdu'l-Baba, Vol. II, page
verses of thy Lord, the Forgiving, for thou 450.

UNITY OF RACES

BY GENEVIEVE L. COY

"The sixth candle is unity of races, making of all that dwell on earth
peoples and kindreds of one race."

i N a world in which racial differences are In the following
discussion we shall use
capitalized in such phrases as "The Yellow the word "race" as do
those who think that
Peril," "The Black Menace," "The White color is of
importance, to indicate large
Man's Burden," how could even so far-seeing divisions of mankind
who differ markedly in

a soul as 'Abdu'l-Baha, the author of the color of skin and in certain other physical traits, such as shape above quotation, look forward to an age of the features and texture of the hair. when all the people of the earth shall be "of one race"?

Have racial prejudices always existed? For 'Abdu'l-Baha gave an answer to this question we must turn first to the writings of anthropologists. Research in the life of known that color or race is of no importance. He who is the image and likeness of a great deal about his height and weight, the shape of his body, his manner of living, but we do not know stowals of God, is acceptable at the threshold at all what was the color of his of God whether his color be white, black or brown; it matters not. Man is not man these early men were all of one color, and that differentiation simply because of bodily attributes. The occurred later as they moved into standard of divine measure and judgment is a variety of climates. Some anthropologists his intelligence and spirit." suggest that primitive men "Color is of no importance," and yet the were all black; others think that they were all of an olive lives of millions of human beings are today brown, and that later some grew darker under the shadowed by the conviction on the part of those who traveled tropic sun, while into colder regions before judging intelligence, economic value and came bleached. It seems reasonably certain that these early social acceptability. The unity of mankind that these early peoples did not differentiate among themselves on cannot be achieved until the majority of men and women the world over think, feel But we cannot assume that the small groups of primitive and act in wholehearted acceptance of the men who banded to truth that "color is of no importance." This

gether into clans and tribes lived in an idyllic
implies a tremendous change in the habits harmony with one
another. The basic probob of a large part of the world.
lem of existence in that early time was to
In order to change any habit of thought find and hold hunting
grounds or fishing
or action, it is important to learn how it be- waters which would
provide food, and
gan, and what roots it has in the instinctive groups must have been
in constant warfare
nature of man. Therefore, when we face as one tribe strove
to take from another these
the problem of changing men's attitudes sources of life.

The more powerful groups
toward race and color, we ask such questions eventually came to
hold certain regions of
as the following: How did racial prejudice the earth's surface
for long periods of time,
begin? Are there really innate differences and were able to
develop a stable tribal orbetween races in intelligence and special abil-
ganization. Weaker groups were either
ity? Why do we now find marked cultural starved to death, or
existed in a restless misdifferences between large racial groups?

1

Promulgation of Universal Peace, p. 67.

UNITY OF RACES

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ery on the far fringes of the areas held by color, have at various
times made scurrilous
dominant tribes. Thus, at the dawn of re-
The less powerful
criticisms of other races.
corded history, we find comparatively well groups have been
stigmatized as stupid, suorganized such as the Greeks, the
states perstitious, dishonest, dirty,
mean, lazy,
Egyptians, Babylonians, who had dethe
they have been called by whatever names
veloped a culture and a government. But seemed most derogatory to
the "superior"
these settled units were constantly in dan- race.
ger from nomadic tribes who might at any In our present
scientific age, to describe
moment gain power enough to rush in from an individual as lacking
in intelligence is
the mountains, the steppes or the desert and one of the most scathing
criticisms that can

destroy these "civilized" centers. Thus war- be made. Therefore
 much racial prejudice
 fare was the habit of life for early mankind. expresses itself by
 decrying the stupidity of
 But history gives us no reason to suppose other races.
 that the conflicts of primitive men or of For ten or fifteen
 years after the introduction of civilized men were ever related to the
 tion of psychological tests as a means of
 differences in color of skin which had come measuring intelligence,
 those who believed in
 to exist. the intellectual supremacy
 of the white race
 These conflicts were fundamentally eco- wrongly felt that they could
 use the results
 nomic. But as more groups held as their of such tests as a means
 of proving the
 own for long periods of time larger areas of lower ability of the
 darker races. But the
 land, and differentiated "national" cultures scientists who were using
 the tests were
 developed, group ideals of behavior, of re- also interested in
 measuring the varying religious observance, of beauty and strength
 facts of different environments on men's
 were developed. It was probably only after accomplishment.
 They soon suggested that
 civilization was thus far advanced that some only individuals who
 had had a similar environment began to look down on other groups
 environment could fairly be compared in which differed in color of skin or
 hair, in intelligence, and that races living under conditions of eyes and
 type of dress. The more conditions differing as markedly
 as those, for
 powerful the group, the more it held in con- instance, of the European
 white man and of
 tempt those who were weaker, and con- the South American Indian,
 cannot possibly
 comitant with this, came scorn for the outer be measured by the same
 type of tests. Fearspect of the inferior group. Thus a domi- ther,
 they said, even though two races live
 nant tribe whose skin was red or yellow in the same country,
 under similar conditions despised the color of less powerful tribes tions
 of civilization, there may be such great
 whose skin was white or black. So color differences in education
 and social environment came to be associated with adequate food ment,
 that a comparison of test results will
 supply, and a stable group life, with power, give little indication of
 innate intelligence.

with success. And since the group in power Thomas Garth, "Race were always in danger of having the good of much testing of things of life taken from them, there was Dr. Garth sums always a lurking fear and hatred of those follows, "Much of the who might come in and seize these hardly results of studies of won advantages. Thus, slowly through the mental traits is due to ages, as nations became more and more pownatural factors, and the rest is due to racial erful, fear of other nations increased, and mobility, so that one race has a temporary some of this mingled fear and hate became advantage over another." attached to the idea of color. Those who maintain that there are marked The idea that color of skin is important between races can no differences in ability is based, therefore, on the desire to maintain longer turn to scientific evidence to prove power exercised by a portion of mankind, their point. But the unprejudiced student and on fear lest this dominant position may of history may fairly raise the question: if be undermined. In order to strengthen this we have no certain evidence that races differ sense of superiority, all races, whatever their 2 Race Psychology, p. 221.

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in innate ability, why is it that some races mulated wealth, momentum, machinery and are at the present time culturally so far prestige; each of these as a factor multiplies the significance of ahead of others? both the individual and One answer to this problem is found at the group incalculably more than any posthe end of the quotation from Garth, the sible variation in natural endowment could mobility of races*. In earlier centuries cul- do. Nor must any of these be taken alone. tural groups varied greatly in the degree to The possession of a machine alone has a very

which they moved about and mingled with different effectiveness from the possession of other groups. A tribe or nation surrounded a machine along with organization or presby mountains or jungles or deserts had little tige. Certain ideas and the organization of opportunity to come in contact with people government gave the white race a start some and ideas from other lands. They devel- four hundred years ago that enabled it to oped a conservative culture of their own expand to the uttermost parts of the earth, which tended to become static. Nations but there is not an iota of proof in this living on navigable waterways became trav- expansion that therefore the white race is elers, and consciously or unconsciously better endowed than those whom they sublearned from other groups. Today, with jected. . . . Since there is slight relation bemeans of communication greatly multiplied, tween the originators and possessors of culmost nations exchange ideas, inventions and ture, it may often happen that the culture discoveries with many other groups. But of the dominant race has been secured from there are still thousands and thousands of the 'inferior* race or culture. ... In the human beings who are completely isolated region of the Mediterranean most of Eurofrom such contacts, and do not have this pean culture was developed. The Nordics type of stimulation. This is particularly after appropriating the contribution reputrue of large areas of Africa, South Amer- diate the creators of it." ica and parts of central Asia. We see, then, that it is very dubious logic Another factor which has had a marked to infer that a race is innately inferior be- influence on the speed of cultural growth is cause present cultural status is not as its that of climate. Weather which is either high as that of some other race. find We very hot or very cold most of the year that the results of scientific research tend reduces man's initiative and his desire to more and more toward the acceptance of the idea that "color change the cultural patterns which he has

is of no importance."

inherited. The main business of peoples living yet race prejudice is firmly

ing within the Arctic Circle is that of keeping feelings of millions of

ing warm and finding enough food. If a to whom the scientific

successful method of doing these two things and historical evidence is of no interest

has been developed by the tribe, there is little when it opposes "what they have always

incentive change to something which to believed."

might be If one lives within the better.

affairs be changed,

torrid zone, getting food is apt to be a commankind will come to feel that

paratively easy matter. Change requires enonly one race that matters there is the

ergy which the climate does not provide, whole human race? and therefore the accepted customs of life We see that race prejudice is based pride not put any value on change, initiative marily on the desire for power and on fear, and "progress." two very fundamental motives to conduct.

A third element in causing cultural differences It is only when a man becomes activated by

ferences in races may be described in the some stronger motive that he realizes that

words of Herbert A. Miller, in his book, the will to exercise power over other human

"Races, Nations and Classes," in which he beings need not be the basis of group life.

emphasizes the importance of chance as a Only when man ceases to desire power over others,

factor in determining racial history.

and so ceases to fear his fellowmen,

"A modern culture group results from the only then can we

hope to attain to a real unity of the world.

fortuitous possession of organization, accu-

UNITY OF RACES

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Such a change of motives can come to

BahaVllah has

given mankind a Divine
 mankind only through a renewed spiritual Plan for world
 order. But this plan cannot
 vision, such as BahaVllah brought to the function until
 men realize that the only
 world. The individual who really loves power which
 should control the lives of hu-
 God must perforce love his fellowmen. And manity is
 spiritual law. When they turn to
 those whom we love unselfishly we do not the great
 spiritual Educators to learn this

try to rule or control. Fear, hatred, dislike law, they will
 cease to desire personal or naof another race is a certain indication that
 tional or racial power. Then racial prejuour faith in
 the Divine Plan for the world dice will gradually
 disappear, and we shall
 is weak. We are saying, in effect, that the be ready to
 enter into the age of the oneness
 Creator did a pretty bad job on some of His of mankind.
 creatures, and that we will have none of "O ye
 children of men! The fundamente results.

talpurpose animating the Faith of God and
 Racial prejudice is a barrier across the road His Religion is to
 safeguard the interests
 to World Peace and a united humanity. In and promote the
 unity of the human race,
 1912 'Abdu'1-Baha said, "The accomplish- and to foster
 the spirit of love and fellowship
 ment of unity between the colored and the amongst men.

. . . Whatsoever is raised on
 whites will be an assurance of the world's this
 foundation, the changes and chances of
 peace. . . . When the racial elements of the the world can
 never impair its strength, nor
 American nation unite in actual fellowship will the
 revolution of countless centuries
 and accord, the lights of the oneness of hu- undermine its
 structure/"

manity will shine. . . . This is the sign of 8
 Gleanings from the Writings of BahaVllah, p.
 the 'Most Great Peace'." 2H.

MANKIND THE PRODIGAL
 BY ALFRED E. LUNT

JL HEhaunting memories of the story of revealed
 to our still dim vision, the asthe prodigal son, so
 beautifully related by tounding fact of the return of

God to His

the Christ, have imprinted an indelible portrait in
in manifest form. The very Revtraid in countless hearts, of a divine
master- relation, Itself, is the arising of the "Self of

piece. Its lights and shadows project and God," the
first and mightiest Resurrection.

mirror forth the imperishable colors of the While the
prodigal son returned to his father, supreme artist. Its shadow is that wander- which is a
necessary and inescapable journey
ing son, in his reckless plunge into the miry for all
who would attain their divine des-

depths of the world of unsatisfying experi- tiny,
today the Father Himself has sought
ence, his desertion of his father's loving pro- out the
prodigal, entered the world of man, tection and provision, his utter surrender to dwelt in
the very midst of the confusidn and
the fiery impelling urge of the natural world.
corruption of the husks of human

And, then, satiated but still hungry, mis- wreckage,
and even suffered His Holy Manierableand forlorn, despoiled and reduced to
festation to submit to the chains and cruelthe husks into
which cruel Nature ever ties of a prison worthy
only of the dregs of

finally flings her shadow,
devotees, this the most abandoned among men. "Whereas,"
which was this Everyman, is blasted and now He says,

"in days past every lover besought
irradiated with the light of repentance, with and
searched after his Beloved, it is the Belonging for the loving presence of his
father, loved Himself Who now is calling His lover
the fruit of his suffering. He has found his and is
inviting them to attain His presence.

soul. Take heed

lest ye forfeit so precious a favor;
Swiftly, though with infinite pain, he re- beware lest
ye belittle so remarkable a token
turns from his exile to that real home. Now of His
grace." *

the shadow is wholly swept away. In the Human
consciousness, even that of the

bosom of his father, his entire being is ex- true
believer, is all too unchastend, too unhilarated by the elixir of a pure love
he has refined as yet to comprehend but a trace of

a lotus flower blossoming in the dark, opaque
ing 1844, have the masses of the people and
waters of a noisome pool. To this degree, many of their religious
leaders as well, lost

which only Divinity can manifest, has the faith in the power, even
 the existence, of divine intervention in
 Father, the heavenly Shepherd of the wan-
 human affairs. They could not, or did
 dering human flock, attested the greatness of
 not know that the multiplication of
 His love for the prodigal. hard problems in the
 Small wonder it is that BahaVllah, the individual life and in the
 collective, ecovisibleembodiment of that Love, following nomic and
 social fields of huftian activity,
 implicitly the Command of the Hidden Tab- was attributable, almost
 solely, to their own
 let regardless of human consequences to
 long failure to obey the laws of God which
 Himself, should have uttered the words, the Manifestation of
 Christ had made obliga-
 "I have patiently endured until the fame of tory. Because of
 differing forms of interthe Cause of God was spread abroad on the
 pretation of the hundreds of denominations
 earth." 2 And, "Our wish is to seize and and sects, because of
 the weakening of the
 possess the hearts of men. Upon them the dogmatic foundation, the
 doubts cast by scieyes of Baha are fastened." And, finally, ence,
 and that coldness and blindness that
 "If it be your wish, O people, to know manifest themselves in the
 winter-time of a
 God and to discover the greatness of His spiritual cycle, the
 ebbing tide of faith and
 Might, look, then, upon Me with Mine own guidance found the
 people unable to provide
 eyes, and not with the eyes of anyone beside a suitable substitute
 for what they had re-
 Me. Ye will otherwise be never capable of linquished.
 recognizing Me, though ye ponder My Cause The successive,
 unified Revelations of the
 as long as My Kingdom endureth." Bab and of BahaVllah and
 the pure Reality
 In these words He identifies Himself with revealed by Them,
 were strong medicine,
 the unchanging Divine purpose, and, as the indeed, for a people who
 knew not reality.
 Most Pure Mirror of the Divine Essence, Millions have, as yet,
 to hear that divine
 demonstrates completely that ineffable Love message. Its powerful
 call to humanity to
 that has marked this age as a day of mutual detach itself from the

things in which it has
 return, the resurrection of Divinity Itself delighted, is,
 as is recorded in the Holy
 in Its search for the hearts of men, and, this Books, a "woe"
 to mankind. Men shrink
 time, the universal quest of the prodigal (all from new and higher
 standards of life. The
 men) for the Father. Thus, the story of cars that are still
 "stopped" and the eyes that
 the Christ is illumined today with the holy, remain "unseeing"
 continue to encase in the
 mutual seeking of both the Divine and the sepulchers of spiritual
 impotence the vast
 human. God has drawn near unto man, majority of the human
 race. Notwithstanding man's tortuous journey, through re-
 standing the truth of this sweeping statepenance, to his Father, has been
 mercifully ment, we must, nevertheless, recognize the
 shortened by the Divine outreaching. Di- existence throughout the
 nations, of unnum-

vinity has chosen to suffer with man, in that bered men and women
 whose lives bear witmutual pathway, and this is the Divine Bal- ness
 to the inner spiritual fire, whose hearts
 ance, or equilibrium, which has overflowed are tender, and whose
 deeds are often in acfrom the fountain of His exceeding Love.
 cord with the true foundation of the Prophet
 This demonstration of the Divine Will, in whose service they are
 enlisted. Such are
 however, is as yet unknown to the vast lovers of humanity.
 That these souls are
 masses of humanity. Quite unaware of the still unaware of the
 Great Event is far less

cyclic processes and periods of Manifesta- significant than is the
 case with the countless
 tion which the Divine Wisdom has decreed, host of those who doubt
 the very existence
 the people have, in general, despaired of of God.
 heavenly assistance for the solution of their To the degree that
 men are enslaved in the
 perplexing problems. More and more, with toils of the natural law,
 the vision of God
 the disquieting effects of the modern age, flees away.
 'Abdu'l-Baha has declared that
 coincident with the gradual shattering of the this enslavement is
 comparable to the life of
 old, dogmatic faith of the centuries preced- 2

p. 203. 8
p. 212. 4
p. 272.
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THE BAHÁ'Í WORLD

The Baha'is of Poona, India, at the Naw-Ruz Feast, March 21, 1938.

the embryo in the pre-natal stage, and that it
definitely locate the present status of this
such souls cannot even imagine God, much unnumbered
throng of humanity within the
less believe in Him; any more than the em- recesses
and dark caverns of nature, that
bryonic, potential infant can imagine or be- place of
unawareness of God where the soul
lieve in the world without. While even is both deaf
and blind, but it, also, defines

belief is only the first step in the knowledge this state of
remoteness as identical with the
of God. satanic
quality. This passage, one feels, is
Therefore, with these unnumbered
it is one of the most vitally significant
to be
millions who, in making common cause with found in the
whole, vast sweep of the Baha'i
the world of nature have set up false idols Scriptures.
In these few compelling words,
in the place of the True One, that the theme He unfolds the
solemn, really appalling cirof the great parable of prodigality is mainly
cumstances of the unregenerate elements of
concerned. human
society and, notwithstanding this
With what deep penetration BahaVllah seemingly
insuperable fact, confidently designifies His complete awareness of the mag-
clares His possession of a power amply sufntitude of this
redemptive work among this ficient to transform these
embodiments of
great multitude is strikingly illustrated by unregeneracy
into vessels of faith and divine
these words, "Is it within human power, O enlightenment.
For this task, inconceivable
Hakim, to effect in the constituent ele- from the
merely human standpoint, His inments of any of the minute and indivisible
strumentality, He avers, is the irresistible
particles of matter so complete a transforma- Word of God.
No greater efficacy could be

tion as to transmute it into purest gold? attributed to
 the peerless Word than the
 Perplexing and difficult as this may appear, achievement of
 so supreme a triumph in the
 the greater task of converting satanic
 still arena of the human
 mind and soul. Modern
 strength into heavenly power is one that We science has
 advanced far toward conferring
 have been empowered to accomplish." 4A immunity upon
 our physical bodies from the
 This deeply mysterious passage of the ravages of
 unsanitary conditions. Sadly con-
 Word of God has to do with the innermost trusted is the
 feeble
 progress thus far made
 depths of the human soul. Not only does 4A
 Gleanings, p. 200. Italics the author's.
 MANKIND THE PRQCHGAL
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in that spiritual hygiene which concerns the weapons of
 Reality. This very Power which He has claimed
 vital domain of human consciousness itself.
 for Himself is poured out upon and
 The graphic delineations of Dante and Swe-
 through every sincere, detached Teacher of His
 denborg, bringing into acute correspondence
 Faith. Certainly not for
 the reality of the states of the spiritually aeons to come
 will so glorious a destiny be
 and physically corrupt, were assuredly more opened to the
 early followers of a Manifes-
 "
 than mere idle dreams. The Satanic tation of God
 as is today presented to those
 strength" defined by Baha'u'llah is clearly pioneer
 believers who have recognized and obeyed. Not
 analogous to the infestations and infections,
 only this, but the Divine Arm is not weakened
 the contagions and plagues, of mental con-
 by this sharing of power
 fusions, prejudices, cruelties
 superstitions, with His loved ones; rather
 does It contain
 and egotistic madneses that characterize the, unrevealed and
 unsuspected reinforcements

as yet, uncleaned citadel of human consciousness. which, from
 time to time, will be unloosed upon the
 nations. That "mysterious power,"
 The condition of the world, today, attests we are assured, has
 in store a perfect galaxy
 only too strongly the truth of this divine of Divine deeds
 which will permeate the
 analysis. Its helpless drifting toward a new fabric of
 humanity as the rain into the
 war of unexampled destruction, its contempt parched soil,
 or the lightning into the dark
 for the loving appeal of reality, its sub-abyss, until
 the souls come forth from their

 mergence in economic loss and despair, its sepulchers.
 increasing strangulation of human liberty, The
 appearance of BahaVllah acquaints
 its pronounced trend toward the self-conmankind, in
 this age of doubt, with irrefutained or totalitarian national government,
 ble proof that the King of Kings has interthe complete
 opposite of the Baha'i teach-vened, according to His
 Ancient Promise, in
 ings of interdependence and unity among the life of
 this planet. Never before has
 nations, are unerring signs of its spiritual His all
 encompassing Power been revealed to
 impotence. We have to accept the fact that men to this
 supreme degree. His upright,
 those who thus lead and those who follow, waving Standard
 rests securely on the highare of the embryonic human consciousness,
 estbattlement. His trumpet blast calls all
 as yet unborn from the narrow confines -of mankind to turn
 their faces to His Face, to
 the natural matrix. overthrow the
 idols of natural attachment
 Only quite recently, a distinguished figure that have stolen the
 altar of true worship
 in the field of religion ventured the positive from the
 hearts, and to love Him who alone
 statement that we may as well abandon any is worthy of
 the heart's deepest devotion.

 thought that God would intervene in hu- To love Him
 "above all that is," without
 man affairs, that it was evident He had which these
 idols that are imaginary "partchosen for Himself the role of an "absentee
 ners" with God are thick veils before His

is an assertion of divine
 Divinity," and that humanity may as well Face,
 sovereignty.
 realize, once for all, that it is left to itself to To ascribe
 "partners" to God is only another
 find solutions for its crushing problems. way of saying
 that His Sovereignty is a di-
 This statement, if correctly reported, repre- vided one.
 If a man permits himself to love

 sends, we fear, an ever-growing consciousness gold, fame, the
 superiority of his rank, house,
 of futility and despair, by no means confined or physical
 enjoyment as a ruling passion, he
 to the layman. has exalted a
 mere earthly prize to a superior

 Thus, the problem of regeneration, of sal- position over the
 Lord of Lords, and, in that
 vation, is put squarely in the keeping of the sense,
 ignorantly attempted to divide the
 Manifestation of God, Who has, with daunt- Heavenly
 Sovereignty. In this way, his
 less courage and certainty, declared His heart's desire
 has wrongfully fashioned a god
 Power to achieve it. Upon His followers, or gods whom he
 enthrones as peers with

 likewise, this holy service to the race rests as God,
 consequently "partners" in the Divine
 a sublime gift. No mere fancy is intended Court. This is
 a type of pantheism that is

 by His assurance to those who arise to attack infinitely
 worse than the mere abstract conthe battlements of human hearts with
 the ceptions of pantheistic philosophy commonly
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 met with. Only absolute ignorance of the while
 stupefaction marked their worshippers.
 Reality underlying the creation can account The
 superstition of an "absentee Divinfor this self -oppression of man by himself.
 ity" describes in the briefest terms the spir-
 Yet because of it, and it alone, the human itual
 disease of the world. Because men have
 race has, as a whole, languished in the em- fancied Him
 to be unmindful of His creabryonic condition. Thirsty, and an exile,
 tion, even regressing to a point where they
 our race has continued to drink of this bitter had grave
 doubts of His existence, or to open

water, flouting the cup of truth and reality denial of
it, we have dwelt in an unbelieving
that has always been within its grasp. world.

Certain scientists attribute the cause of the establishment of a world order that of the submergence and cataclysms that has its origin and its end in the Divine Sovereignty accompanied the destruction of the mythical Atlantis to the fading of that day of a sudden, cosmic slipping or reinfantile humanity. No adequate estimate adjustment of the earth's axis. With this can be made of the real significance of this came about an abrupt change in the physical fact to human destiny. Without this divine structure of the earth. Today, the spiritual* intervention, this assertion of compelling axis of humanity is being violently rocked. sovereignty over the doings of men, the And the profound changes in our civilization has careened madly, like a skidding tation that impend can be summarized in a automobile, on the very brink of destruction few brief sentences: The reassertion and restoration. As mankind has failed to believe in establishment of the Divine Sovereignty over God or to recognize His signs, and is, to this the children of men; the fixing of the eyes extent, idolatrous, it has tended to rely upon Him Who, alone, is worthy of adoration wholly upon its leaders, religious and secular; the assimilation of that Reality of universal, for guidance. has leaned upon the It versal knowledge He has revealed.

This is
 fallible, doubting the existence of the in- the divine,
 forcing process that is powerfully
 fallible. Its handiwork stands out, today, as
 accelerating the evolutionary process of spira glittering, brittle structure
 which we call itual maturity, compelled by the existing
 hucivilization; in reality a crumbling mass of man
 inertia.
 vain inconsistency, dominated, in the main, Is
 not this consummate result, the emerby fear-ridden, unstable guides, schooled
 in gence of the King and the
 Kingdom into
 opportunism. Of one of such countries, the
 consciousness of humanity, clearly set
 BahaVllah made mention in these words, forth in the
 Holy Books of all nations? We
 "Allow not the abject to rule over and dom- quote from

the Jewish and Christian Scripinate them who are noble and worthy of
tures: "And the government shall be upon
honor, and suffer not the high-minded to be his
shoulder; and his name shall be called
at the mercy of the contemptible and worth-
Wonderful, Counsellor, the mighty God, the
less, for this is what We observed upon Our everlasting
Father, the Prince of Peace."

arrival in the city, and to it We bear wit- "And I
saw heaven opened, and beheld
ness." 5 a white
horse; and he that sat upon him was
To those comparatively few in the world called
Faithful and True, and in righteoustoday who are concentrating on the Word
ness he doth judge and make war. His eyes
of God with utter earnestness, the import were as a
flame of fire, and on his head were
of this revolutionary change effected many crowns;
and he had a name written
through the appearance of Baha'u'llah, by that no man
knew, but he himself. And
which true civilization is to be substituted he was
clothed with a vesture dipped in
for one that is
essentially false and unbal- blood; and his name is called the
Word of
anced on the material side, is a living God.
.And out of his mouth goeth a

. . .

reality. Great suffering and astonishment sharp sword,
that with it he should smite the
evidently await the world as the sole means nations, and
he shall rule them with a rod of
of this regeneration. Its birth-pangs are to be iron.
And he hath on his vesture and on

. . .

severe, perhaps beyond the realms of imagina- his thigh a
name written, King of Kings
tion. But the crashing of the idols was and Lord of
Lords." 7

ever attended with great noise and dust, 6
23*. 6 7

p. Isaiah, 9:6. Revelation, 19:11-16.

THE FULFILLMENT OF RELIGION
BY BERTHA HYDE KIRKPATRICK

THE vitality of men's belief in God is dying. A few
there are, however, who undergird
out in every land; nothing short of His stand that religion,
renewed, vital, dynamic,
wholesome medicine can ever restore it. The is the
real need and only hope of the world
corrosion of ungodliness eating into the
is today; and that in the past, at times of great
vitals of human society; what else but the stress and
peril, God has spoken to mankind

Elixir of His potent Revelation can cleanse and shown the
path through His chosen Mes-
*and revive it?" * senger.

There are those, too, humble be-
These arresting words of Baha Vllah, writ- lievers in the
Bible and other Holy Books, who

ten over fifty years ago, are today more true look for the
coming of the Promised One and
than ever. No thoughtful person will deny for the
fulfillment of the many promises
the lack of vitality in religion today. In a found Holy
Scriptures; for the day of
in

recent of the Christian Century?
issue peace in the world, when
"nations shall not
learn war any more," when swords shall be
Secretary Henry Wallace makes this statement: "The science, economics, and
wealth beaten into plowshares, when "the knowledge
of the past 150 years have destroyed among of the Glory of
God shall cover the earth,"
our educated, well-to-do, -so-called leading when the
Kingdom shall be established upon
families vital faith in a transcendent God, earth, when
justice and abundance shall prewho is interested in the affairs of men." He
vail, when Christ shall return, or when aceven includes
the clergy in this declining cording to
Muhammadan scriptures the

faith, for he further says, ". apparently
. . .
Mahdi shall come, or the seventh Buddha in
fulfillment of Buddhist expectation.
a minority of both ministers and church
members have any vital belief in a future But it
is to a world largely divorced from

life or a transcendent God." God, through
 ignorance, superstition, creedal formalism or
 But the very lack of vitality in religion, materialism, and a world wholly in
 the very indifference of the majority of people toward religion, makes it seem impossible today His
 "great and clear Message." He declares openly
 to these same people, even the more thoughtful that He speaks as a Messenger
 ful among them, that religion can be the of God, not of
 His own will, that He is the
 remedy the world needs today. Even in all
 One promised by all the Divine Prophets of the chaos and confusion of the times it seems the past, that
 Their work cannot be carried on to
 fair to say that comparatively few look to completion except through following
 His instructions. He speaks of this new age religion for any aid in solving our urgent
 social, economic, political, and international which we are
 entering as the Day of God,
 the time for which Christ told men to look problems. Remedy after remedy is proposed
 and if tried, fails. National leaders appear, when He taught
 us to pray "Thy Kingdom come upon
 class and race leaders arise, labor and capital earth." "The time foreordained
 both have their leadership, with the result unto peoples
 and kindreds of the earth is now come," He says.
 of more antagonism and more warfare and
 And while men for the
 bloodshed. But there is "still a hope," to quote most part are
 so engrossed in their own selfish
 E. G. Homrighausen, "that salvation can desires that
 they are deaf to His call and
 come through man's ideas and efforts. . . .
 blind to His beauty, yet all over the world
 are those who are
 There is lacking the sort of desperation and
 responding to this call, who
 spirit of helplessness which seeks for a definite
 J

revelation, unique and sovereign in its own
 Gleanings from the Writings of Baha'illah, p. 200.

3 January 29, 1936.

right, which is the only hope of the world."

3

World Tomorrow, March 29, 1934.

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are assured that "The King hath come" and complete sacrifice. Thus

that it was one of

that BaháVllah is the Bearer of the Mes- precept and by

we can know both by His

sage for which the world is yearning today. for God means and

His example what love

They testify that He has pointed out the Those who came

what love for man is.

perfect remedy for ailing society and that He forgot their differences,

under His influence

fills men's hearts with such love that they racial and religious

small and great, even

are eager to apply this remedy. When they gathered around BaháVllah

differences, and

study His message they find that no vision of

in a new brotherhood.

Inspired with this

poet or seer of the past is so lofty, no con- were ready to sacrifice all,

new love they, too,

ception of the fulfillment of religion so sub- lime, as the pattern BaháVllah has laid

even life.

fundamental appeal of

But while the

down for the world-wide civilization of to- Christ and Buddha

BaháVllah, like that of

morrow; that no plan tried or dreamed of by Prophets, was to the hearts

and all the Divine

man has been so all-inclusive, so stupendous, very definitely a

of men, His message was

so just, and yet so workable, so reasonable, universal one. Always has

social one and a

and so impelling.

religion had its social

aspect, its regard for

As we have seen in the previous articles freshness, has it

fellowmen; always in its

BaháVllah establishes the one in this series,

been a great unifier; but now for the first ness of mankind, the oneness of all the Divine possible for the Prophet of

time has it been

Prophets and the oneness of Their message. of love can be

God to show how the law

This message which God's Prophets all bring whole of mankind.

expanded to include the

has two aspects. "God's purpose in sending

BaháVllah has laid down

His great principle
 His Prophets unto men is two-fold. The of the Oneness of
 Mankind and has shown us
 first is to liberate the children of men from how to use it to bring
 justice to all men and
 the darkness of ignorance, and guide them to include all mankind in
 one world-wide so the light of true understanding. The second ciety.
 Modern Communication has united
 is the peace and tranquillity of
 to insure the world physically; modern
 commerce and
 mankind, and provide all the means by which industry have made
 all countries interde-
 First, He wins
 they can be established/* pendent. Even
 war, one of the last signs
 and illumines the hearts of men and second, of a dying age, cannot
 be waged without
 sets standards and laws for community life, showing the
 interdependence of nations. All
 for peaceful and tranquil relations with our these are outward
 signs of world unity.
 neighbors. Recall that Christ, too, said Spiritual unity is
 lacking and this can
 still
 that all the law and the prophets hung on only be obtained
 through the reestablishment of two things. The first, briefly, was the com-
 ment of belief in God and obedience to His
 mand to love God with all the heart, mind, commands. This is the
 potent remedy which
 and soul and the second was to love one's BahaVllah administers
 to the world today.
 neighbor as oneself. The first concerns the "The well-being of
 mankind, its peace and
 individual, the second society. security, are
 unattainable unless and until its
 So BahaVllah makes His great appeal to unity is firmly
 established. This unity can
 the hearts of men. God yearns for men's never be achieved so
 long as the counsels
 hearts, those only does He demand. "O son of which the pen of the
 Most High hath redust! All that is in heaven and earth I have
 vealed are suffered to pass unheeded." 1
 ordained for thee, except the human heart, The first outward
 sign of this world unity
 which I have made the habitation of My will be a world

organized for peace. Peace is
beauty and glory."

"O son of man! I the acknowledged need of the world at presloved thy
creation, hence I created thee. ent. No lasting peace can be
established

Wherefore do thou love Me, that I may name without world
organization, a unified world
thy name and fill thy soul with the spirit of with a central
government and court of juslife." This appeal for a rebirth of
vital, 4

Gleanings from the Writings of BahaVllah, p. 79.

energizing love of God in the heart of man

6 Hidden Words of Bahi Vllah, f rinian, 27.

6 Hidden Words of

BahaVllah made dynamic by His own life.

BahaVllah, Arabic, 4.

Gleanings from the Writings of BahaVllah, p.

Those who read the story of His life know 28*.

THE FULFILLMENT OF RELIGION

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tice accepted by all nations, great and small. Education
is most important in BahaVl-
BahaVllah foresaw this need and planned for lah'sscheme
of things, but children should
it in His Universal House of Justice. This be
instructed in that which is conducive to
will have power to settle disputes rereal
the progress of man and not in those subjects
ferred to by all the nations, none withit
which "begin and end in mere words." Eduholding itself. At the
same time all nations cation will be used as a great
means of uniwill agree to disarm, except that sufficient
fication. History and literature will not be
police force will be retained to insure order distorted to
make one race or nation appear
in the nations and in the world. inferior or
superior to another. The needs
But necessarily before such an organization of every
degree of intelligence, skill, and
can be accomplished we must abandon ex- interest
will be met so that each individual
cessive national pride, any claims of inherent can develop
to the utmost of his capacity.
racial or class supremacy.
superiority, In BahaVllah has
provided certain economic

other words we must come into such a con- and tax
regulations which will provide justice
sciousness of the oneness of mankind that we to all, a
means of livelihood for all, and will
desire nothing for our own nation which we make it
impossible for some to amass great
do not desire for all nations. If the yellow fortunes
while others are deprived of the
or black or white race has the good things of necessities
of life. Capital, however, is not
this world it must not be at the expense of forbidden.
The economic system, the legal
some other race. If the capitalistic class system, the
monetary system will become
accumulates money it must not be by the ex- world-wide.

There is no attempt in Baha'-
ploitation of the
laboring class. All are u'llah's plan to reduce all
classes and nations
children of God and God's bounties are meant to a
monotonous level and sameness. Difor all and are sufficient for
all. versity of taste, occupation, customs is
desira-

Put into actual practice the principle of ble and
necessary for a well-ordered world,
the oneness of mankind means, besides world for beauty,
happiness, and contentment.
government, employment for all, "no idle There will
be one universal religion and
rich and no idle poor," justice to both thiswith
moral and spiritual precepts will
capital and labor, education for all. As an be taught in
schools. No dissension over
important aid to understanding between varying
creeds will prevent this. Religion,
different nationalities and a means of sim- indeed, will
be the great unifier and so
plifying education and travel, an interna- blended with
life that it will be the basis for
tional auxiliary language is advocated by government
and industry. Those high in
Baha Vllah. He also declares the equality of spiritual
attainments and in wisdom will be
the sexes, that they must have equal oppor- chosen for
public positions. There will be no
tunities, rights and privileges. There is no professional
clergy, worship will be without

conflict, says BahaVllah, between science and elaborate ceremony. The
 and religion, both are expressions of truth and worship will be the center of every
 and truth is ultimately one. Modern prog- and around it will be grouped
 res, learning, scientific investigation and in- schools and
 institutions for the care of orvention are praised by BahaVllah; for the
 phans, the aged and all unfortunates.
 mind, the intelligence of man, is God's great- "The
 Baha'i community is to be a hive of
 est gift to man and should be developed to activity and
 cooperation. Social intercourse
 its utmost. Thus man advances toward the and festal
 gatherings are encouraged. There
 fulfillment of his destiny, for "all men have are no
 recluses. All share the simple orbeen created to carry forward an ever-ad-
 dinary life of humanity. Marriage is comvancing
 civilization." The intellect, how- mended and shown
 as consistent with,
 ever, should always be used with the object indeed
 conducive to, the highest spiritual
 of producing that which benefits mankind. attainment
 all the three great examples,
 That man should use his intellect or inven- BahaVllah,
 the Bab, 'Abdu'l-Baha, were
 tive power for making destructive or even married.
 There are no idlers nor parasites.
 useless things is contrary to man's true Every man
 must have a business or profession
 nobility.

p. 2H.

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of some kind, and work done in the spirit of higher type of
 civilization will prevail. It is
 service to society is accepted by God as an for this that man
 has been created and what
 act of worship to Himself." God has ordained
 must come to pass. Man
 How can it be possible, some ask, that has now reached the
 point in his spiritual
 such an age of peace and justice is near at evolution when he
 is capable under the guidhand? All about us we see signs of increas-
 ance of God of developing a worthy civilizaing injustice, of conflict and
 strife. Con- tion. BahaVllah constantly reminds man of
 fusion surrounds us; governments quickly
 and urges him to rise

his latent possibilities
 rise and fall; there is depression in business to the heights for
 which he was created.
 with its resultant unemployment; suffering This is the time
 for which the whole human
 and oppression abound. Wars continue and race hath longed
 "that perchance it may fulfil rumors of greater wars are heard. Cata-
 fill that which well beseemeth its station,
 clysms of nature floods, earthquakes, and is worthy of
 its destiny." In the words
 storms, droughts are causing untold human of Shoghi Effendi,
 mankind has now arrived
 misery. at the
 dawn of "the consummation of the
 Destructive forces are indeed in evidence. whole process of
 human evolution."
 No doubt the old order and outworn institu- We should
 expect that such a consummation must destroy themselves before the new
 tion of human evolution would be of long
 ones can take their places. This is in ac- duration and
 Baha Vllah so assures us. Our
 cord, too, with the Holy Books which de- part to accept
 His remedy for present
 is

pict in powerful language the calamitous conditions, to
 return to the "Faith of God
 times which directly precede the age of peace. and His Religion"
 and, in obedience to His
 Baha Vllah does not overlook the destructive command, establish
 the world state on the
 period. From the beginning of His teaching foundation of the
 unity of the human race.
 He gave repeated warnings of the disasters "This is the
 straight Path," He says, "the
 that were sure to come if nations and rulers fixed and
 immovable foundation. Whatso persisted in spending such unlimited
 money ever is raised on this foundation, the changes
 for armies and munitions. and chances of the
 world can never impair its
 It was especially in His letters to various strength, nor will
 the revolution of countless
 rulers in Europe and Asia that He gave these centuries
 undermine its structure." 10

warnings. He sent letters to the Shah of While the
 glorious possibilities of this new
 Iran, the Sultan of Turkey, the Czar of civilization are

at present beyond even our
 Russia, the Pope, the King of Prussia, Napo- imagination,
 BahaVllah affirms that nothing
 leon III, Queen Victoria, and the Presidents can prevent their
 attainment. He says: "The heights which,
 of the American Republics. In them He
 through the most gracious
 urged rulers to realize their high responsibili- favor of God,
 mortal man can attain, in
 ties for the welfare and happiness of their this Day, are as
 yet unrevealed to His sight.
 subjects and predicted calamities if they let The world of being
 hath never had, nor doth
 selfish ambitions dominate their motives. it yet possess
 the capacity for such a revela-
 Some of these predictions have already been tion. The day,
 however, is approaching when
 fulfilled, for example, those connected
 as, the potentialities of so great a
 favor will, by
 with Napoleon III, the Sultan, the Shah. virtue of His
 behest, be manifested unto men.
 Other calamitous predictions are still to come Though the forces
 of the nations be arrayed
 to pass, apparently at a not far distant time. against Him,
 though the kings of the earth
 But the emphasis of Baha Vllah's teaching be leagued to
 undermine His Cause, the
 was always upon the "Glad Tidings" of the power of His might
 shall stand unshaken.
 new civilization which is already gradually He, verily,
 speaketh the truth, and sumgrowing up on the foundation which He
 moneth all mankind to the way of Him who
 laid. The Book of Aqdas contains specific is the
 Incomparable, the All-Knowing." X1
 laws and regulations which are to be the
 basis of the new world order. Many of 9 The
 Promise of All Ages, by Christophil, p. 196.
 these are contained also in some of His shorter
 Gleanings from the Writings of Bah&VIUh, p.
 215.
 writings. He leaves us in no doubt that this 11 /
 bid., p. 214.

A WORLD COMMUNITY

BY GEORGE O. LATIMER

A COMMUNITY is a group of individbound together by common interests,

Amity, peace and unity are therefore essentials
essentially the saving factors of society;

amity
privileges and subject to the same laws. It is among races,
peace between nations and
a series of voluntary relationships of peoples unity of
conscience in the individual members of the body politic.
members of the body politic.

temperaments, varied thoughts and opinions, In our
present era conditions have altered
who, having been forced to face the same greatly. The
ever-increasing facilities of
problems of human experience, have come to modern
transportation, the wireless and radio "like-mindedness" in working out these
difficulties. The fundamental urge or impulse to bring about this unity of divergent
complex international structure of finance,
world-wide trade and commerce

personalities is spiritual in character and have broken
down the former barriers of isolation. From this
group- This change has been enhanced by
ing of interests the ideals of government, of the rapid
development of our industrial
philosophy, of economic and social systems civilization.
The chrysalis has broken. As
and primarily morals and religion are developing. John Herman
Randall points out in his timely
book, "A
World Community": "From a
In past ages, owing to their isolation and position of
practical independence and self-sufficiency, all nations have been forced into
different facilities,
environments and diversity of language, these a relation of
the closest mutual interdependence where
each needs the other, must have
entirely their systems of social order and spirit- the help of
the other, or else must perish.
usual outlook. Gradually the community has There is not
a man or woman in America,
expanded, uniting with other groups to form or any other
civilized land, whose daily life,
a nation. When a nation has become sufficient both in the
necessities we must have and in

ciently powerful it then seeks to widen its the luxuries
we all crave, is not in constant

sphere of influence through aggression, col- touch with
the life of people across the seas

onization and eventually warfare
upon whose customs are strange to us, whose lanweaker
groups and communities. Then the guages are unknown,
of whom we may never

world's equilibrium becomes upset, the cul- have heard,
but without whose daily toil our

ture of the people wanes and the social order existence
would be impossible. No one of us

is The body politic may be lik- lives through
a day without in some way getdestroyed.

ened to the human body as an organism ting help
from all lands and all peoples."

which needs harmonious cooperation of all These
interchanges demand a new outlook

itsmembers for perfect health. 'Abdu'1-Baha by our
business leaders. This leadership repoints out, "As long as the members
quires an "international mind" to focus on

and

parts of the human organism are

at peace, co- the strides that science, invention and trade

ordinate, and cooperate together peacefully have made in
promoting the intercourse

and harmoniously, we have as a result the which
affects the lives of people in every

clime. "We cannot think clearly and sanely
expression of life in its fullest form; where
about these reactions, except as we learn to
they differ we have the reverse, which in the

human organism is warfare; and when dis- value
civilizations, habits of thought and

sension continues and discord waxes grave action,and
spiritual outlooks on life which

in the human organism, the result is dissen- diverge
widely from our own." 1 The

sion and dissolution and untimely death." 1

Business and the New Era, by W. E. Hotchkiss.

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mechanical technique for the future progress this may be
added the new trends in governof society is fully developed but the present

ment such as communism, fascism and nazistate of man's
social intelligence for the ism that are vying with democracy
for the

creating of a new world order has not shown
 socio-political control of peoples. These
 the same advancement. modern
 doctrines of government have arisen
 Our present impotence in world affairs has from a condition
 of desperation in the social
 been vividly portrayed by Shoghi Effendi in order and seek
 to impose the will of a dichis word picture of the social,
 economic, tator upon the binding voluntary relationpolitical and
 religious spheres of human ac- ships between individuals of the
 social group.
 tivity. In "The Goal of a New World By the very
 nature of their origin and the
 Order," he writes: "The disquieting influence current
 working of their doctrines they are
 of over thirty million souls living under anti-social
 and do not create a structure that

 minority conditions throughout the con- builds, molds
 and perpetuates a human continent of Europe; the vast and ever-swelling
 munity that satisfies both the practical and
 army of the unemployed with its crushing spiritual
 needs of man.
 burden and demoralizing influence on gov-
 Therefore the primary task before us at
 ernments and peoples; the wicked, unbridled this period of
 our evolution is to create and
 race of armaments swallowing an ever-in- establish a
 social system that will embody in

 creasing share of the substance of already its scope,
 institutions that will encompass,
 impoverished nations; the utter demoraliza- not only the
 physical, economic and social
 tion from which the international financial needs of man,
 but also provide for a remarkets are now increasingly suffering; the
 kindling of his religious faith. It is becomonslaught of secularism
 invading what has ing increasingly evident, concludes
 Shoghi
 hitherto been regarded as the impregnable Effendi, "that
 nothing short of the fire of a
 strongholds of Christian and Muslim ortho- severe ordeal,
 unparalleled in its intensity,
 doxy these stand out as the gravest symp- can fuse and
 weld the discordant entities
 toms that bode ill for the future stability of that
 constitute the elements of present-day
 the structure of modern civilization." "Hu- civilization,

into the integral components of
 manity," he continues, "whether viewed in the world
 commonwealth of the future."
 the light of man's individual conduct or in In the
 formation of the future commonthe existing relationships between organized
 wealth, a form of Super-State must be
 communities and nations, has, alas, strayed evolved.
 The process will consist in the
 too far and suffered too great a decline to be establishing
 of certain institutions that can
 redeemed through the unaided efforts of the and must
 maintain internal order within
 best among its recognized rulers and states- each local
 state and also have the power to
 men however disinterested their motives, enforce its
 authority in matters of dispute
 however concerted their action, however un- or conflict
 between member nations.
 sparing in their zeal and devotion to its The
 first of these institutions is a World
 cause. No scheme which the calculations Parliament,
 composed of members elected by
 of the highest statesmanship may yet devise; the people in
 their respective countries. Anno doctrine which the most distinguished
 other institution will be a Supreme Tribunal
 exponents of economic theory may hope to whose judgment
 will be final. It will enact
 advance; no principle which the most ardent a single code
 of international law to control
 of moralists may strive to inculcate, can pro- the
 relationships of the member nations. This
 vide, in the last resort, adequate foundations body, which is
 titled the Universal House
 upon which the future of a distracted world of Justice by
 BahdVllah, will define the
 can be built." rights to
 impose taxes, levy tariffs, limit
 The picture of our present plight is armaments, settle
 disputes between capital
 further magnified by the growing spirit of and labor, and
 stabilize the financial strucfear and suspicion, race hatreds and vindic-
 ture of the world. It will have an Internativeness
 remnants of the last war the tional Executive powerful
 enough to arbifaithlessness to sacred obligations and the vio-
 trate and to carry out its decisions, even
 lation of covenants between nations. To though some
 member states may not voluno

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THE BAHÁ'Í WORLD

tarilysubmit their problems and disputes to Horace Holley,

"the existing world strugfor consideration. The sanction and au-

gle is between faith and unfaith, between

thority of these institutions will rest upon man as rational

animal and man as spiritual

the foundation of a world community, a intelligence.

The historic movement as a

combination of the federated units, a com- whole includes the

Prophet, and every phimunity, freed from the narrow national out-

losophy dealing with less than the whole

look, that will develop a final and lasting movement of

history cannot deal adequately

consciousness of world citizenship. The life with man."

Man owes his capacity for

of humanity will be on a broader basis to change,

adaptation, invention and creation

meet the changing conditions of evolving to the spiritual

impulse. A

confident heart

society. A fresh impetus to the cultural overcomes all

obstacles. "As your faith is,"

pursuits of life, renewed inspiration in the says 'Abdu'l-Baha,

"so shall your powers and

realm of art and science, security in the eco- blessings be."

conomic relationships, a return of confidence The late Italian

patriot, Joseph Mazzini,

and peace of mind and soul will be the clearly saw

the need for a common faith

ultimate result. when he wrote that

"the first real, earnest

The Baha'i plan does not seek to destroy religious faith that

shall arise upon the ruins

existing institutions, but to remold the social of the old wornout

creeds, will transform the

order. "It can conflict with no legitimate whole of our

actual social organization, beallegiances, nor can it undermine

essential cause every strong and earnest faith tends to
 loyalties," Shoghi Effendi declares, for "its apply itself to
 every branch of human acurpose is neither to stifle the flame of a sane
 tivity; because in every epoch of its existence
 and intelligent patriotism in men's hearts, the earth has ever
 tended to conform itself
 nor to abolish the system of national au- to the heaven in
 which it then believed; and
 tonomy so essential if the evils of excessive because the whole
 history of humanity is but
 centralization are to be avoided. It does not the repetition
 in form and degree varying
 ignore, nor does it attempt to suppress, the according to the
 diversity of the times of
 diversity of ethnical origins, of climate, of the words of the
 Dominical Christian prayer:
 history, language, and tradition, of
 of Thy Kingdom come on Earth
 as it is in
 thought and habit, that differentiate the Heaven."
 Today the heaven of humanity is
 peoples and nations of the world. It calls a universal
 canopy covering all peoples, all
 for a wider loyalty, for a larger aspiration sovereign nations
 and all religions. The final
 than any that has animated the human race. evolution of the
 spirit of faith under its
 It insists upon the subordination of national sheltering
 dominion leads man to a recogniimpulses and interests to the imperative
 tion of the Unity of all the Divine Prophets
 claims of a unified world. It repudiates ex- and the acceptance
 of the basic principle
 cessive centralizationon one hand, and dis- upon which a world
 community must rest
 claims* all attempts at uniformity on the namely the Oneness
 of Mankind.
 other. ... It calls for no less than the re- This
 principle of the Oneness of Humanconstruction and the demilitarization of the
 ity is the cornerstone teaching of
 BahaVlwhole civilized world." lah for the
 reformation of society. It is
 So far we have considered the need for the divine in origin,
 ideal in its majestic sweep
 creation of a new social organism from the and practical in
 attainment. It can accompractical point of view. Many

statesmen plish the federation of mankind because it is
and scholars have outlined their plans for initiated by
the Word of God. Religion is

international stability along some of these established
through the potency of the Logos
lines. However if all the leaders of thought (Word) and it is
therefore the one power
should unite upon one ideal program with capable of
directing the feelings and sentithe necessary agencies to make it effective,
 ments of mankind toward unity, peace and
without including the spiritual factor as the reconciliation.

Stanwood Cobb in his recent
motivating influence in the life of humanity, book, "Security
for a Failing World," makes
this highly desirable goal would not be at- the convincing
argument that the worldtained, for "in the final analysis," according

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2 The~Clue to World Strife.

A WORLD COMMUNITY

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wide catastrophes are not due so much to the strove though in
differing ways for the same
fault of man's intellect, but rather to the were filled
by the same enthusiasms,
ideals,
fault of his emotions. The only force that would allow the
problems and experiences of
can rule the emotions is a master emotion, the Spirit to be
accepted as real, and discussed
and "the greatest of all master emotions is with frankness and
simplicity. Thus oases
religion. This is the force which normally of prayer and clear
thinking might be created

governs and directs the emotions of human in our social
wilderness, gradually developing

beings, harnessing them into spiritual and such power and
group-consciousness as we
cultural unities." Hence religion in the new see in really living
religious bodies."

day must become increasingly ethical and A study of the
operation and administrarather than remain theological and
social, tion of a
Baha'i community discloses a
individualistic. It must furnish a new eth- striking contrast with

the outworn institutional vision that will create a morality for
tions of today. It is not wholly democratic
group action that can destroy the idol of in character for the
Will of the people is

self-interest; abolish sectarianism and dog- tempered by the
Sovereign Authority of the
matic theological disputes, for as Professor divine Prophet.

The entire local community
Hayden of the University of Chicago states, elects its own
administrative body of nine
"truly religious men and women are no longer members, called a
Spiritual Assembly. This
interested in the theoretical differences of body acts as a
trusteeship, a consultative
theology; they seek rather to make all knowl- group for the solution
of problems and diffidence and power serve in the building of a
cultures, both secular and spiritual. It cannot

social order, including races, nations and re- be confused with any
system of autocracy

ligions, and offering justice and opportu- or of dictatorship for
its elected representa-

nity to every human being." tives have the right of
legislating on matters

The rapid growth of the Baha'i Faith is not revealed in the
Writings of Bahá'í, is not revealed in the
due to the irrefutable fact that it has the the Founder of their
Faith, nor can it be
power to rule man's emotions, change his classed as an
aristocratic order or an ecclesi-

outlook, overcome his antagonisms, incul- astical
theocracy. It has no professional
cate the spirit of self-sacrifice for the com- clergy, each member
serves to the best of his
mon weal, remove the tensions caused by the ability. The elected
representatives are
diversity of temperaments and create a real chosen for their
combined qualities of undesire for union and fellowship in a social
questioned loyalty, of selfless devotion, of a
and spiritual brotherhood. In short it unites well-trained mind, of
recognized ability and
individuals of various walks of life, different mature experience.
These Assemblies combine religious beliefs, opposing political theories
bine an executive, judicial and legislative
into voluntary association. These groups of function limited only

by the scope of their
like-minded friends, called Baha'i communi-
jurisdictions, and their guiding
are to be found throughout the world.
ties, principles
are prayerful consultation and

respective

Though their start has been small and in-
conspicuous, they have the advantage of
of each nation annually
mutual protection and unity of aim by iden-
turn meet in conven-

practical cooperation.

The communities

elect delegates, who in

tifying all their group activity with the life
national Spiritual Assembly,
and teachings of their prophet. In referring
nine members, and this
to the Baha'i Faith in her book, "The Life
collective affairs of all
of the Spirit and the Life of To-day," Evelyn

tion and elect a

likewise composed of

body administers the

the local communities.

The next step is the
Underbill says that our hope for the future
international Assembly, the
depends upon the formation of such groups
Justice. This institution

formation of an

Universal House of

which she aptly terms "hives of the spirit."
electoral body of national

is created by the

She writes: "Such a group would never per-
universal suffrage and

Assemblies through

mit the intrusion of the controversial ele-
international tribunal which

thus becomes an

ment, but would be based on mutual trust;
of numerous groups into

represents the fusion

and the fact that all the members shared
community. The prime requis

a worldwide

substantially the same view of
human life, sites of these counselors, according to 'Abd-

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u'l-Baha are "purity of motive, radiance of
association of its members,

in the Orient the

spirit, detachment from all else save God,
black, brown or white

whether of the red,

attraction to His divine fragrance, humility
Jewish, Muhammadan,

race; whether of

and lowliness amongst His loved ones, pa-
religious faith, caste or

Christian or other

tience and long-suffering in difficulties and
artist, merchant, scientist,

creed; whether

servitude to His exalted Threshold." Their statesman or artisan, is based upon acceptand power are enhanced by their
ance of the spiritual equality of all manprestige
self-sacrifice and devotion to the common kind and the oneness
of God. The natural
good, not by any display of arbitrary au- inequality and
difference in capacity and
thority. They stand for an ideal of morality intelligence of
men is recognized, but the
that is worldwide in scope an inclusive fel- right of equal
opportunity is vouchsafed to
lowship, and they maintain their contact all. There is a
difference in the social and
with the source of spiritual inspiration and economic status of men
and the degrees of
guidance by having as their permanent head, society are preserved,
but in their spiritual
the present and future Guardians of the relationship there is
a parity of station.

Faith. The chosen members
of an Assembly
"The Baha'i World," Volume V, gives a must acquaint themselves
with the condigraphic survey of the manifold activities of tions
and problems of their community,

approximately eight hundred Baha'i com- weigh dispassionately
the merits of any case
munities established throughout the five con- brought to them and in
a prayerful attitude
tinents and in many islands of the seas. It is render an unfettered
and just decision. They
a vivid portrayal of the progress of a work- act under divine
inspiration and are there-

ing, well-ordered society that cannot be fore primarily
responsible to God for their
ignored by a disillusioned, shaken humanity. actions and not
governed by their feeling of
The varied evidences of an unfolding com- loyalty to those who
elect them. The promunity, recorded therein, comprise, accord-
vision for annual * elections guarantees a

ing to Shoghi Effendi, "The vitality which method whereby the
quality of membership
the organic institutions of this great, this can be continually
elevated and improved,
ever-expanding Order so strongly exhibit; but the personal
qualifications of the inthe obstacles which the high courage, the

dividual members do not establish the perfect resolution of its administrators; the perfection or imperfection of the body, nor do they have already surmounted; the fire of an unquenchable enthusiasm that glows with unrepresentatives inherent enthusiasm that glows with unrepresentatives inherently superior to their fellow citizens. It is diminished fervor in the hearts of its itinerant teachers; the heights of self-sacrifice and divine endowment. which its champion-builders are now attaining. The present national upheavals, the poignancy; the breadth of vision, the confident political turmoils, the ever-increasing disparity of hope, the creative joy, the inward peace, in the social-economic life of man and the the uncompromising integrity, the exemplary embittered racial clashes and religious condiscipline, the unyielding unity and solidarity flits indicate the urgent necessity for the

which its stalwart defenders manifest; the immediate establishment of a sovereign degree to which its moving Spirit has shown world state for the preservation of our civility itself capable of assimilating the diversified lization. The social program given by Baha'elements within its pale, of cleansing them u'llah offers, in its entirety, a workable solution of all forms of prejudice and of fusing them tion for the reconstruction of the economic, with its own structure." political and religious life of humanity, and

The Bahd'i group is a community freed provides for the institutions of a World from the complexities of federal management; Commonwealth. Scientific invention and ment, neutral in political controversies, but modern industrialism have laid the material obedient therewithal, to the recognized au foundations for international cooperation. thority of a just government; it has lost the BahaVllah has evolved the plans for the "

sense of locality" in the broader feeling of moral and spiritual superstructure. It is now world citizenship. In America, in Europe or man's privilege to erect upon the founda-

A WORLD COMMUNITY

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tions, an edifice that will shelter all man- Gentile, neither rich nor poor, neither white kind, temple for a world community.

a nor colored. Its watchword
is the unifi-
The underlying aim of the Baha'i plan, ac- cation of the
human race; its standard
cording to Shoghi Effendi, is "the establish- the 'Most Great
Peace'; its consummament of the New World Order adumas
tion the advent of that golden millennium
brated by BahaVllah. The method it the Day when the
kingdoms of this world
employs, the standard it inculcates, incline it shall have become the
Kingdom of God
to neither East nor West, neither Jew nor Himself."
THE CALL TO GERMANY
BY ALMA S. KNOBLOCH

N every Dispensation," writes 'Abdu'l- she must stay as long as
possible. Forward
Baha", "the Light of Divine Guidance has to this land a copy of
every tablet translated
been focused on one central theme. In this into the German
language. I hope that the
wondrous Revelation in this glorious cen- endeavors and
 exertions of these two sisters,
 tury, the foundation of the faith of God, and may display
 all-encircling effects.
 the distinguishing feature of His law is the
 Signed: 'Abdu'l-Baha-' Abbas.
 consciousness of the Oneness of humanity."
 It is no wonder that when the words of Through His Honor
 Mirza Ahmad, to the
 Baha Vllah and 'Abdu'l1-Baha were embraced beloved maid-servants
 of God, Mrs. Amalie
 by my precious sister, Mrs. Pauline Hannen, Knobloch, Miss Alma
 and Miss Fanny Knobwhen presented by the great philosopher and
 loch. Upon them be Baha'u'llah-u'1-Abha.
 sage, Mirza Abu'1-Fadl, in Washington,
 He is God!

D. C., in 1902, that her heart's desire was to
convey the glad-tidings to her family and O ye beloved
Maid-servants of God, the
friends. This longing soon became the ear- bounty of the True One
hath elected you
nest prayer of us all, and when the call came from among the
maid-servants in order that
to go to Germany, it was a marvelous realiza- ye may engage
yourselves in the service of
tion of an answer to our prayers. the kingdom, spread

the Verses of the Lord

There are some experiences in life that one
become the cause of
never forgets. Running upstairs one day to
speak to our saintly Mother, I stopped at the
Alma Knobloch

Truly, I say, Miss will
threshold of her door with awe Mother
demonstrate on this trip
was praying. This heavenly sight was in-
beloved maid-servant in the
delibly impressed upon my heart, and there
is wise and intelligent
was no need for questioning. Quietly with-
in the Kingdom of the True
drawing, I, from that time on, never became
deficient in the one great hope that Germany
this, for it is conducive
might become illumined with the Light of
eternal outpouring and

Truth, and be permitted to take her place in
everlasting life. All the affairs
establishing it in the world.
of the utmost impor-
The opportunity came while I was teach-
results and benefits for a
ing in Buffalo, N. Y., in 1907. My dear
on they disappear and
sister Fanny made it possible for me to take
except service in the Divine
this wonderful trip. The following are some
to the fragrances of
of the words of 'Abdu'l-Baha concerning the
of the souls, vivificaundertaking.
tion of the hearts, imparting joy to the spirit,

adjusting characters and the edification of
Thou hast written about Dr. Fisher, that
that yc may become

praise be to God, thou hast found a helper
confirmed to this.
for him and ere long she will start for Ger-
Baha'u'1-Abha.
many. Truly I say, the beloved maid- servant
Signed: 'Abdu'l-Baha-'Abbas.
of God, Miss Alma Knobloch, is very much

of the Realm of Might,
guidance of the souls.

show forth and
that she is a

Threshold of Oneness,
and spiritual
One.

A great service is
to the descent of the

the cause of

of the world, though

tance, bring forth

few days, then later

vanish entirely,

Kingdom, attraction

Holiness, quickening

the people. I hope

assisted and

Upon ye be

acceptable for this service thou hast done
precious mother and
well to choose her. She is accepted by all
believers, saw me
sisters,

On July 17, 1907, my
with a number of

means, but regarding her stay in Germany,
H. H. Meyer, Ger-
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on board the steamer

many-bound. The stateroom was filled with
translated by my sister
flowers and love gifts. When the last fare-
'Abdu'l-Baha. (These
wells were being given, my mother quietly
her,) My uncle listold me that the matter had been discussed
tened to the explanations that I gave conby the family and they had
decided not cerning the teachings of BahaVllah and
to cry at "this" departure as they had on 'Abdu'l-Baha, and
about the fulfillment of

which had been

Fanny, by the wish of

were later printed by

previous occasions, because 'Abdu'l-Baha prophecy in the Latter
Day. He was prohad said that He would be my Guide and foundly
touched, and a few days later, made

Helper. known his desire to
serve the Cause. My

As the steamer glided out of Baltimore heart leaped with joy,
although outwardly I

port, the band playing farewell music, I remained calm. I
knew that his mother

often changed my place at the rail until the had been a very
saintly woman and also a

last point had been reached. Always the Templar. This sect
was founded on the

eager eyes of the shore party caught and held Bible verse, Malachi
3:1, "And the Lord

my attention. This was indeed a different whom ye shall seek
shall suddenly come into

parting. The future what of it? The trip His Temple." This faith
spread throughout

over was unusually pleasant. My place was Germany and the
founders thereof settled in

at the head of one of the long tables, and Haifa, at the foot of Mt.
Carmel, expecting

most enjoyable discussions accompanied the Coming of the Lord, in
1863. Both my

meals. uncle and my aunt were

most kind and help-

On the third day out, a friend of long ful in introducing
me to their circle of
standing asked me to tell a group about the friends. These found
to be sincere and
I

Baha'i Movement. They drew their deck- progressive in their
attitude toward the Princhairst near me and listened intently on a
ciples of Baha'u'llah and they all developed
number of days. Finally I was asked to a greater consciousness of
the Oneness of

speak in the Ladies' Salon, which I gladly Mankind.
consented to do. Several became deeply in- Several very pleasant
weeks were spent at
terested and asked permission to call at some Leipzig. My new
friends assured me of their
time during their European tour. Later this good wishes and saw me off
to Stuttgart,
happily came about. Miss Olga Krunke, be- my real destination. There
I was expected to
fore leaving the steamer, asked that I mention assist Dr. E. Fisher in
teaching the Cause.
her name to the Master when next I wrote. In Stuttgart, on
August 9, 1907, a very
Arriving at Bremen, Miss Bredemeier cor- beautiful young lady greeted
me with the
dially greeted me and expressed a wish to Greatest Name, and from
that moment we
hear the glad-tidings of which I had written became friends. Miss
Doering and I were
to her. At dinner that evening at her home, inseparable throughout
my fourteen years'
my joy was great to hear her state that the stay in Germany.
Dr. Fisher and Mr. M.
teachings were just what she had been look- Greenschweig appeared and
greetings were
ing for. I was asked to remain in Bremen exchanged.
and teach. The following day these dear Stuttgart is a
beautiful city surrounded by
friends again extended their hearty invitation hills which are dotted
with fine houses. Here
to visit them. The time in this delightful in Southern Germany is
situated the Capital
home was only too short and I promised to of Wurttemberg. The people
are thinkers,
return when opportunity permitted. Joy and have an extremely

religious turn of mind.

went with me on my way to Leipzig, over
from this section of
the warm reception that the teachings had
night it is especially beaureceived in Bremen.
tiful with all the lights flickering over the
the recollection of Mrs. Bredemeier and the
With the prayers of

*

radiance and sweetness of her face in wishing
I could soon learn
me God-speed.
greatly as I had those

Many poets have sprung
the country. At
Especially dear to me is
lovely mountainsides.

My uncle, Wilhelm Knobloch, a retired
however unlike and
Professor of very high standing, carefully
section of the country
read the manuscript of the Iranian tablets
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THE BAHÁ'Í WORLD

Dr. Fisher had done some very fine pre-
cheered the hearts
paratory work and had interested a number
of very fine souls in the Baha'i Teachings.
the home of Frau
Miss Doering arranged for a group of young
numbers. By
girls at her home, where also
lived Frau Palm. September, 1907, Miss Doering and I had
This group was happy to receive the message
and meet some
from 'Akka and Frau Palm became attracted
toward the Cause.
and a believer. From all sides, doors opened
Schaffer gave us a
and invitations were received to go and teach
there a delightful
those who were interested in the Faith. It
beautiful Schwabisch
was a pleasure to visit the old Castle each
visited Miss Scheuerle and family
week. Frau v. Betzolt and her daughter be-
deeply touched
came greatly interested and many glorious
Messenger of God at
talks were given there. From this grand
outstanding

Abdu'l-Baha*, I felt that
to love the people as

of Leipzig and Dresden,
different the southern
might be.

ant knowledge of having
of those whom we had met.
The weekly group held at

Palm grew in strength and

occasion to visit Heilbronn
people who were friendly

There the parents of Miss
hearty welcome. From

trip was taken into the

Alps. We

at Pfadelbach. They were

by the story of the

'Akka. an

Miss Scheuerle is

old Castle thoughts of good-will were sent young woman of high esteem
in her noble

out to all humanity. work. We returned from the
trip with

It is pleasant to recall the hours spent at grateful hearts for all the
kindness shown us

the Air Health Bath. This was situated on a and for the divine
assistance received.

high point at Degeloch in a lovely garden. Dr. Fisher took us to see
some of his friends

Here the ladies lounged on the well-kept in Cannstatt near Stuttgart,
and we were

grass or on comfortable chairs. This was an glad that he could give the
teachings to a

Truths. To

ideal place to talk of Spiritual number of souls. We
were able to make new

me it seemed surprising how many became contacts there. Dr.
Fisher had done some

'interested. Many looked forward to these excellent work as a pioneer
in Stuttgart and

talks and later made visits in our home. A we were pleased with the
progress that had

number of these young ladies became beauti- been made.

ful believers. Among these were Misses Julia In October, Frau Med. Rad
v. Burkardt

and Elise Steabler, Miss Deigle, Mrs. R. returned to Stuttgart and
invited Dr. Fisher

Schwartz and others. Through these ladies and me to dinner at her
palatial home. This

invitations were received to visit homes in unusually highly developed
lady of great cul-

Stuttgart and the surrounding territory. It ture was deeply interested
in promoting the

would be difficult to say how many of these Cause of God. She translated
the "Hidden

bright and wide-awake young ladies became Words" into German. Her
door which was

active and happy in spreading the glad- opened afforded far-reaching
results. 'Abdtidings.

u'l-Baha, when speaking of the noble serv-

By this time, invitations to the five o'clock ices rendered by Frau Med.

Rad. v. Burkardt

teas and dinners were forthcoming, and said at Paris, "Her noble
and sincere services

friends and acquaintances invited their will be remembered
throughout all eternity
friends to hear the Spiritual News. Some of and they will sing and chant
her praises. She
these had relatives who went to Haifa. Op- will never be forgotten."

A week later she
portunities were made by Dr. Fisher's friends arranged for a Baha'i
meeting at the Frauen
to spread the teachings and lasting gratitude Club. Cards announcing
this talk were
will be felt for the kindness shown by these placed in all the rooms of
the Club "The
early believers. The first ladies to call upon Sun of Truth is the Word of
God."

me were Mrs. Eckstein and her sister Mrs. This was a very
successful meeting, our
Pfanchau, and later many others came, and first public meeting. A
large number of
they all helped to make my stay happy and the guests became attracted
to the Spirit and
successful. the Words given forth.

The President of
The last week in August, 1907, Miss Doer- the Club responded cheerfully,
after the talk,
ing and I spent at the Freudenstadt in the and concluded by saying that
if they were
Black Forest. Here, too, we had a chance to asked to speak in another
country, they, too,
speak of the Baha'i Cause. We visited some could speak as joyfully as
the speaker of the
of the Sanatoria and returned with the pleas- evening.
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Some of the Art Students of Stuttgart be- the teachings became
widespread. Several
came attracted, and especially enthusiastic groups were formed by
which the Words of
were Miss A. Schaffer from Heilbronn and BahaVllah and
'Abdu'1-Baha were trans-
Miss Doetrich from Konstanz on the Boden lated. I spent
four evenings a week with
See. They became earnest students of the them at the various
homes. These transla-
Baha'i Cause. From this time on the Club tions were read by the
believers at the meetbecame our headquarters. Our Nineteen Day
ings, and in this way the believers soon be-
Feasts were held there for several years. They came active. It was

always a joy to note
 made a special concession in opening their
 their faces became
 doors to us and I recall having said at the
 Herr Herrigel's group
 time that they would surely be blessed for so
 work. Herr Oberleher
 doing. Two years later, the Club moved into
 Rouff translated the
 a grand old home, more centrally located.
 meetings held with
 The furnishings were designed by a noted
 artist and each room was planned separately.
 were met at delightful
 The tea room was most attractive in rose-
 questions concerning
 wood and ebony with black embroidered
 asked. Pleasant trips to
 cushions.
 where oftentimes
 A committee of nine men, with Herr A.
 opportunities to
 Eckstein as Chairman, formed the first work-
 Schloss Solitude
 ing committee of the Baha'i Cause. A hall
 frequently visited via a
 was secured at the Burger Museum and I was
 beautiful forest. Here
 asked to take charge of the teaching. A
 as a child.
 program was drawn up and laid before me
 Doering and I
 for approval as follows: Prayer, Bible Read-
 Heilbronn where
 ing, Baha'i Teaching, Bible Reading, Prayer.
 meeting at her home.
 The program was accepted and, depending
 parents expressed their
 upon Guidance, the first meeting was held
 about the Baha'i
 March 9, 1908. There were thirty-eight
 accompanied us on a
 present and all felt happy and radiantly joy-
 historical place, which
 ful that the program had been attained.
 French. Word had

their development, for
 ever more radiant.
 became active in the
 Braun and Herr Emil
 "Hidden Words" at the
 their group.
 Influential men
 dinners where many
 the Faith were
 nearby places were taken
 friends met us and made
 explain some new points.
 near Stuttgart was
 fine walk through a
 the poet Schiller played
 On June 7, 1908, Miss
 took our second trip to
 Miss Schaffer arranged a
 Her friends and
 pleasure at hearing more
 Cause. Miss Schaffer
 trip to Weinsberg, an
 A had been besieged by the

compilation of Bible verses was soon given
 that the women would
 and then they became greatly interested in
 through safely carrying
 Muhammad as a Prophet of God and the fact
 possessions on their
 that He was a descendant of Father Abra-
 consulted together and
 ham. On October 21 the first Naw-Ruz
 men out on their
 Feast was held at the Club with Fraulein
 through the French
 Doering as hostess. This was a beautiful
 From that time, 1140,
 Feast. A number of people took part in
 Castle have been known
 reading the Words of 'Abdu'l-Baha and
 (Women's Loy-
 BahaVllah. It is a beautiful custom of the
 Germans to bring flowers to the Feasts. This
 the first Zeppelin
 made all our Feasts fragrant and lovely.
 Friedrichshafen.
 When the German people make their calls
 flags and looked quite
 they also take flowers and I was greatly
 were out early in
 favored. My rooms were always sweetly
 surrounding heights.
 decorated. The gentlemen would usually
 sight to see the silvery
 offer a nosegay while the ladies would bring
 like through the clouds.
 flowers of a larger type. The friends offered
 palace, dropped roses,
 me so much kindness that I naturally loved
 city where it was
 them very much.
 whirlwind and destroyed!
 The Friday evening meetings at the Burger
 quiet as it had
 Museum increased in numbers and interest in
 the morning. This
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 was a sight never to be forgotten. sign A and pointed to the shrine
 of the Bab. This

been sent up the Burg
 be allowed to pass
 their most treasured
 backs. The women
 decided to carry their
 backs. They passed
 lines unmolested.
 this mountain and
 by the name Weibertren

alty).
 On August 5, 1908,
 flew over Stuttgart from
 The city was full of
 festive. The inhabitants
 the morning on all the
 It was a very beautiful
 air-craft glide fairy-
 It dipped low over the
 then crossed over the
 caught in a huge
 The city was as hushed and
 been jubilant and gay in

of the fulfillment of the prophecies of the was a monument erected
and dedicated by
New Day had been ushered in. The prophecy 'Abdu'l-Baha, the Center
of the Covenant of
of air-travel had been realized. Count Zep- the Baha'i Faith.
We are grateful to

pelin was a pleasant person and had spent all Mirza Ibn Abha for the
following explanation he had for the building and perfecting of tion
during our stay at 'Akka: "He whom
the air-ship. The entire nation arose and God willed is the fruit
of the tree. Hence
contributed funds for the building of an- Baha'u'llah is the
trunk, the branches and
other ship. When this last was finished it the root, all except the
fruit, which is 'Abdpassed close to our window on its way to
u'l-Baha. The coloring, the shape, the taste,
Northern Germany. and all the attributes of
the tree are in the
The first week in September, 1908, was fruit. Hence the teachings
of Baha'u'llah,
spent in Switzerland and a Baha'i address the bounties of
Baha'u'llah, the Manifestation
was made in Luzerne. A pleasant place was of His Power, His Words,
have been spread
found in Kersetenen on the Furwalteseter throughout the World by
this great Soul.
Sea directly across from Luzerne. Here we The effect of His Words
have realized themmet delightful tourists to whom we gave the selves
in this Great Life."
Baha'i message. Frau Weidt and her daugh- We were most eager
to receive new life and
ter from Saarbriicken became interested and spiritual understanding
and our gratitude
also our hostess Frau Hcnsteckel. We were w\$s\$ boundless. One
morning 'Abdu'l-Baha
glad to visit her at a later date and give turning to me said, "I
have revealed a Tablet
more of the teachings. At that time my for you and I will have
it translated." At
sister Fanny went with me. The tourists this time I take the
opportunity of sharing
were delighted and told us that the teach- it with you:
ings were the very thing that they had been
I kept in touch with these
Through the Maid-servant of God, Miss
looking for.

Alma Knobloch, to the Beloved Ones	of
German tourists and later was invited to their	
God: Upon them be Baha'u'llah!	
homes.	
That fall a unique public meeting was	He is
God!	
held in Stuttgart. Herr Eckstein, a member	
of the Swedenborgian Club, a German; Mr.	
O ye Sons and Daughters of the Kingdom!	
Dreyfuss of France, and Mr. S. Sprague of	When the proclamation
of God was exalted	
England, each made a talk in his own lan-	and spread in the East
and the West and the	
guage. The meeting was well attended by	souls became attracted to
the Words of God	
well-educated people. The principle of Baha'-	and heard the Call with
perfect devotion,	
u'llah concerning the need for a universal	joy, happiness, and
gladness, all the veils of	
language in order to establish world contact	doubt were torn and they
were saved from	
was well brought out. All three speakers	imitating their fathers
and ancestors; they	
gave eloquent talks on the Baha'i Faith. At	beheld with their own
eyes, and not through	
the close of the addresses, an open forum was	those of others; they
heard with their own	
held for freedom of discussion.	ears, and not with the
ears of others; they	
Later in the fall, I went to Leipzig and	comprehended with their own
minds, and not	
while there, news came from my sister Fanny	through the minds of
others. Such souls arc	
to meet her in Naples, en route to 'Akka.	the lovers of Light, and
when they beheld	
It was joyous expectation to think of receiv-	the Morn of Reality and
the Light of the	
ing Spiritual Strength to carry on the work.	Divine Sun, they became
attracted, en-	
When we landed at Haifa it was interesting	kindled, and believed in
the Kingdom of God.	
to see the quaint Biblical inscriptions over	They became receivers of
Benevolence and	
the doors of the neat-looking houses. The	the Manifesters of Light,
because of the	
Templars lived along the main avenue of the	Rising point of the
Mysteries.	

German colony.	They chanted the Verses
of Righteousness,	
It was awe-inspiring to note that the	and turned unto the Kingdom
of Bah.	
head of the avenue extended up Mt. Carmel	who
have recognized	
Blessed are such souls	
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the Promised Beauty and have entered under	effulgence of the
Sun of Reality and have a	
the shadow of the Lord of Hosts.	portion from the
heavenly grace. Having	
Such souls are today the Army of Salva-	heard the Call of God,
you have attained to	
tion,they are the Hosts of Light, they are	Life through the
Breezes of the Holy Spirit,	
occupied with heavenly victories in the East	and have entered
into the eternal world and	
and the West, and are engaged in dominating	received
Everlasting Mercy.	
the hearts in Asia and America. At every	You have
attained to such favors that you	
moment they receive assistance from the	are able to
shine forever, like unto the	
Kingdom of Abha; and every day, an army	Morning Star,
through centuries and ages.	
will descend to them from the Supreme Con-	Like the
Life-giving Breezes of the Paradise	
course; this is why you see that when a	of Abha, you will
become the Cause of Eternal Life for many people.	
single person will reach a country or a city	
and begin to teach, he will at once see his	Upon ye be
Baha-u'1-Abha.	
words having great effect in the Holy Souls	
Signed: 'Abdu'l-Baha-'Abbas.	
and the Light of Assurance and Belief will	
Translated by Monever Khanum, 'Akka,	
shine in splendor.	
Syria, November 12, 1908.	
The call of the Kingdom is like a spirit;	
it produces a sudden effect in the nerves,	'Akka is eight
miles from Haifa and is	
arteries, hearts and souls and regenerates the	located on the
Mediterranean Sea. While	
there we experienced the realization that the	
people; baptizes them with water, Spirit, syid	

fire; the second birth will be produced and
Christ's teachings were not only taught but

new people will be raised; but other souls were turned into
action and deeds. By so
are like those whom Christ mentioned in the doing they
transform and spiritualize the hu-
Gospels, saying, "They have hearts but do
man beings and make them clear mirrors to
not comprehend, and I cured them." reflect the
attributes of God. We were over-
In short, I say, that these souls were awak- whelmed by the
simplicity and real nobility
ened and quickened by the proclamation of of living shining
forth in the Holy House-

God, but the others are still in ignorance, hold. We felt
extremely happy in the sweet,

It was a continual
doubtful, and deprived from the Sea of Life, fragrant
atmosphere.
and are deprived of the Benevolence of the regret that we
could not speak Iranian.
Lord of Signs, and have become shareless in 'Abdu'l-Baha told
us that the Iranian, Gerthe Heavenly Beauties. Portionless and re-
man, and English were all from one root
mote from Heavenly Blessings they have language.
soiled themselves with the things of this The children
there seemed very far adperishable world and neglected this Everlastvanded and
had a keener perception than
children elsewhere. It was on this visit that
ing World of Eternal Life.

They satisfied themselves with a drop and we met Shoghi
Effendi. He is today the
became shareless in the waves of the sea, Guardian of the
Cause. At that early day
it was clear that he was
they attracted their hearts to a ray of the
receiving a careful
sun and became remote and indifferent to the training for the
stupendous work that was
Sun of Reality. to fall on His
youthful shoulders after the
It is a source of great regret that a man Ascension of
'Abdu'l-Baha.
in this enlightened age and divine century Returning to
Stuttgart, work was rewill become deprived of the heavenly bless-

sumed with fresh zeal. By this time there
 ings.
 were a number of groups in surrounding
 If a tree will not become fertile and green towns. At Degeloch,
 Mrs. Rosa Schwartz
 through life-giving breezes of the
 these interested anumber of intellectual
 friends
 spring-time, and will not bring forth blosand neighbors who attended her
 Tuesday
 soms, fruit, and leaves, then in what season afternoon coffee.
 The Baha'i Teachings
 will it bear fruit? Be assured, it will for- were discussed for
 many years and progress
 ever be deprived and for all eternity, hope- was made.
 less. Now you ought to give thanks to God Zuffenhausen and
 Esslingen developed
 that you have attained to a share of the splendid youth
 centers. Mrs. M. Schweizer

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and her close friend Miss Kostlin were very "Give to Herr
 Karl Kruttner the wonjoyful over the increase in numbers of the
 derful Abhd Greetings and tell him:

youth and the interest they were showing "Happy are you
 to have come to the
 in the Baha'i Faith. Weekly visits were Light of Truth and
 found the way of the
 made as well as week-end trips. Great Kingdom, you
 have advanced into the
 joy was experienced by the believers who straight path and
 heard the call of the Lord
 had become active in spreading the Great of Hosts. I
 hope that you will take such
 Message. strides in the
 Cause, that you will attain the

Delightful trips were made to Leipzig and ultimate hope and
 desire, and act according
 some of the nearby cities. The groups were to the teachings
 and exhortations of Baha'-

deeply impressed by our experience in the u'llah. Miss
 Knobloch has sent me the
 Holy Land and our detailed description of stamp you had given
 her. I have seen it
 Alexandria, Cairo, Port Sa'id, and the Baha'is it is the sign of
 fear and horror."

we met in those cities.

also:

The following year, in accordance with
the wish of 'Abdu'l-Baha, my nephew Carl
"April 12, 1910.

N. Hannen came to
Stuttgart to attend "You have written regarding Bohm,
Ausschool. In his case, too, the guidance and trial that
Professor Kruttner has become
assistance of 'Abdu'l-Baha were marked. confirmed, has
arisen to serve and give the
Changes were made in our activities and glad-tidings of the
Coming of the Kingdom
distinct inner development was felt. Carl of God.
Know of a certainty that he will
found the first Christmas spent in Stuttgart soon find a
wonderful help and the Cause
very different from those he had spent in will spread in
those regions. Give my warm-
Washington, D. C. At five o'clock the day est greetings to
Herr Kruttner. I have asked

before, all the stores and places of business for him from the
Lord of the Kingdom as were closed and all that could attend services
sistance in all conditions. Therefore with
at church did so. Here a tall white pine celestial strength,
a effort and an
divine
with many lights made up the only decora- illumined heart,
and a Godly Spirit, he must
tion. Carols were sung and other splendid herald the
proclamation of the Kingdom so
music was given. Trumpets in the church that the Celestial
Angels of the Divine Word
towers were heard giving forth the Christ- may give him help
and assistance."

mas carols both that evening and the following morning. A glorious male quartet
sta- It was a great help to have some of the

tioned in the cathedral steeple was heard Baha'i literature
which had been translated
Christmas morning singing Christmas into German and
published. We longed for
hymns. The sincerity of the Christmas more, and were
delighted when Professor
Spirit was most impressive. We were also Christale
translated "One Year in India" into

generously remembered with gifts from Esperanto.
This was in great demand at the
many friends. following

Esperanto Convention. Other
The various Baha'i Teachers from Amer- translations
finally followed. The Peace
ica and fran that visited us gave us cour- Movement in
Stuttgart became interested
age and strengthened the believers greatly. in the Baha'i
Movement and asked for
Each one that came brought spiritual literature.

fragrance from the Rose Garden of Abhd. The third
Naw-Ruz was held at the
The Nineteen Day Feasts which were held at Frauen Club after
they had moved into their
the Women's Club were joyous events and new home. This
Feast brought together
we looked forward to them with much pleas- many friends and
believers from the differure.

ent cities and towns in the neighboring
In the fall of 1909, the Baha'i Message vicinities. It was
indeed a heavenly meetreached Bohm, Austria. There Professor
ing. All were exhilarated by the spiritual
Kruttnner became active and I was very fragrances of the
Abha Kingdom. The floral
happy to be able to forward the following decorations were
very beautiful, and all felt
message which *Abdu'l-Bah sent to him: uplifted and
radiantly happy. A beautiful
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tablet from 'Abdu'l-Baha was read on this held at the home of
Mr. and Mrs. Schweizer
occasion in answer to our petition. at Zuffenhausen.

This spiritual Feast be-
One of our first German contacts, Mrs. came significant in the
fact that so many
Palm, moved to Tubingen and we were young people were
with us to happily celeglad to have a new opening
to give the brate the New Year. Their faces shone
with
message. She arranged several meetings for radiance and joy.
They became beautiful
us. Miss Doering and also Carl Nategh believers, and active
in spreading the Blessed
could join in these week-end trips. We also Message of the

Lord and a help to the
 enjoyed Miss Spidel's, at Ludwig's visits at
 Esslingen group.
 burg. About this time I commenced to re- Mr. Otto Steabler
 and also Miss Wanke
 ceive letters, cards communications
 and went to Berlin to make their home and soon
 from influential men, writers of note, and two others followed.
 Although we missed
 those interested in civic uplift. They en- them we knew that
 those sincere ones would
 couraged me with books, pamphlets, etc., do their share in
 spreading the Light.
 expressing their appreciation of the efforts At Degeloch, the
 bright, intellectual
 and help of the noble Baha'is. friends of Mrs. Rosa
 Schwartz enjoyed their
 The circle of activity increased through afternoon group.
 One of the interested
 the efforts of the friends and we did much friends was Mrs.
 Sanders, the charming wife

 follow-up work and made good use of all of one of the early
 pioneers of the Temopenings which presented themselves. In
 plars who settled at the foot of Mt. Carmel
 November, 1910, Miss Doering and I visited at Haifa. Mr.
 Sanders' father became Gov-
 Julia Steabler at Lorch. Many of the pa- ernor of the German
 Colony at Jerusalem
 tients at this Health Resort had become in- and Mr. Sanders had
 been born in Jerusalem.
 terested in the teachings and we were able He was much surprised
 to find that his wife
 to spread the Glad-Tidings. had embraced the
 Baha'i Faith. After he
 In Esslingen Miss Kostlin was very active heard more about it he
 accepted the Princiand also Mrs. M. Schweizer. The youth
 ples and told us that he had often seen
 groups at the two places, Esslingen and Zuf- 'Abbas Effendi, who
 was well known
 fenhausen, were especially attracted and it throughout Palestine
 and the surrounding
 was always a great joy to attend their weekly country as the "Sage"
 and the "Father of
 meetings. Many invitations were given to the Poor."
 visit in the homes at coffee-time and often It was a great
 delight to us to learn that

friends were invited in to hear the message the teachings had found an ear in Switzerland of God. Frequently the father would be land. Mr. Albert Lutz, of St. Gallen, came at home to greet me and this gave excellent to Stuttgart to learn more of the Cause. When we went to Switzerland, Mr. Lutz many parents and explain the Principles of arranged a gathering and Baha'i talks were given in which he Baha'u'llah. One evening the Secretary of himself took part. At this time his sister the Y.M.C.A. attended the weekly Wednesday and a few friends became

day night meeting and appeared quite disinterested. Baha'i literature was distributed. However, after many questions All of these meetings were held as unassumingly were satisfactorily cleared up he left, feeling ingly as possible since there was no need for that the Cause was very different from what embellishment. The Power of the Word and he had thought, and he told us that no one the clarity of the Principles were convincing in themselves. could take exception to the teachings.

Several homes were dedicated to 'Abdu'l-Miss A. Kostlin arranged a trip to Aalen, Baha with all sincerity and interest in the where at the home of Mayor Krieg, the Faith of God increased. 'Abdu'l-Baha sent Baha'i Teachings were given. Later a number of the following words to give us strength ber of Miss Krieg's friends became interested. and consolation: "The nightingales fly to the A hall was secured and meetings were held. rose-gardens. That was not a gathering but It was through this believer that I found an

a garden filled with roses and basil." opening in Munich and was able to give forth the Glad News. The Naw-Ruz celebration that year was Meetings were held

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in a large hall on several occasions. Some It was held April 4, 1913, in the afternoon. This date is influential people were contacted who were commemorated each year in

favorably impressed and on my second trip I memory of 'Abdu'l-Baha's visit. 'Abdu'l-Baha was introduced to Princess Gazilla, and

Baha was specially pleased with the children
 Prince Leopold of Bavaria. Many delight- who formed two rows in
 front of the enful trips were taken in this section of Ger- trance to
 the hall. All were dressed in
 many and the people were most sincere and white and held huge
 bouquets of flowers and
 friendly. Munich is an art center and a were anxiously awaiting
 His Coming. This
 favored city for tourists. Although it is lo- eventful occasion will
 never be forgotten.
 cated in the southern part of Germany it is 'Abdu'1-Baha passed
 through these rows of
 cool on account of its high mountains. smiling faces and they
 all received His bless-
 On returning to Stuttgart, word was re- ing. 'Abdu'1-Baha stopped to
 say a few
 ceived that 'Abdu'1-Baha was in Paris. Im- Words to this one and
 that one on either side.
 mediately petitions were drawn up suppli- Those who were touched by
 the Blessed
 cating 'Abdu'1-Baha to come to Germany Hands were exhilarated
 beyond words. Beauand give His blessing to the work that had tiful
 were the words they received. All felt
 been accomplished there. In reply 'Abdu'l- the great love of
 'Abdu'1-Baha although they
 Baha graciously gave permission for those in could not realize the
 great favor and bounty
 Stuttgart who desired to do so to go to Paris that had been bestowed
 upon them.
 and be with Him during His stay there. We The following evening
 'Abdu'1-Baha grawent, and returned to Stuttgart radiantly ciously
 addressed a large and distinguished
 happy with the assurance that 'Abdu'1-Baha gathering of friends who
 had come from far
 would visit Stuttgart later. He wished no and near. The meeting was
 held at the Muspecial preparations made although our long- seum, a
 most exclusive and magnificent Hall.
 ing was great to do Him the utmost homage. The Master asked me to
 select a subject for
 'Abdu'1-Baha and four of His Iranian Secre- the evening and t asked
 Him to speak on
 tariesarrived unheralded, April 1, 1913. "Woman." Smilingly He
 questioned, "On
 Our joy was beyond measure! We had the German Woman?" I
 answered, "No, on
 been working and serving at the break of Woman in general."
 His face beamed with

the New Day and now the Light of the Sun	that radiance that
brought divine fragrances	
of Truth flooded the land and we were grate-	and He said, "Very well,
ful. 'Abdu'l-Baha's words gave new im-	A. Eckstein translated
the lecture while	
petus to the Cause in this country and a	Consul A. Schwarz
presided as Chairman.	
number of meetings were held.	Beautiful music was
rendered by Miss Julia	
The humility, love, and devotion, of the	Steabler. 'Abdu'l-Baha
enlarged upon the	
German believers rejoiced the heart of	women in Iran. His
address was highly ap-	
'Abdu'l-Baha and they received His	bless-preciated, especially by
those noble, esteemed	
ings and His words of encouraging counsel	ladies who had so
marvelously assisted us in	
in complete submissiveness. They were filled	our early work.
After the talk He went	
with the desire to devote their lives to the	through the hall shaking
hands and giving	
Cause, thereby increasing their love for hu-	words of cheer. This
indeed was an eventful	
manity. Friends came from far and near to	evening. Only
'Abdu'l-Baha knew of its	
see the Master. There was a constant flow	far-reaching results.
Our gratitude was	
of visitors at the Hotel Marquart. There	boundless for the
blessings received during	
'Abdu'l-Baha .received them with such love	'Abdu'l-Baha's visit and
also during His	
and graciousness that they became radiant	week's stay after His
return from Budapest	
with joy and happiness.	and Vienna.
On 'Abdu'l-Baha's arrival I asked Him for	To me, one of the
most outstanding	
two meetings: one for the Youth Group at	events occurred when
I called on 'Abdu'l-	
Esslingen and one for the ladies.	Baha one morning and
asked Him to attend	
Miss Kostlin, who had been doing a mar-	our Baha'i Meeting that
evening. He said	
velous work at Esslingen, arranged a beauti-	that He would if it
might; be scheduled for	
ful meeting there to welcome 'Abdu'l-Bahd.	four that afternoon.

to inform the believers and to make the necessary arrangements. It was then noon and it is worthy to become a paradise." 'Abdu'lso the time was very short. The ladies at Baha was kind and thoughtful to all and the Frauen Club were most obliging in letting us have all the rooms and in preparing nobility never failed to for the Unity Feast. We expected about express themselves in authoritative Words 150 and over 160 attended. The ladies of and countenance. We all felt that a new the Club beautifully decorated the tables that now the Cause in and the rooms with gorgeous flowers. Germany was established. Before leaving 'Abdu'l-Baha arrived at four o'clock and 'Abdu'l-Baha said, "The Cause has thrown walked through the rooms giving greetings so universal a reverberation through the pillars of the earth to the friends before taking His place at that the Divine Power of BahaVllah shall table. His face shone with pleasure and a happiness that was divine. All the believers assured." encircle the globe. Be beamed with love and joy. The lecture was After a few weeks of intense activity in translated by Mr. Herrigel and all felt the the nearby towns I again had the great pleasinpiring Spirit which permeated the at- ure of visiting Switzerland with my sister mosphere and penetrated the very soul of all Fanny. We visited St. Gallen where Mr. present. Each felt baptized with the power Lutz had been active in spreading the Gladof the Spirit and the Fire of the Love of Tidings. His sister radiated the Baha'i Light God. The rooms were filled with the Fra- and we spent a few happy days with them. After short stays in grances of the Abha Kingdom. various cities, we were The following morning when I called delighted to return to Luzerne where many

upon 'Abdu'l-Baha He said that the meeting tourists became
 interested. A number of
 was blessed. "It will never be forgotten in them wrote to us for
 literature. We will
 the future generations. The Supreme Con- always remember with
 kindness Frau Blattle
 course of Angels were pleased and rejoiced. at Kersitten.
 It was an illumined meeting, giving eternal Within the week
 after my return to Stuttgart to mankind. The Apostles of Christ did
 gart, I took an extensive northern trip, stop not know that the Last
 Supper would be ping over in many places that had been
 viscommemorated throughout the next two ited on previous
 occasions. A number of
 thousand years." these friends had met
 'Abdu'l-Baha in Stutt-
 Professor Christale, President of the Es- gart and expressed their
 love and esteem for
 perantists of Europe, invited 'Abdu'l-Baha Him. Making Leipzig my
 permanent home,
 to speak at one of their meetings. This I went from there to a
 number of places.

 'Abdu'l-Baha kindly consented to do and a At Leipzig, regular
 weekly Baha'i Meetings
 large meeting was arranged at their Club. were held at an
 attractive hall near the Uni-
 'Abdu'l-Baha's address was very significant versity.
 in that He especially stressed the Principle Many beautiful trips
 were taken and the
 of Baha'u'llah, the need for an international Light of Truth was
 carried to much of this
 language. The Professor, in expressing his section of Germany.
 They were a people of
 deep appreciation and thanks for 'Abd- song and good cheer.
 The teachings peneu'l-Baha's presence, brought out the need
 trated old castles as well as hamlets and to
 for an international language since 'Abd- my surprise the
 friends were not at all hesiu'l-Baha spoke in Iranian which was first
 tant in giving ear to the Message.
 translated into English and finally into Ger- In Gera, Mr. and
 Mrs. Doering who had
 man. accepted the teachings
 in Leipzig opened
 It was remarked by 'Abdu'l-Baha on sev- their new home to the Cause
 and they soon
 eral occasions that it was well that He came had a group of friends
 interested. A study

to Germany in the spring. When looking class was formed and
it was always a joy to
over Stuttgart, the hills were covered with visit them and to take
trips to the vicinity

blossoming fruit trees. In the evening the around Gera. Warnsdorf
was another old
lights threw a beautiful illumination over the historical place where
the message of Baha'-

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u'llah was gladly received and contacts were time mankind
is

glorifying and praising
made with nobility. them.

At Gotha, in the old stately homestead of Upon ye be
Baha-u'1-Abha.

Miss Plessmer, delightful days were spent.

Abdu'l-Baha-Abbas.

She invited friends to dinner parties and Sept. 22, 1913.

coffees to hear of the Teachings of Baha'-
u'llah and 'Abdu'1-Baha. Many became Many pleasant trips
were taken through

beautiful active believers. At every visit to this section of Germany
and we were always

Gotha the friends increased. A number of able to make some
contacts. Warnsdorf was

influential people were reached. Invitations again visited
and several of high stand were received to visit them in
their homes. ing accepted Baha'u'llah and 'Abdu'1-Baha.

A splendid public meeting was arranged at All were glad to hear
about 'Abdu'l-Baha's

which the Burgermeister gave a warm speech visit to Germany
and there was much to
of thanks for the Message having been relate.

brought to Gotha. He and his wife wished New channels through
which the Gladme to visit them and later to spend some Tidings
were continually given, opened at

time with them at their summer home on Leipzig. These were
always heartily emthe North Sea. They were grateful for the
braced. Through the assistance of Mr. and

following Tablet from 'Abdu'1-Baha: Mrs. Schultz and the
opening of their home

the teachings were widely spread. Their

To the Friends in Gotha:

children Helmut and Erngott came daily to

He is God! hear about

Abdu'l-Baha. They clearly

O ye Sons and Daughters of the Kingdom showed their devotion and great love for Him. These believers and their friends aided greatly in sustaining our weekly meetings at the hall. They* also faith and love; that glory be to God, when the hall. They* also secured favorable any you heard the call of the Kingdom your nouncements in the daily newspapers and Baha'i articles were spirits gained capacity of flight, your hearts continually being pubwere illumined with the Light of Guidance, lished. Sometimes I was asked to write an article for the papers you drank from the cup of Divine Knowl- and various subjects

edge, the Elixir of Bestowal, you became in- of universal interest were selected such as, "The Baha'i Teachings toxicated with the wine of the Kingdom. Regarding the Ad- vancement of Woman and Thank God that He has chosen you from Her Equality amongst all the peoples of the world and ye with Man." The articles were always pubattained such an eminent Gift so that each lished in full with favorable editorial reone of you were ushered into the Kingdom marks. Magnificent openings presented of God. This Bestowal of the Most Great themselves on so many occasions that it was truly remarkable. Guidance is not so apparent now, but in the The message sent to Mr. future ages it will illumine the East and the F. Schweizer from 'Abdu'l-Baha bears this West. out to an astounding degree. It is as fol- Consider that during the His days of lows: "When Holiness Christ, Upon Him be Glory, no one maid-servant of God, Miss the gave any importance to the Guidance of the Knobloch, was sent to that country I sup- Apostles. The populace pretended that a plicated from the Threshold of His Highness number of insignificant souls had gathered Baha'u'llah that confirmations might dethemselves around a poor man, and were scend upon her and I am yet with all my talking foolishly, nay, rather, they were ridi- heart and soul praying

for her that she may
 culling them. They laughed even at the become more assisted.
 This is the Cause of
 Blessed Personage of Christ and spat upon her confirmation for
 she was thus enabled to
 that radiant, luminous, and wonderful coun- carry the Glad-Tidings
 of the appearance of
 tenance. But that
 afterward, the
 reflect the Blessed Perfection to that region. The
 Guidance of these Catchers of Fish became manner in which she was
 confirmed is a suffamous throughout all regions and up to this
 ficient demonstration and evident proof that
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the support of the Kingdom of Abha is the quisite roses for
 a background. The cere-
 Protector and the Guardian." mony was very
 impressively conducted by
 A number of influential people became in- the donors, Consul
 and Mrs. A. Schwarz.
 terested in the teachings in the central and While I was at
 Bad Merkenhcim I had splennorthern parts of Germany and we were
 did opportunities to interest a number of

happy to respond to their call in order that guests in the
 Baha'i Cause. Early morning
 they might hear more about Baha'u'llah and talks were
 arranged and after the second day
 'Abdu'1-Baha. One of these cities was Baut- I was requested
 to speak in the afternoons
 zen, our saintly mother's home. This palatial also. Many
 invitations were extended by
 homestead became illumined with the Light these friends to
 visit them in their homes.
 of Truth and several friends became believ- It was of
 great value that a board or

ers. Some of the Roessler family received Spiritual
 Assembly had been formed. Conglorious words from 'Abdu'1-Baha and the
 sul Schwarz acted as Chairman, and during
 tablets were highly appreciated. his term of
 office a United Publishing Co. for

Leipzig, at this time, became a Baha'i Baha'i literature
 was formed. A number of
 Center that attracted friends from other books and tablets

had, by this time, been	
cities. Among those who came was Mr. R.	translated into
German and people were	
Glitz from Chemnitz. Trips were made to	eagerly awaiting
reading material. Mrs.	
Chemnitz and Baha'i instruction was given.	A. Schwarz edited
the first Baha'i Magazine	
Berlin was also visited. Several of our be-	entitled "The Sun
of Truth." All the friends	
lievers had moved there and to Berlin's sub-	were exceedingly
happy over this marked	
urbs. These trips were always delightful	progress.
since it showed how the Baha'i Faith was	During
these years intensive teaching	
being carried by the believers to various cities	trips were made
from the North Sea to the	
and towns. They were always most appre-	Boden See. New
places were opened and	
ciative and I only regretted that I could not	follow-up trips
made to places where there	
remain longer at each new place. Although	were already
believers. The stay at Dahmc	
the world war darkened the horizon, the	on the Baltic Sea
was productive of much	
activity of the believers was not interrupted.	good. At this
Bathing Resort a number of	
We increased our services in many ways.	guests were met
and Miss Doering and I both	
Baha'i Literature cheered the hearts of many.	gave Baha'i
talks. Our supply of literature	
My trips became more extensive but were	came to an end
but we were well pleased	
confined to Germany. No government re-	with the many who
listened and with the	
strictions were made and our hearts were	marvelous results
attained.	
grateful.	We visited
Hamburg on this occasion,	
At Wareschoffen, a Health Resort in the	having been invited
by Rev. Mr. H to	
mountains of Bavaria, a number of distin-	visit him and
his wife. We found them	
guished guests became deeply interested in	doing unique
Baha'i work. Esperanto was	
the Baha'i Faith. An Italian captain not	being given each
Sunday afternoon and this	
only accepted Baha'u'llah but regretted that	was followed by

talks on the Baha'i Faith.

he had not had the Teachings when he was Singularly
we were the first Baha'is that
a lad. The weeks of teaching at that place they had met.

We spent very happy hours
will never be forgotten. Baha'u'llah's words with them and
regretted that we could not
brought joy to the hearts of many learned stay over to
attend their meeting and meet
men who were searching for the Light of the friends.
Truth. The following

summer was spent at the
A very eventful occasion was the dedica- Boden See.
We were fortunate to be the
tion of a handsome monument in memory guests of the
late descendant of F. Schiller,
of 'Abdu'l-Baha and His visit to Bad Mer- who had married a
Russian Countess. Our
kenheim. It consisted of a life-sized head hostess was very
charming and intellectual.
of 'Abdu'l-Baha in bronze on a granite stone Although the old
Castle was most interest about six feet in height. It was placed
next ing our only thought was to give forth the
to a rose arbor and thus had a mass of ex- Message. We had
some touching experiences

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while there. On going out for walks we friends.
Although traveling was extremely
would stop and talk to the people whenever trying and
difficult I never failed to reach
there was an opportunity. Some of these my destination.
There were many heartstrong hearty men would listen very atten-
 rending experiences but the courtesy and
tively, then turn aside to brush away a tear. esteem shown me at
this time will never be
They would beg us to return later and talk forgotten. The
friends made loving sacrifice. Sometimes we were able to place
 fices to lighten the burden of hardships

advantageously Baha'i literature. which they
themselves had also to endure.

Being in Southern Germany, Munich was Petitions were sent
'Abdu'l-Baha for pervisited and Baha'i talks were given at vari-
mission to return home. The answer bade
ous times. Through Major Krieg we met me make the friends
at Leipzig bubble over
many fine people. Several months were with the Fire of

the Love of God and then I
 spent here. Although we had four believers, might return to
 America for a time. Alit was difficult to make the progress that we
 though the task was great, I served day and
 wished. Two of the believers returned to night and many
 influential people were in-
 Denmark after the war and we were glad terested. They
 invited their friends to hear
 that the Baha'i Message could be taken into the Message. A
 number of doctors and prothat country.
 fessors assisted and openings continued for
 On returning to Stuttgart, the friends
 Fully realizing the
 telling the Glad-Tidings.
 were found to be extremely busy. All were need for strenuous
 labor in the work so
 serving. Our greatest joy was to receive richly blessed
 nevertheless feeling a long-
 Tablets from 'Abdu'1-Baha who was pleased ing to return home
 I worked nearly half a
 with the services rendered during these try- year longer before
 permission was granted by
 ing days. Our believers worked with the 'Abdu'1-Baha.
 Red Cross and aided in as many ways as It was not
 expedient to leave at once and
 possible. the summer of f920
 was spent in Stuttgart
 Nuremberg was visited several times and and in visiting the
 surrounding towns.
 some men of note became interested in the These were really
 my farewell visits. The
 Cause. Miss Rap and Miss Ubelhack, who Friends expressed
 their love and devotion in
 had accepted the message in Stuttgart, as- many ways and I
 felt deeply grateful for
 sisted in the meetings and introduced us to
 shown me.
 all the kindness and attention
 friends who wished to know about Baha'- The sincere
 Iranian and American believu'llah's Teachings. Ludwigshafen was vis-
 ers who visited Germany had been a great
 ited during these memorable days and the spiritual help
 and this assistance was highly
 friends were happy to hear more of the appreciated. It is
 with pleasure that I recall

teachings. It was very difficult to travel the interesting
entertainment given by the
at this time but with deep gratitude we Youth Group at
Esslingen. A tableau writwere conscious of the love and
assist- ten by Mr. H. Schwab was well rendered. A
ance of 'Abdu'l-Baha. At all the Baha'i large hall was
filled to capacity. A demetings there was an outpouring of Spirit
lightful evening was also spent with the bewhich all who attended
felt, and earnest lievers at the Frauen Club in Stuttgart.
The

prayers uplifted and strengthened the be- marked growth was
plainly seen and my
lievers. heart was filled
with love and gratitude.

In Leipzig, notable progress was made. Before leaving there
was some intense

We will always cherish and feel deeply grate- work to be done in
Leipzig where the numful to Dr. Hugo Volrat for his service and
ber of people to be seen and talked to had
noble kindness. The believers of that city so increased that

I invited Miss Doering to
rendered exceptional service. The visits to come and assist me
in answering questions

Gera and Gotha were continued and later and giving Baha'i
talks. She was greatly

the Nineteen Day Feasts were held at the surprised and much
rejoiced over the neceshome of Mr. and Mrs. K. Doering, who con-

sity, and she was given a bright and hearty
tinued their weekly meetings without pause. welcome by the
friends.

It was always a joy to be with these dear Our hearts
were filled with love and pro-

THE CALL TO GERMANY 745

found thanks for the Tablet received from like unto
candles, enkindled and radiantly

'Abdu'l-Baha, at this time. It is as follows: streaming
beams into all directions. Therefore I am giving thee the Glad-Tidings that

April 9, 1920. the favor is directed upon thee and the Rays
. . . Therefore it is certain that the of the Sun of
Reality are the adornments of

Teachings of the Most High, BahaVllah, your hearts.
There is no greater confirmawill in that region and country spread to the
tion than this.

utmost, and souls from Germany will be

'Abdu'l-Baha-Abbas.

THE MANIFESTATION

BY ALBERT P. ENTZMINGER

JL	FROM the beginning of time man has	u'llah tells us that
	"God, singly and alone,	
	ever been conscious of the existence of God.	abideth in His
	own	
	Place, which is holy	
	The most primitive of men worshipped the	above space and time,
	mention and utter-	
	Deity, in a primitive manner, perhaps, but	ance, sign,
	description, and definition, height	
	nevertheless in conformity with their in-	and depth," and in the
	Gospel of St. John,	
	telligence and such understanding as they	1:18, we are told,
	"No man hath seen God	
	believed they had of their Creator. It is not	at any time; the
	only begotten Son, which	
	at all surprising that primitive man should	is in the bosom
	of the Father, he hath dehave entertained such strange, and to us,	
	clared Him."	
	such ridiculous ideas of Divinity because to	Now as for man in
	Genesis we read that	
	them God was a mystery, even as today in	man is the creation of
	God. In "The Gleanthis enlightened 20th Century, God to us is	
	ings," page 70, BahaVllah writes that "The	
	still a mystery. But science with her many	purpose of God in
	creating man hath been,	
	instruments has greatly enlarged modern	and will ever be, to
	enable him to know his	
	man's vision. With astronomy and the tele-	Creator and to attain
	His Presence. To this	
	scope, physics and the microscope, chemistry	most excellent aim,
	this supreme objective,	
	and its analyses, science has brought to man	all the heavenly Books
	and the divinely re-	
	a better understanding of the vastness of the	vealed and weighty
	Scriptures unequivocally	
	universe, but in regard to our Creator, it	bear witness." And
	again on page 77 He	
	has caused Him to become only more incom-	says, "From among
	all created things He	
	prehensible to us than ever (if such a thing	hath singled out for
	His special favor the	
	is	
	possible).	pure, the gem-like reality

of man, and inman in attempting to describe
Primitive
capacity of knowing
own

his Creator naturally limited God to his
greatness of His
comprehension, and man today, in attempt-
ing to understand God, in like manner, can
to reflect His glory,
limit God only to that which his finite mind
aim of Man, and
can conceive. The created thing can never
beyond our possibilities

hope to comprehend its Creator, any more
God has created us for
than a table can hope to understand the
But because there is a

carpenter who built it. For as we attempt
are not to consider
to conceive this universe with infinite space
contact the Incom-

extending out from us in every direction be-
the created thing can
yond limit; infinite time without beginning
Creator. The finite can never
or end; infinite worlds and infinite suns, the
infinite, nor can a lower
mysteries of which man can never hope to
higher one for instance
fathom; and then right on this earth, in the
the mineral kingdom, or

very air we breathe and the water we drink,
vegetable kingdom,
the mystery of infinite living creatures, in-
man representing the
visible to our eye, and of unbelievable mi-
nuteness; these serve to indicate to us that
man acquires knowla Creator which surrounds
edge of God, the Unknowable Essence, is
certainly incomprehensible to man who
is
Mediator, for

represents such a small part of His Creation.
beginning of time has pro-
In "Baha'i Scriptures,*" page 158, Baha'-

vested it with a unique

Him and reflecting the

glory."

To know God, and

should therefore be the

that this task is not

is evident because

this very purpose.

way of knowing Him, we

that man can directly

prehensible, or that

know its

comprehend the

plane comprehend a

a stone representing

a tree representing the

can never understand

human kingdom.

The manner in which

all of creation

God from the

vided mankind with His

serve as "vehicles for the transmission of the
and wisdom, glory, bounty

Grace of Divinity itself" words
in other and grace, are made manifest."

to serve as a channel through which man Thus the
Intermediary, or the Manifest may be enabled to know Him.

The theory tion, as we shall call Him, in the words of
of an intermediary between man and his BahaVlldh,
"appears out of the realm of the

Creator exists in all great religions today. spirit in the
noble form of the human tem-

Each points to a mediator as receiving from ple" and is
thus "made manifest unto all

God the "light of divine splendor" and men." They
impart unto the world the

thence distributing it over the human world. mysteries of
God, by expressing to man the

The Jews look to Moses and the Christians attributes of
God. That God should reveal

to Christ. For others it is Buddha, or His
attributes through His Manifestation

Muhammad, or Zoroaster. And in this day rather than
His Essence can be understood

the Baha'is recognize in BahaVllah this because it is
not possible for God to reveal

same station as Intermediary between God to man that
which man cannot understand.

and man. Man cannot

understand the nature of fire,

Now the very nature of an intermediary but he does
understand its attributes, such

immediately suggests to us a dual relation- as heat and
light, and in this manner he ob-

ship, because it brings to us two extremes tains a

knowledge of fire. Likewise God's
in relation to each other. Anything that attributes,

expressed by His Manifestations,
might have but a single relationship could become our

only means of knowing God, the
not be an intermediary, and so a Manifesta- Unknowable.

The attributes of God, which
tion of God, serving as mediator between BahaVllah has

enumerated as knowledge,
God, the Unknowable Essence, and Man, power,

sovereignty and dominion, mercy,
His Creation, must needs have a relation- wisdom,
glory, bounty and grace, are not
ship with both the finite and the infinite. realities in
themselves and we can in no

In other words he must have a divine rela- way consider
them as independent existtionship, and also a human relationship.

ences. Detached from substance these at-
Considering first the divine relationship, tributes do not
exist, because they are not
or the relation of the Manifestation to God substance,
merely adjectives. So knowledge,
Himself, we have the following words of power,
sovereignty, dominion, mercy, etc.,
BahaVllah in "The Kitab-i-lqan," page 99, are not God,
but only His attributes. They
"The door of the knowledge of the Ancient are not the
Supreme Essence, and in recogof Days being thus closed in the face of all
nizing them we have no cognizance of the
beings, the Source of infinite grace hath Essence
itself, only of them Its attributes.
caused those luminous Gems of Holiness to And so God in
His mercy has created for
appear out of the realm of the spirit, in the man an
Intermediary or Manifestation, renoble form of the human temple, and be
flecting His attributes to man, and so permade manifest
unto all men, that they may fectly do they fulfill this
mission that Baha"-
impart unto the world the mysteries of the u'llah states
in "The Kitab-i-fqan," page

unchangeable Being, and tell of the subtle- 100, "From
Him proceed their knowledge
ties of His imperishable Essence. These sanc- and power;
from Him is derived their sovtified Mirrors, these Day-Springs of
ancient ereignty. The beauty of their countenance
glory are one and all the Exponents on earth is but a
reflection of His image, and their
of him Who is the central Orb of the Uni- revelation
sign of His deathless glory.

a

verse, its Essence and ultimate purpose." They are the
Treasures of divine knowledge,
And again on page 103, BahaVlldh further and the
Repositories of celestial wisdom.
tells us "These Tabernacles of holiness, these Through them

is transmitted a grace that is
primal Mirrors which reflect the light of un- infinite, and
by them is revealed the light

fading glory, are but expressions of Him that can
never fade."

Who is the Invisible of the Invisibles. By So as we
assume the Manifestation so perthe revelation of these gems of divine virtue
fectly reflects God's attributes we naturally

all the names and attributes of God, such as consider that
He is God. We
speak of Him

knowledge and power, sovereignty and do- as God,
in similar manner as we speak of

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light in reference to either the light or the as though they might
be outside. The light

lamp. The lamp, which is really the vehicle would be just as
blinding, and the radiation

which transmits the light, is often called a just as definite.
However those in the room

light, and the Manifestation which is the would be receiving
those sensations through

"vehicle which transmits the grace of di- an intermediary, the
mirror, and not divinity" likewise is considered God. This
rectly from the Sun.

conclusion is therefore legitimate, and while This illustration
might be carried even

the followers of Moses, of Jesus, and Mu- farther, by giving the
mirror a name. Suphammad, do not all consider their prophet pose
it were named Moses, to demonstrate

in this light, it is interesting to note that the relationship
between God and the Jews.

here in the western world, the largest single And then
suppose other mirrors were

division of Christianity does regard Christ brought forth which
might be named Christ,

as God. Muhammad, and
Baha'u'llah. Now each of

When 'Abdu'l-Baha was in London in these four mirrors would
reflect the same

1911 He was asked, "Is the Divine Mani- light, yet none
of them would be the sun.

festation God?" and his answer as given us In this manner all of
the Manifestations of

"

in the book, 'Abdu'l-Baha in London," God have the same

relationship to God, and
page 61, was "Yes, but not in Essence." in this sense they are
one, yet each has His own individual identity.
In the passages quoted from "The Kitab-i-Iqan," Baha'u'llah speaks of the Manifestations as "Mirrors of Sanctity, expressing It would be
interesting at this point to study each of the
Manifestations of God in the central Orb of the Universe." 'Abdu'l-order to demonstrate
how marvelously each is endowed with God's
Baha again and again when speaking of the attributes. How-
Manifestations of God described them in ever, this is a large
subject which could not be covered properly in
similar fashion, as Mirrors reflecting the light a few moments.
of the Divine Sun, and this picture so thoroughly covers the subject that every one
regardless of how well we know the life and
teachings of Moses, of Jesus, of Muhammad, of
should attempt to visualize His illustration. the Bab or of Baha'-
Let us imagine a mirror placed in a room u'llah, we are at least
familiar enough with them to realize that
in such a position as to reflect the light of the sun. The mirror is to represent the
when we think of God's attributes, such as
the sun. The mirror is to represent the knowledge, power, do-
Manifestation of God and the sun is to represent them practically all
visualize them practically all minion, we can
sent God, or the Divine Essence. A person reflected in Their
lives. Should some certain
might then say that he saw two suns; one quality not visibly
appear in any one of these Divine Beings, it would
in the sky and one in the mirror, a state-
not necessarily mean that He did not possess
ment that could not be disproved. And that quality; for in
that quality; for in
yet we know that the sun in the sky and the "The Kitab-i-Iqan,"
page 104, Baha'u'llah states that all of
sun in the mirror are one, and the appearance
these brilliant Beings are endowed with
of the two suns can in no way refute the
all the attributes of God though all
singleness of the heavenly sun. The sun
We

may not appear outwardly.

of the heavens is considered the Divine Essence, but we cannot say this of the sun of
reasonable this state of existence, but we cannot say this of the sun of
ment is, for in our daily lives we continually
the mirror. So then, we can say, the Divine
most intimate friends
Manifestation is God, but not in His Essence, which outwardly
possession. The light is the same, but the Mirror
instance, a man may
is not the Sun. have amazing strength,

but due to his occu-

The Sun we see in the mirror is a perfect reflection of the attributes of the Heavenly
is never called upon to display it, and
reflection of the attributes of the Heavenly
the world may not recognize that such a
Sun. If we had a giant mirror so placed as
quality existed in him. And so we could not
to reflect the sunlight directly into a room, Prophet of God did not
truthfully say that a possess a certain attribute that those inside would experience every sen-
we could flood it with sunshine so perfectly tribute of God just because that attribute
possess a certain attribute that those inside would experience every sen- sation or attribute of 'the Sun, as perfectly
tribute of God just because that attribute was not outwardly
sation or attribute of 'the Sun, as perfectly visible to the world.

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The thought might come to us at this hath seen the Father; and
how sayest thou
point, as to whether or not the teachings of then, Shew us the
Father? Believeest thou

Christ, or of Muhammad, show evidences of not that I am in the
Father, and the Father
the relationship which JBahá Vllah states ex- in me? the words
that I speak unto you I
ists between God and His Manifestations, speak not of myself;
but the Father that
such as we have already discussed. dwelleth in me, he

doeth the works. Be-

First turning to the Bible, we find in the lieve me that I am in
the Father and the

Gospel of St. John countless references to Father in me; or
else believe me for the very

the relationship of Jesus to God, some of works' sake."

The relationship of "the
which we will quote. In chapter 1, 18, we Father in Me" is one
which Jesus mentioned

have the following words of John, "No man many times, and is
one that many have athath seen God at any time; the only begot-
tempted to explain. In fact Jesus used it so

ten Son, which is in the bosom of the Father, often that a person
could not honestly feel

he hath declared him." This verse was that he understood
the true relationship of

quoted before to show the relation of God to Christ to God,
unless he also understood the

His creatures, but it also indicates that the relationship
signified in "the Father in Me."

knowledge of God is possible only through We could hardly be
expected to understand

His Manifestations. this from a

literal standpoint, because such

Then chapter 5, where we find the
in an interpretation would be
contrary to sci-

Jews desiring to kill Jesus because He not ence and reason.

We are therefore waronly had broken the Sabbath, but had said
ranted in understanding this from a symbolic
that God was His Father, apparently mak- and allegorical
standpoint. Christ often

ing Himself equal with God, we have the spoke in parables
and it is an interesting fact

reply of Jesus, as follows, "Verily, verily, I that when He told
His disciples a parable He

say unto you, The Son can do nothing of never advised them
that what He was tellhimself, but what he seeth the Father do;
ing them was a parsfble, but He always spoke

for what things soever he doeth, these also as if it were an
actual occurrence. Since

doeth the Son likewise." "Tor as the Father we do interpret His
parables as allegories it

hath life in himself; so hath he given to the stands that we can
also consider "the Father

Son to have life in himself." "That all men in Me" as allegorical and symbolical, parshould honor the Son, even as they honor ticularly so because a literal interpretation of the Father. He that honoreth not the Son this statement is beyond reason. And so honoreth not the Father which hath sent 'Abdu'l-Baha in explaining this statement of him." In the light of the explanations "the Father in Me" in Paris in 1913, spoke which BahaVllah and 'Abdu'l-Baha have as follows, page 152, "Divine Philosophy":

given us, these words of Jesus become easier "The fatherhood and sonship are allegorical and symbolical. The for us to understand. If the Jews had un- and symbolical. The Messianic reality is like unto a mirror derstood His explanation they would have through which the sun of known that Jesus only claimed equality with divinity has become resplendent. If this God in the sense that He reflected His at- mirror expresses, "The light is in me" it is sincere in its tributes. He made no mention of His Es- claim; therefore Jesus was truthful when He sence, but did state that He could do nothing said, 'The Father is in Me.' The sun in the of Himself; only that which He saw His sky and the sun in the Father do. mirror are one, are they not, and yet we see And then in chapter 14, after Jesus there are apparently two suns." And then as we foretold that Judas would betray Him and leave the Bible and take up Muhammad and the it became necessary for Him to comfort His Qur'dn, we have first we remember Philip coming to from Sura 42, verse 50 "It is not for man Him, saying, "Lord, shew us the Father and that God should speak with him but by it sufficeth us," and then beginning with the vision or behind a veil or he sendeth a Mes- senger to reveal by eighth verse we have Jesus' reply, "Have I His permission what He will." This been so long with you, and yet hast thou not confirms the truth, that the

known me, Philip? He that hath seen me knowledge of God is
possible only through
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His Manifestations, or Messengers, as was endured were due
entirely to the materialism
stated in this verse. In "The Kitab-i-Iqan," of the people among
whom They lived, who
page 100, Baha'u'llah quotes the following were thus permitted
to see only the Maniverse from the Qur'an: "There is no distinc-
festations' physical condition, and were
tion whatsoever between Thee and Them; blinded from
recognnffcing the significance of
except that they are Thy servants, and are Their more
important Spiritual aspects,
created of Thee." Again in "The Glean- which elevated Them
to the true station of
ings," page 66, Baha'u'llah quotes from the a Manifestation of
God.

Qur'an, as follows: "Manifold and mysteri- Entering this
world as an infant, the Manous is My relationship with God. I am He,
ifestation is administered to as any other

Himself, and He is I Myself, except that I child. His body
develops gradually and is
am that I am, and He is that He is." These built up of elements
just as man's body has

holy words of Muhammad require no ex- been developed.

Composed of elements it is
planation. They merely indicate to us, that therefore also
subject to decomposition. The
the teachings of Muhammad are identical Manifestation has
human limitations similar
with those of Christ and Baha'u'llah, with to man in that He is
subject to illness, en-

regard to the relationship of the Manifesta- dures pain, is
dependent on food and drink,
tion to God. needs sleep and rest,

and has either material
And now let us consider the second rela- means or is without them.
And yet while
tionship of the Manifestation: that of His the Manifestations
have the same physical

relationship to man. conditions as
mankind, it is evident that
was pointed out that since man cannot

It is these physical powers are often higher developed. For comprehend the Infinite, it must necessarily be developed. For instance, man has ever been amazed at the follow that the Manifestation of God must be amazed at the suffering these Holy Beings have human aspects. Were this not so, man were obliged to endure. Men have marveled could no more comprehend Him than he at their remarkable endurance, their phecould the Supreme Essence, and those that nomenal recuperative powers. In the spehave considered the Manifestation exclu- cific case of Baha'u'llah an account pubively as God, and denied His human aspects, lished in the "Star of the West," Vol. VIII, have perhaps unconsciously, but neverthe- page 178, tells of the extraordinary condiless in fact, denied the Infinity of God Him- tion of Baha'u'llah during the last three self. We have quoted Baha'u'llah from "The years of His life, a period during which He Kitab-i-fqan" where He states that God ate practically nothing. Once when He was "caused luminous Gems of Holiness to ap- not feeling well a Greek physician exampear from the worlds of spirit in noble hu- ined His pulse and expressed his astonishman temples, among His creatures." From ment, stating that he had never seen a conthis we understand that God created His stitution so sensitive as that of Baha'u'llah. Manifestations in human form; that they The Manifestation also has a rational soul, or individual reality each took on a physical body and a rational or individual reality such as man; however, a they are not exactly soul, and to each of which was assigned a they are not exactly alike; the difference exdifferent Name. plained by 'Abdu'l-Baha in "Some Answered should not be necessary to attempt to It Questions," page 177, being as follows: prove this point for history tells us how the "But the individual reality of the Manifestapeople of the time of a Manifestation have tions of God is a holy reality, and for that invariably recognized Him merely as one of reason it is sanctified, and in that which their own fellow-men, and dealt with Him concerns nature and quality, is distinitis as such. They certainly could not have guished from all other things. It is like the

mistaken His knowledge, His mercy, His essential nature produces sun, which by its wisdom, His generosity, or His beneficence; light, and cannot be compared to the moon, just as the particles as a matter of fact His enemies have even that of the sun cannot be compose the globe which compose the acknowledged that these qualities existed in organization of the compared with those Him whom they were so mercilessly perse- moon. The particles and cutting. The persecutions the Manifestations former produce rays, but organization of the

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the particles of which the moon is composed plained on page 98 of "Some Answered Questions do not produce rays, but need to borrow tions" in the following words: "Briefly, the

light. So other human realities are those Holy Manifestations have ever been, and souls who, like the moon, take light from ever will be, Luminous Realities; no change or variation takes the sun; but that holy reality is luminous or variation takes place in their essence. Bein himself."

fore declaring their manifestation, they are So then the Manifestation is similar to silent and quiet like a sleeper, and after their man in that He has a similar physical body, manifestation, they speak and are illumined more highly developed, and then like nated, like one who is awake."

man, He has a rational soul, with the ex- And as we study the utterance of the Manifestations, ception that His reality being holy is lumi- we learn that just as They nous, whereas man is dependent on his light have a dual relationship, They likewise have a dual form of from the Manifestation. utterance. There are times Where the Manifestation differs essentially when They speak as a man, usually in a spirit of humility, such as from Man is in His Divine Identity, which is the words of Jesus: "Nevertheless not my known as the Divine Bounty. Obviously this will, but Thine be is a station which cannot be shared by man, done" or the words of Muhammad: "Say praise be to because it is of an environment beyond the

my Lord! Am I more than a
 realm of man. This station is described in man an apostle," or
 "I am but a man like
 "Some Answered Questions," page 174, as you." In this
 connection there is also Baha'-
 the Word of God, the Holy Spirit, or the u'llah's epistle to
 the Shah of Iran, previ-
 Reality of Prophethood. Being of the Di- ously referred to.
 This Tablet is too lengthy
 vine World, it has neither beginning nor to quote, however it
 clearly indicates Baha'-
 end. This station represents the radiance of u'llah speaking as a
 man, and in addition
 the light of the Supreme Essence or the radi- indicates that the
 station of Manifestation
 ance of the light of the Sun from a perfect He had assumed w\$s
 not of His own will.
 mirror, and is the station which Christ re- In His Tablet of
 Ishraqat He expressed a
 ferred to when He spoke of "The Father in similar thought by
 saying, "Had another ex-
 Me." It is through this station that the ponent or speaker
 been found we would not
 Manifestation displays His Divine attributes; have made ourself an
 object of censure, dewhereby He becomes a Creator of Spiritual
 rision and calumnies on the part of the peo-
 Life. By His innate knowledge, He becomes ple." Jesus spoke
 in like manner when He
 both a Divine Educator and a Divine Physi- said, "Father, if
 it be possible, let this Cup
 cian; an Establisher of a New Social Order. pass from Me."
 This Reality of Prophethood wherein the There are other times
 when the Manifes-
 Manifestation differs so essentially from man, tation speaks
 directly from the standpoint
 as was stated, is of the Divine World, and of the Deity. In this
 class of utterance His
 has neither beginning nor end, hence it does human personality is
 completely subservient,
 not come into being with the declaration of and we then have the
 Voice of God speaking
 prophethood by the Manifestation, nor does direct man,
 through Him. Dr. J. E.
 to
 it cease with the death of His
 physical body. Esslemont, in "BahaVllah and the New
 We have the words of St. John: "In the be- Era," page 53, states

that through the Manifestation was the Word, and the Word was
 festation "God addresses His creatures, with God. The same was in the
 beginning claiming His love for them, teaching them
 with God," from which we deduce that His attributes,
 making known His will, and the station of Messiahship was always with
 nouncing His laws for their guidance and
 Christ and existed prior to His baptism, or pleading for their
 love, their allegiance and
 even to His physical birth. Likewise the service." And
 continuing, Dr. Esslemont
 Divine Identity of Baha'ullah did not suddenly appear in His physical body while He writes as follows:
 "In the writings of Baha'ullah, the
 utterance frequently changes
 was sleeping upon His couch, as a literal in- from one of these
 forms to another. Some interpretation of His Tablet to the
 of these times it is evidently the Man who is dis-
 Iran would have us believe. This is ex- cursing, then
 without a break the writing
 THE MANIFESTATION 753

continues as if God were speaking in the Temple of God, and
 in my beauty, but His
 first Even when speaking as a man,
 person. Beauty, and in my being, but
 His Being, and
 however, Baha'ullah speaks as God's messenger in myself but
 Himself, and in my movement
 senger, as a living example of entire devotion but His Movement,
 and in my acquiescence
 to God's will. His whole life is actuated by but His
 Acquiescence, and in my Pen but
 the Holy Spirit. Hence no hard and fast line His Pen, the
 Precious, the Extolled* !" "Say:

*

can be drawn between the human and divine There hath not
 been in my soul but the
 vine elements in His life or
 teachings." Truth, and in myself naught could be seen
 "Say: 'Naught is seen in my temple but the but God'."
 HEAR, O ISRAEL
 BY DOROTHY K. BAKER

J. The theme song of the Jews, the single- Abraham asked: "How old
 art thou?" "Lo!
 ness of God, has lived through four thousand So many years," replied
 the man. "What!"

years. Where can history match this? exclaimed Abraham, "is it possible that a
 The term Israel, Ferdinand Isserman as- man of so many years should
 desire to worserts, means Champion of God. In Ur of ship a thing
 only a day old?"
 Chaldea, the Semitic people first championed Then Abraham
 again destroyed the idols
 this Cause, led by Abraham, son of Terah, and was arraigned before
 Nimrod, who said:
 maker of idols. Abraham is reputed to have "Knowest thou not that I
 am god and ruler
 been born in a cave and kept in hiding of the world?" Abraham
 said: "If thou art
 through his early years, because of the god and ruler of the
 world, why dost thou
 wicked designs of the idolatrous king, Nim- not cause the sun to rise
 rod, who was warned by the stars of the in the east?
 . . . Thou art the son of Cush,
 coming of a Great One, whose power would and a mortal
 like him. Thou couldst not
 encompass heaven and earth. To Abraham, save thy father
 from death, nor wilt thou
 I
 as to the Prophets long before him, it was thyself escape it."
 given to know the indivisible nature of God. After this,
 Abraham was cast into a fiery
 A story that is something of an allegory furnace and suffered
 many things, that he
 comes down to us concerning his childhood. might become "a stream of
 blessing to purify
 Coming forth from his cave one day and and regenerate the pagan
 world."
 seeing the sun, he said: "This is surely the At the hour of
 Abraham's appearance, the
 Lord of the universe. Him will I worship." Semitic people were
 reborn. Around the
 But the sun set and night came, and seeing early camp fires the
 first academies of learnthe moon with her silver radiance, he said:
 ing came into being, schools whose central
 "This then is the Lord of the world, and teaching was the
 singleness and majesty of
 all the stars are His servants; to him will I God. As late as the
 day of Alexander of
 kneel." The following morning, when moon Macedon, these
 academies remained the most

and stars had disappeared, and the sun had effective centers of
 truth in the world. Alrisen anew, Abraham said: "Now I
 know exander himself, coming incognito to conthat neither
 the one nor the other is the quer Jerusalem, was himself
 conquered by
 Lord of the world, but He who controls both the wisdom of the
 Rabbis. The Revelation
 as His servants is the creator and ruler of of Abraham was
 so potent that its effect
 the whole world." lasted many
 centuries, and so universal that
 One day Terah found his gods burned, a later writer
 testifies: "It is particularly
 and going to Abraham, he asked: "Who has Abraham the friend
 of God, upon whom
 burned these?" Abraham replied: "The are founded alike the
 Synagogue, the Church
 large one quarreled with the little ones and and the Mosque.
 Abraham was not a Jew
 burned them in his anger." "Fool," cried nor a Christian, but
 a believer in one God.
 Terah, "how canst thou say that he who can When God said: 'Let
 there be light/ He had
 not see nor hear nor walk should have done Abraham in view."
 this?" Then Abraham made answer: "How Centuries
 after the passing of Abraham,
 canst thou forsake the living God to serve Moses the
 Interlocutor arose to champion
 I
 gods that neither see nor hear?" the Cause of God.
 He found his people
 Nevertheless, Abraham was given charge
 of his father's idols to sell them. One day, Jewish
 Encyclopedia, Vol. 1.
 2 Shalsheth Hakkabal ahTalmud. Translated by
 tells the Talmud, a customer came, and M. H. Harry.
 HEAR, O ISRAEL 755
 fallen into bondage and unfaith. Because Akiva, for thy soul and the
 word One, left
 " *
 they knew nothing of seff -government, thy body together.'
 Moses laid down mundane laws as well as Now to every discerning
 one, it must be
 spiritual, and Israel became a theocracy, a evident that the importance
 of Divine Ultity

nation rightly proud of a government Jews, since their founded on divine justice. So to the heritage ever recurring aria of faith was added an extraordinary ideal of beauty. BahaVllah obedience, righteousness, and respect for law. meaning of Divine The story of Rabbi Yossi Ben Kisma relates: explanation has two parts. First, "I once met a man in my travels he of- unattainable in His Esfered me a thousand golden denari and pre- sence. "Regard thou the one true God as cious stones and pearls if I would agree to immeasurably go and dwell in his native place. But I re- things.'* Second, plied, saying: 'If thou wcr to give me all in the song of of the gold and silver, all the precious stones manifestation of and pearls in the world, I would not reside revealed through the great anywhere else than in a place where the law evident that all " 3 is studied/ This amazing respect for law Temples of the Cause of gave rise to high ethical morality, and when evidently recog- . . . the foot of the people slipped, inspired men progressive and arose again and again to renew the moral Jewish lore: suasion of Abraham and Moses. Rabbi Isser- contained celestial man, in his graphic little volume, "Rebels came down as and Saints," recalls them to us, every one of Abraham, of them a champion. A Nathan who could able to see the rebuke a king's injustice; Amos, the shep- brief, Abraham reherd of the desert who cried out that the Divine Knowledge identical to that	was very great among the Odyssey is marked by an of such strength and has revealed the true Unity. Its God is single and One Who is apart from and exalted above all created that the true matter hidden the Jews is the continued this singleness, as Prophets. "It is clear and the Prophets are the God.". The early Jews nized that Revelation was recurrent, for we find in "Adam's book, which mysteries and holy wisdom, an heirloom into the hands and he, by means of it, was glory of his Lord." In ceived

famine was "not a famine of bread or a thirst for water, but of hearing the words of the Prophets before him.

Why, then, can we not go farther and say that one God of our Lord**; Hosea, who warned: "My God revealed the Torah, the Gospel, and the Qur'an? BahaVllah proclaims will cast them away because they did not that loyalty to one must include loyalty hearken unto Him, and they shall be wanderers among the nations"; Isaiah, who and His law are indivisible. Bah'u'llah has brought to a close the prophesied peace and an Iranian Redeemer to Adamic cycle, a period of evolution covering five hundred thousand years. He writes: "I have end suffering; Daniel, whose visions spanned twenty-three hundred years to the "time of been preceded in the end." These were champions indeed. this matter by Muhammad, the Messenger of

Long after the Jews ceased to be a political God, and before him by the Spirit (Christ) and before him by the nation, the amazing loyalty to God, the Sin- Interlocutor, Moses. This is the Father of whom gle, the One, remained. At one time the law of the Jews and the idea of the God of tidings, and from whom the Spirit received his covenant." Isaiah Israel was displeasing to the Romans, and wrote: "The governthe famous Rabbi Akiva was forthwith put shall be upon his shoulder, and he shall to death. On his lips were the words that be called Wonderful, Counsellor, Mighty God, Everlasting Father, had become the theme song of Israel: Sh*ma Prince of Peace, Of the increase of his Yis-ro-ayl A-do-noy E-lo-hay-nu A-do-noy government and of E-chod. (Hear, O Israel, the Lord thy God, peace there shall be no end." the Lord is One.) From the Talmud, Spiritual unity can come only out of Rev-

"

and as they tore him with currycombs, elation. It was Revelation that created the ancient unity, Judaism; and as he was with long drawn breath sound-created Christianity,

ing forth the word One, his soul departed

8 Avoth

Translated by M. H. Harry.

from him. Then came forth a voice from 4 Berachot Translated
by M. H. Harry.

heaven which said: 'Blessed art thou, Rabbi 5

Gleanings from the Writings of Bahi'u'llah.

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THE BAHAI WORLD

a later unity; created Islam. Each has had Revelation containing the
seed of the Most

a potency beyond the ken of men and of Great Peace has appeared,
and once more a

angels, has purified life, made progress, and divine government will be
born, a govern-

taught truth. Each, in its primitive period ment with powers to subdue
the warring

of growth, has exercised the greatest influ- forces of the planet
and organize its re-

ence and held its world together. In its later sources. Baha'ullah
calls the world from

days, each has fallen into disunity and been clan to superstate,
from sect to spiritual

all but lost to its adherents. The desire of solidarity.

Baha'ullah is that these courts of majesty This is a challenge to

Israel, the chamber become one court, and that God be wor- pion of

God. Can the clan spirit today preshipped as One Lord. Today He is as
torn vent a great people from stepping into the

by idle fancies as in the days of Nimrod. court of a world religion?

Never will they

His Cause is again in need of champions. be willing to stand clinging
to the shadowy

The ancient Cause of God has reached the past, failing in the
greatest adventure of

most dramatic point in its history, for evo- history. The voice cries
in the sacred vale:

lution, side by side with Revelation, has "Here am I! Here am I!"

Hear, O Israel,

brought man to the age of maturity. A the Lord thy God, the Lord
is One!

THE ROSARY

BY NELLIE S. FRENCH

. HE

origin of the use of the Rosary as an many of these

were attached to St. Paul's

aid to meditation and prayer is lost in ob- that the

manufacture and sale of prayerscurity but a glimpse into its history is in-

books and rosaries became a trade by itself."	
triguing and presents many phases which	As to
the name "rosary" authorities differ,	
prove the universal use of some form of	but the
most logical derivation of the word	
prayer beads in all of the great religions from	seems
to be "rosarium," the Latin for	
a very early period. The Old English word	chaplet
or garland of roses and Mr. Im-	
"bead," derived from "biddan" to pray, is	manuel
M. Casanowicz in his description of	
said originally to have meant merely prayer,	a
collection of rosaries in the National Muand to have been used in this sense	
as early seum in Washington mentions the fact that	
as the ninth century. In this connection	the
corresponding words corona, chaplet,	
also the use of the term "beadhouse" for	
Rosenkranz, capellina all convey the idea	
almshouse and its inmates being called beads-	of a
garland possibly of an anthology, or	
men, because as members of the institution	
flower-collection of prayers. He^ says that	
of the almshouse they were required to say	the
custom of decorating the statues of the	
prayers for the repose of the soul of the	Virgin
with garlands might have led to a	
founder of the institution, links the word	
liturgical use of the term and eventually to	
with religious observance. But just when	a
substitution of beads for flowers.	
the name "bead" was transferred to the	One of
the best authorities on the Musmall perforated ball by which the beadsmen	
hammadan use of the rosary seems to be	
symbolized the prayer in keeping count of	P. Edgar
Schafer, a German missionary in	
his devotions is not clear.	upper
Egypt, who says that before the rosary	
In the year 1377 version of Piers the Plow-	came into use
among the Muhammadans	
man a "peyre bedes," meaning a rosary or	one's
prayers were counted on the knuckles	
series of such balls, is mentioned, and	of the
hand, a special name being given to	
Chaucer in his Canterbury Tales describes	each
knuckle for the purpose. The ones and	
the Prioress thus:	tens
were recorded on the right hand, the	

hundreds and thousands on the left. A very
 "Of small coral about her arm she bore,
 old tradition attributes to Muhammad the
 A pair of beads, gauded all with green, custom of
 counting his prayers on his finger
 And thereon hung a broche of gold full
 tips. The Prophet is quoted as having said
 shene
 to one of His disciples: "Be quiet and pro-
 On which there was first written a crowned A
 " nounce the praises and mentioning of Allah
 And after 'Amor vincit omnia.'
 and His holiness, and do not forget them or
 Mr. Cornelius H. Patton writing some- you will
 forget mercy. Count them on the
 what exhaustively on the subject of "Rosa- tips
 of your fingers, because they are series of the Great Religions" says that
 "To sponse, just as if they really could underbegin
 with, the rosary used by our ancestors stand. For
 the tips of your fingers will be
 was a very simple affair called a 'paternos-
 witnesses against you on the Day of Judgment': for the ave was originally
 not used ment."
 and the prayer beads took their name from
 Following this custom there came into use
 the only petition offered. By a natural the
 custom of carrying the little scrip or bag
 process priests who were devoted to prayer
 containing 99 pebbles which enabled the
 and fasting came to be known as 'pater-
 worshipper to concentrate more completely
 nosters' and in the reign of Edward I so on the
 Names and attributes of God accord-
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 ing to Muhammadan usage. Then the peb- monk than after
 death to have his skull cut
 bles were strung and thus came the rosary up in to small discs
 or balls, for the edifica-
 >

of the Muhammadans. tion of those who
 are still bound to the
 In the fashioning of rosaries many ma- wheel of this
 evil world." The orthodox
 terials have been employed and the number Buddhist rosary in
 Tibet and elsewhere of beads varies according to the usages of
 consists of 108 beads; thus by repetition this

the various religions. Several very rare and ten times 108 prayers, or precious collections of rosaries present specifications of choicest beauty and richness. Carvings increase that number to something like 5,000

ings of ivory, jade, pearl and other precious stones as well as gold, crystal, olivewood, ordinary lama repeats five

amber, jet, etc. From Muhammadan India prayers per day, bringing the come exquisite chaplets of matched and unmatched agate, the number of beads often reiteration of prayers and

differing widely from the traditional idea. the rosary had its earliest

There is much that is lovely too, in the ejaculations of praise following the recital of the throughout the whole world indivine

fluencing the followers of each successive greater) ; the Tasbih (God be praised) ; the whether these usages originated in the inner

Tahlil (there is no God but God). "Sir Edwin Arnold has made exquisite use of the 99 names in his 'Pearls of the Faith' in which, and of their own in on a single string, he has threaded ninety-nine poems on the greatness and glory of meditation matters not. But certainly the Being sought after by men of all races

tain it is that various forms of the rosary and creeds," says Mr. Patton. The Muhammadan rosary or chaplet, usually consists of 99 beads divided into sections of 33 each and in Japan, the Zoroastrian sections separated by a larger, or different kind of bead, and there is usually a hundredth bead of elongated shape to mark the center of the string. This long bead is use.

rosary onay register 1,080 in all, and an

which probably is saint" for the

times his 108 number to 540. Whether the

the resultant use of beginnings in India, there spread

Names such as the Takbir (God is revelation, or

nated in the inner souls who longed

association with God

prayer and

are in constant use*

Budmadan rosary or chaplet, usually

dhists, Hindus, the lamas of Tibet, the

priests of Shintoism

the sections separated by a larger, or different

church, indeed we

are given to some measure of its

sometimes called the "imam" and is not used Among the
 followers of Baha'u'llah there
 in the ritual. Again it is known as the are those who have
 always cherished the use
 "minaret" and is considered to stand for the of the rosary and
 there are those to whom its
 name of Allah, apart from all attributes. use is new, for the
 followers of Baha'u'llah,
 Tradition also associates the camel with the having thrown
 off all bonds, eschewed all
 hundredth bead, for the story is that only limitations,
 abolished all prejudices, have
 the camel knows the hundredth name of been brought
 together from all quarters of
 God. This knowledge being possessed by the globe, from all
 religious systems, from
 him alone accounts for his look of scornful all national
 boundaries. To them there is
 superiority! no value in the
 rosary per se, nor does prayer
 "In Tibet," says Mr. Patton, "of all lands, mean the vain
 repetition of meaningless
 prayer has become most mechanized. Prac- words and phrases.
 To them the rosary is as
 tically everybody carries the rosary and the a chain and in the
 passing of the beads over
 prayer-wheel, and the monks have most ex- the fingers there is
 a sense of the gradual
 pensive and elaborate specimens made of all closing of the door
 on the world of matter
 sorts of materials, but that most valued and the dawning of a
 consciousness of the
 above all other substances are the bones, and nearness of God.
 By its use the repetition of
 especially the skull bones of famous lamas. the revealed
 Word
 brings the suppliant
 Next to achieving arbatship, that is, com- nearer and nearer to
 the feet of his Lord,
 plete sainthood, after the manner of Bud- flooding his soul
 with the joy and consciousness, there can be no greater honor for a
 ness of eternal reunion. The spiritual vibra-

K

S^ :

:

'*-*" lJH|L-' :

:

!

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THE BAHÁ'Í WORLD

tions set astir by the mentioning of the of God! The most
precious of all rosaries
Name of God awaken one to a new life, a are those which have
felt the touch of the
renewal of faith; the heart is purified, the hand of the Messenger of
God and by Him
spirit quickened, the soul rejoiced and the have been bestowed upon
the early pioneers
whole being set aflame by the fire of the love of the Faith!

MARRIAGE IN THE BAHÁ'Í

FAITH

BY ROSEMARY SALA

IMMEDIATELY following Naw-Ruz, cel- of the sharp
cleavage between a society
ebrated in the quickened spirit which ob- which mocks at
chastity, condones the pracservance of the Nineteen Day Fast brings
tice of celibacy, free-love, sterile and comand in anticipation of the
25th anniversary panionate marriage, unbridled divorce and
of 'Abdu'l-Baha's visit to America, this ca- between those
distinctive attributes of a
blegram from Haifa was received by The moral life
commanded by Baha'u'llah as the
National Assemblies of the Baha'i World: immovable
foundation of His universal so-
"Announce assemblies celebration mar- ciety.
riage beloved Guardian. Inestimable honor Though we label
the various crises through
conferred upon handmaid of Baha'u'llah, which the world is
passing as economic or
Ruhiiyyih Khanum, Miss Mary Maxwell. national in
character, fundamentally the
Union of East and West proclaimed by problem is
one of human relationships. And
Baha'i Faith cemented." (Signed) Ziaiyyih, in the vast
complex network of personal in-
Mother of the Guardian." fluences in
which the pattern of society is
During that first electric moment of com- interwoven, its
first most funnucleus, its

prehension, the longing heart of every be-
institution throughout ail the ebb
liever was fused in spirit to the heart of the
history has been that of
Baha'i World in Haifa, to become recharged
Upon the stability of its laws,
with the currents of spiritual energy se-
with the exigencies of
creted there. For it is not alone the union
civilizations have been born, and upon
of two well-beloved individuals that is
decline. It is a laboratory
bringing about such far-reaching results.
elements of social re-
The roots of this marriage lie embedded in
tried and evaluated, the hidthe soil from which the faith itself springs,
den core where man's deepest emotions are
and its fruits will nourish and sustain future
generations.
understanding of the meaning and
It contributes to the permanence of the
depends upon a knowlinstitution of the Guardianship, head corner-
edge of man as the form to which this instone of the Administrative Order and
focal stitution, as all others, must be shaped; of a
point of the power of Interpretation, the
true axis around which
only center wherein the seeds of unity can
life must revolve; and a
germinate, the purest channel from which
one power that can turn
the unfoldment of Truth springs; it is the
fulfillment of 'Abdu'l-Baha's words, "The
said, "The essence of all
East and the West shall embrace as two
knowledge of God which
lovers" and a visible symbol of the future
through His Manifestawhen the spiritual dynamic contributed by
tions." Let us learn how He speaks of God
the East and the World Order ushered in by
of man.
the West shall be centered in one spot, in
immemorial He hath
Haifa; it makes the followers of Baha'u'llah
ineffable sanctity of His
already divorced from crumbling religious
will everlastingly continue

damental
and flow of human
marriage.
made in accordance
time,
its decay, they
into which all the
adjustment are
faith itself springs,
focused.
A true
purpose of marriage
corner-
of a
knowledge of the
man's responses to
knowledge of the
man on that axis.
BahaVllah has
knowledge is the
can be known only
and of them, and
(1) "From time
been veiled in the
exalted Self and

institutions dissociated from the corrup- to be wrapt in the
impenetrable mystery of
tion of modern politics more acutely aware His unknowable
Essence. . . . No one ex-

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THE BAHÁ'Í

WORLD

cept Thyself xan unravel the secret of Thy
toric epochs, and a new awareness to man of

Nature, and naught else but Thy transcen-
himself as an eternal, spiritual being. Todental Essence can grasp
the reality of Thy day man,

enmeshed like a Jonah in the
unsearchable being. . . How can I claim . . .

whale-like body of materialism, is enslaved to
to have known Thee, when the entire crea-
an animal condition. Static and fixed about

tion is bewildered by Thy mystery and how
a confused and torn axis, a center of conflictcan I confess not to
have known Thee, when, ing

emotions and ideas on the very essentials
lo, the whole universe proclaimeth Thy Pres-
of life, he is either consumed by hatreds or
ence and testifieth to Thy Truth?"

frozen sterile to any thought of mitigating
(2) "These sanctified Mirrors, these Day
the misery and injustice that sweep the
Springs of ancient glory, are, one and all, the
world. We

need to reverse this process. To
Exponents on earth of Him Who is the cen-
seek a calm and fixed and stable axis around
tral Orb of the Universe, its Essence and
which the responses of mind and heart of
Ultimate Power. . . .

both the greatest and smallest social unit
"The Source of Infinite grace hath caused
must revolve, tempering the cold of one and
those luminous Gems of Holiness to appear
heat of the other; an instrument by which
out of the realm of the Spirit, in the noble
all may be measured, a constant
capacity
form of the human temple, and be manifest
point wherein the vari-colored racial and
unto all men, that They may impart unto
cultural individual temperaments may each

My glory f adeth not, thou art My Robe and
World, entrance into the Kingdom of God,

My Robe shall never be outworn. Abide
receiving the bounties of God. This . . .

then in thy love for Me that thou mayest
love the origin of all philanthropy; this
is

find Me in the realm of glory."
love causes the heart of man to reflect the
Against such a background made lumi-
rays of the Sun of Reality.

nous by such concepts, man must learn to
"Bahá'íah says, 'Love Me that I may
move in obedience to Divine laws
as the love thee. If thou lovest Me not, My love
only ones fitted to mold him and society.
can never reach thee/
Religion as revealed by the Prophets must
(d) "The love of man for man. The love
be recognized to have the right to regulate
which exists between the believers is
human conduct. For it alone surrounds and
prompted by the ideal of the unity of spirits.
embraces in its comprehension all realities,
This love is attained through the knowledge
the tangible proofs of science as well as the
of God, so that men see the Divine Love reinvisible power
of the abstractions of the reflected in the
heart. Each sees in the other
spirit. It is this power or its lack which
the Beauty of God reflected in the soul, and,
brings about the birth or death of great his-
.finding this point of similarity, they are at-

MARRIAGE IN THE BAHÁ'Í FAITH

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tracted to one another in love. This love
desire to enter the sacred union of matriwill make all men
the waves of one sea, the mony, eternal
connection, ideal relationship,
stars of one heaven, the fruits of one tree."
spiritual and physical association of thoughts
"But the love which sometimes exists be-
and conceptions of life must exist between
tween friends is not true love, but is subject
them, so that in all the grades of existence
to transmutation. As the breeze blows, the
and in all the worlds of God this union may

slender trees yield. . . . This kind of love is
continue forever and ever. For this union
originated by the accidental conditions of
is a

splendor of the Light of the Love of
life. This is not love, it is merely acquaint-
God."

anceship; it is subject to change. ."

Referring to those who become spiritually

Life might be expressed in the form of a

awakened after marriage, He writes: "Like triangle. The base is
laid upon the connec- wise if the souls become
real believers in God

tion between the expression of life's duality

they will find themselves ushered into this

negative and positive, active and passive,

exalted state of relationship, become masculine and female, giver and
receiver. Real-

of the Merciful, and ex-

ity is at the apex and cannot be realized in
by the cup of the love of God.

hilarated

the submission of one basic force to another

Undoubtedly that union and relationship is
or loss of identity of either, but that the
eternal."

essential quality of each is equally contrib-

Abdu'l-Baha in writing to a Baha'i stated
uted to meet in a common center higher

that everyone had an affinity, but that within and outside each other.

This analogy finities did not always
meet in this world,

illustrates the contribution of man and

and if they did, they might not be happy

woman, potentially equal in the faculties in

together, as this was not a place for perfect
which they share and of those particular

happiness. He added that there was no
gifts in which they differ. Together they

power that could keep them apart and that
are "the two wings of a bird" sharing equally

in one of the worlds of God they would
in the power of mind and spirit while differ-

recognize their oneness, and go through entering in aspect and the fields
in which their nity inseparable.

He refers further to this:

specialized gifts qualify them to operate.

"The souls who sacrifice self, become de-
Muhammad stated that everything was cre-
tached from the imperfections of the realm
ated in pairs: man and woman each have
of man and free from the bondage of this
vacuums in their nature which seek com-
ephemeral world, assuredly the splendors of
pletion. Cognizant of this void and realiz-
the rays of Divine Union shall shine in their
ing the necessity for its fulfillment, 'Abdu'l-
hearts, and they shall find ideal relationship
Baha wrote:

and happiness in the Eternal Paradise."
"Regarding the question of matrimony:
Out of the fusion of two souls a third
know that the command of marriage is eter-
subtle entity is born. Though invisible and
nal. It will never be changed or altered.
intangible on earth it is the composite soul
This is a Divine creation and there is not the
of true lovers. The progress of one mysslightest possibility that change
or alteration teriously influences the
other, they become
shall affect this Divine Creation."

the tutors of each other's soul. Distance or
"Among the majority of the people of the
death, being physical forces, cannot cause its
world marriage consists of physical relation-
disintegration. To a Baha'i whose husband
ship, and the union and relationship is but
had died, the Master wrote:
temporary, for at the end physical separa-

"Be confirmed with such deeds as to betion is destined and ordained.
But the mar- come the cause of his joy
and happiness in
riage of the people of Baha must consist of
the other world."

both physical and spiritual relationship. . .

. When marriage has such permanent value,
When relationship, union and concord exist
we can understand the importance of the
between the two from a physical and spir-
preliminary steps which lead up to it.
itual standpoint, that is real union and
is "In this Merciful Age the ignorant prejutherefore everlasting.
. . ."

dices are entirely

removed. The Baha'i en-

"Consequently when the people of Bah 4

gement is the perfect communication and

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the entire consent of both parties. How- ity to serve

Him. Not through centering

ever, they must show forth the utmost at- upon

each other is the reality

all their forces

tention and become informed of one an- of the beloved

found. That love fluctuates

other's character, and the firm covenant and is conditioned

by outward circumbetween them must become an eternal bond

stances. One moment it is aroused by ephemand their intention must be

everlasting af- eral incidents and accidents, the next to

finitude, friendship, unity and life." hate by the

irritations which close proximity

No parental interference is permitted un- sometimes brings.

But in seeking unity in

til after careful study of each other's char- the love of God

(the apex higher than their

acter and the sincerity of one another's in- separate selves),

the inmost reality of each

tentions are assured. Then the matter is is found, for it

is a magnet which can only

brought before the four parents for consent. draw forth truth.

Though the currents of

If consent is given a three months' engage- life's experiences

eddy around the outer rim

ment is suggested. Should the consent be of existence, yet

the very heart of one's being

withheld for any just cause, the two may rises upward to lie

undisturbed in the unity

strive to eradicate the cause, while if the of this Divine

love. The deep happiness of

reason for dissent seems founded on preju- such a union makes

more clear the meaning

dice, the matter may be brought before the of procreation as

the primary purpose of

Local Assembly. marriage.

Baha'u'llah forbids celibacy and

These laws might seem to restrict rather commands, "Enter ye into

wedlock that one

than extend the means of human happiness. may rise up in your

stead."When one has

The Faith of Baha'u'llah is to establish unity touched even the

outer fringe of the joy
 and all these laws are to widen the area of which faith in
 Baha'u'llah brings, a life-time
 that unity. Marriage is not primarily for spent in grateful
 service seems too short. It is then the
 the gratification of personal desires. Dr. obligation to bring
 greatest privilege and most sacred
 Alfred Adler says, "Love and marriage are continue in joy to
 into being those who may
 never the private affair of anyone: they are showers those
 serve and praise God, who
 the concern of the whole of mankind, and servants.
 bounties on His conscious In the
 they constitute a social problem." The most
 World Order of Baha'u'llah, society is dedi- faithfulness and
 fundamental attributes of love,
 cated to the service of God: marriage is one eternally connect
 loyalty which attract and qualities which
 aspect. Though adherence to the laws of bind lovers together in mar-
 the souls with God, are the Baha'i marriage ceremony performed by riage. Chastity
 the country of origin is compulsory, the then is a prerequisite and adultery an
 bind lovers together in mar- any chosen Baha'i of voting age and in the
 Baha'i marriage ceremony performed by riage. Chastity
 then is a prerequisite and adultery an
 any chosen Baha'i of voting age and in the abomination. The deferment of
 abomination. The deferment of presence of nine witnesses circles around marriage, due to
 presence of nine witnesses circles around marriage, due to economic causes and industry this theme. 'Abdu'l-Baha when performing
 economic causes and industry this theme. 'Abdu'l-Baha when performing trial life which now has lowered the morale,
 trial life which now has lowered the morale, the wedding ceremony of two Iranian will disappear in
 the wedding ceremony of two Iranian will disappear in the new World Order. A
 the new World Order. A new sense of values
 Baha'is in London first asked each one separately, "Do you love with all your heart "one moment of
 Baha'is in London first asked each one separately, "Do you love with all your heart "one moment of
 is arising in this age, and chastity is equal to ten
 is arising in this age, and chastity is equal to ten thousand years of
 rately, "Do you love with all your heart "one moment of
 rately, "Do you love with all your heart "one moment of
 chastity is equal to ten and soul?" Then joining their hands to-
 chastity is equal to ten and soul?" Then joining their hands to-
 and soul?" Then joining their hands to- adoration." The severe
 and soul?" Then joining their hands to- adoration." The severe
 adoration." The severe punishment imposed
 adoration." The severe punishment imposed
 gether, He asked them to repeat after Him upon adultery by Baha'-
 gether, He asked them to repeat after Him upon adultery by Baha'-
 upon adultery by Baha'- the words, "We do all to please God." Fur- u'llah we can
 upon adultery by Baha'- the words, "We do all to please God." Fur- u'llah we can
 the words, "We do all to please God." Fur- u'llah we can understand. When marriage
 the words, "We do all to please God." Fur- u'llah we can understand. When marriage
 understand. When marriage ther instructions are: is entered into in
 understand. When marriage ther instructions are: is entered into in
 ther instructions are: is entered into in the Baha'i
 ther instructions are: is entered into in the Baha'i
 the Baha'i spirit and the
 the Baha'i spirit and the
 spirit and the "The bridegroom must, before the brides-
 spirit and the "The bridegroom must, before the brides-
 "The bridegroom must, before the brides- promises are made not to
 "The bridegroom must, before the brides- promises are made not to
 promises are made not to one another but to

men and a few others, say, 'Verily, we are God "Promise not
that which you cannot
content with the will of God.' And the fulfill"
commands Baha'u'llah adultery is

bride must rejoin: 'Verily, we are satisfied a complete
violation of that pledge and a
with the desire of God.' This is Baha'i negation of the
forces of unity; it is spiritual
matrimony." anarchy affecting

both the innocent and the
The love which each partner bears for the guilty; it is
blasphemy towards that Source
other is made subservient to the love of God to which both turn.
Should one of the partand is merged solely to increase their capac-
ners in a marriage entered into sincerely,

MARRIAGE IN THE BAHAI FAITH
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afterwards meet another who was his or her him as an
individual in the personal contacts
true affinity, the violation of the former of his
every day. But that spirit, to become
vows can only more deeply separate the af- the living
force of civilization, must be
For it is a spiritual attraction which
finites.

transformed into its social counterpart of
cannot be truly consummated except in the
Justice. Within BahaVllah's Plan for World
love of God. There are all the worlds of Order, the
Houses of Justice (local, national
God where such lovers may unite. and
internationally) become the lamp which
In the matter of divorce 'Abdu'l-Baha diffuses the
flame of this love into Justice.

states: Upon the
members of the local Houses of
"The friends must strictly refrain from Justicenow
called Spiritual Assemblies
divorce unless something arises which com- lies
the responsibility for the spiritual and
pels them to separate because of their aver- material
unity of the group as a whole; upon
sion for each other; in that case, with the each
individual member lies the sacred obliknowledge of the Spiritual Assembly, they
gation to maintain that unity by turning to
may decide to separate. They must then be that body

for advice or the solution to any

patient and wait one complete year. If, problem
affecting the relationship of two or
during this year,

harmony is not re-established more individuals.

And the decision of that

lished between them, then their divorce may freely

elected body (chosen in the spirit of

be realized. . . . The foundation of the prayer),

is unanimously obeyed. The high-

Kingdom of God is based upon harmony and est point

of fulfillment to be reached

love, oneness, and union, not

relationship through the Administrative bodies

and the

upon differences, especially between husband first

point of contact with the invisible,

band and wife. If one of these two become spiritual

resources of the Faith of Baha'u'llah the cause of divorce, that one will, unques-

tionably, fall into great difficulties, will be-

tionably, fall into great difficulties, will be-

Guardianship. The Baha'i World celebrates

come the victim of formidable calamities in the

marriage of the first Guardian the

and experience deep remorse."

further

strengthening and safeguarding of

Should the husband absent himself from

its glorious

destiny. Each Baha'i man and

home and neglect to notify his wife of his

woman,

within an infinitely smaller orbit,

movements, Baha'u'llah has given her the

strives to

make his or her own marriage be-

right to divorce him and to remarry, but

come a

vital and integral part of that fu-

He added, "If she is patient it is better, for

ture, the

Golden Age of Baha'u'llah.

God loves those who are patient."

Divorce To

that end and in the words of 'Abdu'l-Baha, they pray:

the Baha, they pray:

future, when through evolution we have

"Glory

be unto Thee, O My God! Verily

more appreciation and greater understand-

this Thy

servant and this Thy maid-servant

ing of Baha'u'llah's ordinances, divorce will

have

gathered under the shadow of Thy

be rare and the forces of disunion would	Mercy and
they are united through Thy	
have to be so great as to endanger one an-	favor and
generosity. O Lord, confirm them	
other's spiritual growth and physical health.	in Thy
Servitude and assist them in Thy	

The year's separation before divorce is Service.

Suffer them to become the Signs
 granted will abolish all the abuses of the of Thy
 Name in Thy world and protect
 present day when incompatibility of tem- them
 through Thy Bestowals which are inperament is based upon
 the childish dis- exhaustible in this world and in the worlds
 likes of undisciplined adults rather than on to come.

O
 Lord, they are supplicating
 any legitimate cause. The problems of towards
 the Kingdom of Thy Mercifulness
 marriage are, for the most part, funda- and
 invoking towards the Realm of Thy Sinmentally problems of living, so its
 failure is gleness. Verily they are married in obedito
 acknowledge defeat in one's adjustment ence to Thy
 Command. Cause them to beto life and lack of faith in the love of
 come the Signs of harmony and unity till
 God. the end of
 time.

This love of God is the indwelling spirit
Thou art the Omniscient, the
of every human creature, which motivates
Omnipresent and the Almighty."
Nucleus of a new center of the Faith in
Egypt, the Baha'is of Tanta.

Baha'is of the village of Hisar, Iran.

LEARNING TO LIVE TOGETHER

BY MARTHA L. ROOT

o,*NE of America's well-known liberalists, tally
different way namely, from a re-

Professor Herbert A. Miller, Professor of Sociology in Bryn Mawr College, gave the same kind of conclusions as I had when I wrote in December, 1936, an interview on the subject of the Baha'i Faith. Therethe subject of the Baha'i Faith. I wish to fore, I was inclined to be interested."

preface the interview by telling readers a

Professor Miller is very frank, open, and little about this strong, sane
 thinker who cere, lovable; he said that though his
 stands courageously for the oneness of the
 academic snobbishness hesitates to ally itself
 world of humanity. He attracted nation- with
 any movement and is anxious to stand
 wide attention when his contract at Ohio off
 from all movements, yet he is glad that
 State University was not renewed for the
 everybody is not an academic person! "For
 year 1931-1932, since his reputation was many
 years I have insisted there is only one
 such that a spontaneous and almost uni-
 problem in the world," he said, "and that
 universal protest arose in the universities
 problem is learning to live together; and it
 throughout America. The three reasons for seems
 to me that at this time almost every
 his dismissal were: support of Gandhi, his
 scientific and moral force is driving in that
 attitude on the race question and his ob-
 direction. Anthropology and psychology
 rejection to compulsory military training in have
 broken down the previous claims of
 the university. In the investigation that
 natural differences between peoples so that
 followed he was completely vindicated by now
 nothing is left except to break down
 the report of the committee of the Associa- the
 artificial, cultural, political and economic
 tion of University Professors. In 1918, he
 absurdities that frame themselves into new as associated with the Carnegie
 Corpora- tionalism and various types of group
 contention's study of the methods of Americani-
 sciousness." *
 zation, his investigations resulting in the Dr.
 Miller added that while an approach
 book "Old World Traits Transplanted." to the
 solution of these problems needs to
 Two other books of his which can with great be made
 through the scientific and moral
 profit be studied are "Races, Nations and methods,
 one of the most remarkable teach-
 Classes" and "The Beginnings of Tomor- ings
 of BahaVllah considering that the
 row." Few men have a better understand- time
 when it was made was at least forty

ing of the situation of the world and what years
before the issue could have been clarified confronts us than has Professor Miller,
and fied in the West is that there is no conflict

his views about the Baha'i Faith and what between
religion and science. He considers
it is
actually accomplishing are of deep in- this one of the most
remarkable in the whole
terest. of the

"Utterances" of BahaVllah and he
He said to me during our conversation at adds: "Perhaps
my snobbishness does not perhis home in Bryn Mawr that as a sociologist,
mit me to say 'Revelation'! This makes it
his special field had been racial and national possible
for a religion which is just as unirelations: "Pve been
interested for thirty versal as thought itself, really to exist and
be

years in trying to solve conflicts between vital.
Now, of course, people of other
races and nations, and that falls into the area Faiths
accept this principle but at that time,
of Baha'i interests, as you know. The thing when
BahaVllah first gave it, no people actthat interested me when I first heard of
the cepted it, unless there may have been a very
Teachings of BahaVllah was how, coming few
Muhammadans. 5Cs far as I can disat this particular set of questions in a to-
cover, there is

nothing in the whole social,

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moral program of the Baha'i Faith that is in ideals. Both the
Baha'is and Gandhi insist
conflict with the most enlightened findings that all religions are
basically aiming to solve
of social scientists." these same problems.

So somewhere, in their
When I asked Professor Miller where he ideals, if they haven't
been cluttered up with
had heard of the Baha'i Teachings, he said theology, there is a pure
aim." ,^
he had first heard of them in our country When I asked this
interesting professor
from Dr. Albert Vail and Mr. Louis Greg- about his meeting with
Shoghi Effendi, he
ory. He said that when he was in Bei- told me: "I had known
about Shoghi Effendi

rut, Syria, in 1930, he was in the Beirut American University
University Hospital where there were two at Beirut where he had
been a student. I had
nurses who were Baha'is, also he, had met met some Baha'is in
Jerusalem, and so one
Mr. Zaine, son of the Secretary of Shoghi of the first things I did
when I reached Haifa
Effendi, Guardian of the Baha'i Cause, in the winter of 1926, I
went to the house of

and had been introduced to a cousin of Shoghi Effendi, and
sending in my card mentioning the Guardian, a senior at that time, in the
mentioned that I had known Dr. Vail and Mr.

University. He invited me
to tea, and
Louis Gregory.

Dr. Miller explained, too, how he had met remember we had tangerines from
'Abdu'l-
I

Baha'is in various places and he said: "What**' Baha's Garden that afternoon.

[Such a
appealed to me is their attitude on the race beautiful smile of pleasure
passed over his

question; none of the feeling of superiority countenance as he spoke
of those delicious
or inferiority of races that still goes on tangerines from the
Master's Garden!]

among many Christians, have I ever seen "We had a most
delightful time. As
among Baha'is. These are personal mat- usual I became
professional and asked all

ters, some of these things can be practised the baiting questions
could think of; we
I

by individuals; but there are other great had such a delightful
time that when I came
questions like universal peace that must wait back to Palestine in
1930, I repeated my

on slow development. The Baha'is haven't visit to Shoghi
Effendi."

I remember so well Dr. Miller's last state yet established an international
language in

all the schools of the world, they haven't ment in the

illuminated conversation that
 achieved international understanding; many afternoon in his Bryn
 Mawr home: "I have
 of the Principles of Baha'u'llah are not yet frequently said that it
 will be quite a while
 fulfilled perhaps not yet fulfillable, but the before the liberal world
 in practice catches
 important thing is that there is a religious up with the liberal plan
 of Baha'is, and from
 group very much aware of them, which by my academic mountain top,
 frequently I feel
 purity of purposes and practices can nag on compelled to
 say, 'More strength to the
 other religionists to live up to their own Bahi'is!'"
 BAHAI RADIO PROGRAM
 DELIVERED OVER STATION "WHN," NEW YORK
 FEBRUARY 22-27, 1937

THIS CHANGING WORLD teachings many years
 ago, even before the
 war of 1914 shook the world. In the mid-
 IrfVERY man and woman who has reached dle of the lastcentury they
 taught, "That
 maturity realizes that human life has under- which was applicable to
 human needs during
 gone more fundamental changes during the the early history of the
 race could neither
 past century than it had during the pre- meet nor satisfy the
 demands of this period
 ceding two thousand years. Ever since the of renewal and consummation
 From . . .

rise of science endowed the modern mind every standpoint the world
 of humanity is
 with power to manipulate the forces of na- undergoing a reformation.
 The laws of fortune and to a large extent to control them mer
 governments and civilizations are in
 through mechanical invention, mankind has process of revision,
 scientific ideas and theories arc developing and advancing to meet a
 increasingly become subject to the law of
 change. At first this new power was felt new range of phenomena
 . . . This is the
 to be identical with progress. The great cycle of maturity and
 reformation in religion
 war, however, and the political and eco- as well And this
 reformation and re-

. . .

conomic revolutions which developed out of the reality of religion that world disaster, have compelled us to re-outworking spirit of examine the very basis of our social activity light of the and try to find ways to control the larger world . the divine remedy for all human . . .

human movements that they may not overwhelm us with even greater destruction than ailments." The same note is sounded even more ahas already brought misery and released fear suringly in the following passage: "In this in so many parts of the earth. present cycle there will be an evolution in What is vitally needed is some social phi-civilization unparalleled in the history of the

losophy that will fit the facts of human life world. The world of humanity in this cycle of its completeness and today with something of the same precision consummation will realize an immeasurable as that with which science fits the facts ob-upward progress."

served in the lower order of nature some Such an affirmation might appear to be no conception of the true principles underlying more than an expression of hope and opcivilization that will enable the nations and timism repudiated by the facts of this changpeoples to find the way out from mutual ing world, unless we reflect carefully upon antagonism and discord to mutual coopera- the true character of these recent earthtion and peace, from mutual fear and sus- shaking events that outwardly seem so inpicion to general assurance and amity, from comprehensible and even appalling to the the burden of poverty to the freedom and average man. dignity of a well-ordered human existence. As we go more deeply

into the Baha'i What has been gained if we have acquired teachings, we find that they give a clear and mastery over the titanic forces of chemistry rational explanation of the apparently chaotic condition of this and physics, if at the same time we have extraordinary age. In the light of this become slaves to our ignorance of the laws interpretation we see how all of these many and principles governing man's own indi-

social changes and
vidual and collective life? perturbations form part of
one definite his-

This need of a new and constructive hu- toric trend.

It is as though explorers in an
man outlook was emphasized in the Baha'i unknown
country, surrounded by possible

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unexpected dangers on all sides, were to be inevitable
result of the tribal outlook devel-

given a map which would show clearly just oped during
past ages. Can this new house where they were and the true character of
hold of mankind, this firmly-knit, world the country about them.
With this accu- wide society which science has produced,
rate knowledge, they would no longer fear possibly
survive disaster if the old tribal out the danger of becoming forever lost.

look, now in possession of armaments a mil-
Such a map the Baha'i teaching gives to lion times more
destructive than bow and
our confused world. This map, showing arrow, sword
and spear, continues to dom the strange "country" which modern civili-
nate the minds and hearts of men?

zation has become, makes clear that a long This menace
of the calamity that would
historic trend, covering countless ages, the follow another
explosion of the sinister
trend toward the separation of peoples into power of modern
armaments is
something
divided and antagonistic races and nations, entirely new to
human experience. It stands
has in our time come to an end. Through- as a universal
problem before every people

out all history, the movement of peoples has and before
every individual in the world.
been one not merely of physical separation, We live today
under a threat of social disas but also of emotional, mental and moral di-
ter quite as real and far more portentous
versity. The isolation of social groups, large than the menace
of physical disaster that has
or small, has been the basis of man's col- loomed over
those unfortunate people who
lective experience since the dawn of time. live beside
flood-swollen rivers and who have
The result of this movement of separation not known from
day to day, from hour to

and diversity has been to establish firm and hour, whether
 the embankment would hold.
 enduring differences of language, custom, Thousands of
 anxious statesmen, econobelief and outlook upon every branch of the
 mists, students and men of responsible afhuman race. Humanity
 has never really ex-fairs in all parts of the
 world, realize this
 isted what have existed were no more than social menace
 and are bending every energy
 separate and distinct tribes, nations and to find a
 solution. Yet the conflict of poliraces, each denying to the other as far as
 cies and interests rises higher and higher

 possible the rights and privileges necessary year by year,
 armaments increase, and no
 to an ordered human life, even, in fact, the adequate basis
 for a universal understanding
 recognition of one common and universal of the essence
 of the problem has yet been
 God. found.
 But now that vast and tremendous scat- Now let us
 turn again to the Baha'i map.
 tering of the peoples has come to an end. There we
 discover that it does not deal pri-
 The fundamental movement underlying this marily with
 these external matters of pomodern time is toward unity. For the to-
 litical and economic policy, but deals rather

 tally unforeseen result of the new power of with human
 attitudes and relations. It sets
 science has been to destroy the very source forth that,
 "The most important principle
 and cause of social isolation throughout the of divine
 philosophy is the oneness of the
 earth. The nations, races and peoples are to- world of
 humanity, the unity of mankind,
 day, whether they relish it or not, living to- the bond
 conjoining East and West, the tie

 gether in one unitary physical environment, of love which
 blends human hearts. . . .

 one supernational economic civilization from For thousands
 of years we have had bloodwhich no race nor nation nor people can pos-
 shed and strife. It is enough: it is sufficient.
 sibly escape. As the Baha'i teachings de- Now is the time
 to associate together in love
 clare, "This handful of dust, the earth, is one and harmony.
 . . . The divine purpose is

home. Let it be in unity. Fellowship
 . . . that men should live in unity, concord and
 is the cause of unity, and
 Consider the virtues of the
 unity is the source agreement. . . .
 of order in the world." human world and
 realize that the oneness of
 To this unified physical environment, mankind is the
 primary foundation of them
 however, each organized society has brought all."
 its habit of separation and its long estab- Here, in this
 striking and altogether new
 lished differences and antagonisms, the aspect of
 truth, the "oneness of mankind,"
 PQ

o,
 s
 to

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we have the essential link between the social cease between nations,
 and by the will of
 problem on the one hand, and man's latent God the Most Great Peace
 shall come."
 and innate God-given powers on the other. Thus the Baha'i teachings
 summon us to
 It is to the degree, and only to the degree, the attitude of
 seeking and recognizing
 that the race learns how to respond to this truth. Imbued with that
 attitude, we can
 conception of underlying oneness that we take the first step
 of realizing that the
 shall be able to take the steps that lead from changes of this age are a
 clarion call to the
 strife to cooperation and peace. The Baha'i soul and conscience of human
 beings every-
 teachings come to us as nothing less than a where on earth. Rightly
 understood, these
 necessary re-education of the spirit of man changes and perturbations
 mean that destiny
 in the divine art of unity. The conditions has chosen this age for the
 race to learn
 of the age are unprecedented; too obviously greater lessons than any
 previous age was
 our traditions and established customs fail prepared to understand. When

we come to
 utterly to meet them; we require a new see our fellow men as
 bewildered searchers

 presentation of spiritual, ethical and social after truth, even as you and
 I, then we can
 truth in terms of our altered environment in make contact with them on
 levels raised
 order to transform the nations and races into high above these confusions
 that in reality
 a true mankind. are but destroying a dead
 past that we may
 No one would think of allowing his child enter this dawning age of true
 advancement.
 to grow up without education or would send "Of one tree are ye all the
 fruit and of one
 him out into this highly specialized indus- bough the leaves. The
 world is but one

. . .

trial age with the unequipped and untrained country and mankind its
 citizens."
 personality of our primitive ancestors. Why,
 then, since we are all merely children in
 THE DIVINE PHYSICIAN
 relation to the problem world unity,
 of We have seen how the teachings of the
 should we so complacently trust that we can Baha'i Faith help us
 directly in these persolve that problem and meet that emergency plexing
 times by explaining the true nature
 without preliminary training, without requi- of the startling events
 throughout the world
 site knowledge of the underlying forces now that cause us all
 such uneasy dismay as we
 controlling our destiny? We cannot go back read of them in the daily
 press. We found
 to the simpler ways of our ancestors. We that, instead of indicating
 that our planet
 cannot halt the vast movement of modern is rapidly drifting into a
 state of uncon-

 science. The world has become one home. trolled anarchy, chaos and
 destruction, as an
 Somehow we must fit ourselves to live to- uninstructed observer might
 well suppose,
 gether in that home. And the first step is these far-reaching changes
 and perturbations
 for us to become humble, with a humility are in reality the

outworkings of beneficent
 that is willing and eager to learn new truth forces, preparing for the
 advent of a new
 when new and unprecedented problems are cycle of unimagined progress
 in human
 to be solved. achievement and happiness, a
 new age
 The Babb'f teachings tell us that what has which lies just before us and
 awaits only
 happened to us all is that a new age and the opening of our hearts
 and minds and the
 cycle have dawned: "This is a new cycle of adjusting of our lives to
 its fundamental
 human power. All the horizons of the world principle of world unity,
 the oneness of man are luminous, and the world will become in- kind. And
 these very events, though paindeed a garden and paradise. It is the hour
 ful, even shattering at times, are themselves
 of the unity of the sons of men and of the helping us to cast off the
 shackles of outdrawing together of all races and all classes. worn beliefs
 and practices that hold us back
 You are loosed from ancient superstitions from this true
 understanding.
 which have kept men ignorant, destroying How simple and nai've
 today seems the
 the foundations of true humanity. The gift hopeful attitude that
 prevailed during the
 of God to this enlightened age is the knowl- last century, that in
 science and invention

 edge of the oneness of mankind and of the modern man has found a
 miraculous power
 fundamental oneness of religion. War shall to make the ancient dream of
 peace come
 BABA'f RADIO PROGRAM
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true and to bring plenty and happiness to of coordination
 among the various parts of
 the earth! Granting the miraculous virtue the human organism,
 so the higher spiritual
 of that power to multiply material things, forces are the
 controlling cause of the unity

 greatly extending even the fertility of the and coordination of
 mankind. "Today the
 soil, nevertheless it has become only too ob- greatest need of
 vious that these beneficent results have not unifying presence

of the Holy Spirit," Baha'-
transformed human nature; that, on the u'llah writes.
"Until it becomes effective,
contrary, they have intensified the tribal in- penetrating and
interpenetrating hearts and
instinct and enabled it to express itself in the spirits, and
until perfect, reasoning faith
most destructive conflicts in all history. But shall be
implanted in the minds of men, it
through these catastrophes we are slowly will be impossible
for the social body to be
learning. inspired with
security and confidence. Nay,
Contrasted with the desolate waste which on the contrary, enmity
and strife will inhuman greed and ambition threaten to make
crease day by day and the differences and
of the earth, the new age of which the divergencies of
nations will be woefully aug-
Baha'i teachings tell seems a veritable para- mented."
dise in its freedom from those vicious quali- This supreme
remedy for the world's sickties that make for separation, rivalry and
ness is given to us only through those out-
war. Here we stand together in this waste standing figures in
history, the seers, the
land of struggle and violence, without se- prophets the divine
physicians. What incurity, lacking assurance, while before us lies
fluence ever exerted upon earth is so potent,
that garden of fruitful labor and opportu- so renewing both
to the individual and to
nity that promised age of world unity and the social group,
as the creative Word utpeace, the hope of which has never left us,
tered by the chosen Messenger of the Sueven in our most desperate hours.
The preme Will? Under its dynamic force the
power of science to produce abundance for most abject and
impotent peoples have been
every human being is not to be doubted. raised from
servitude to become the leaders
That new force, properly directed and con- of civilization.
For hundreds of years after
trolled, can fulfill the ancient vision of a it is uttered the
mysterious Truth is treasbetter existence on earth. But, uncontrolled,
ured and revered, an enduring source of
or improperly controlled, it offers before our vision, of courage,
of wisdom, of integrity,
horriedeyes today only too convincing of humane
character, of devotion to the

proof of the truth of the Baha'i teaching:	highest interests
of the community. Where	
"Science cannot cure the illness of the social	before men
were in the darkness of strife,	
body. Science cannot create amity and fel-	the revealed
Truth brings light like the	
lowship in human hearts. Neither," it goes	rising of the sun.
Where before the social	
on, "can patriotism nor racial allegiance ef-	body had been weak
and diseased, the Truth	
fect a remedy. ..." A	
single glance over	came through the divine physician to heal
the world makes this clear, as well.	what human capacity
could not heal. This	
Only a spiritual power can meet our need,	healing force "is the
light from the Sun of	
these teachings say; the supreme power of	Truth bringing by
its infinite power life and	
a common faith, with the resulting com-	illumination to
all mankind; flooding all	
mon understanding of the fundamental na-	souls with divine
radiance, conveying the	
ture and aim of life. This power is likened	blessings of God's
mercy to the whole	
to the life in the human	
body, which world." So does the Baha'i Faith explain	
harmonizes the differences of parts and mem-	the power by which
humanity, from age to	
bers into mutuality and agreement, estab-	age, is given
capacity to rise above itself.	
lishing so great a unity in the bodily organ-	"The divine Reality
(God) may be likened	
ism that if any of its parts is	
injured or to the sun and the Holy Spirit to the rays	
becomes diseased all the other parts and	of the sun. As the
rays of the sun bring	
functions sympathetically respond and suf-	the light and
warmth of the sun to the earth,	
fer, so perfect is the oneness which exists.	giving life to all
created beings, so do the	
And as this human spirit of life is the cause	Manifestations (the
prophets) bring the	

power of the Holy Spirit from the divine	enter into a
unity of the spirit so potent	
Sun of Reality to give light and life to the	that it will

bend our collective energies and
 souls of men." social
 instrumentalities to the supreme task
 Had there existed through the ages real of establishing
 unity in the political, ecoagreement upon the basic principles of spir-
 itual truth, world.
 itual truth, world.
 these armed and competitive national socie- Another
 Baha'i commentary upon the
 ties. One who holds to the truth that his true nature
 of religion is that revelation is
 own being is subject to spiritual law and that progressive,
 for each age and cycle disclosall other men were similarly created cannot
 ing an ever-enlarging measure of that truth
 plot violence and destruction for his fellow- which in
 itself is immeasurable. Man's caman. International violence has gradually
 pacity alone limits the outpouring. As he
 arisen because the realization of the divine develops, he
 may take a larger vessel to the
 will and purpose has been everywhere in- inexhaustible
 well.
 complete, inconstant and obscured by im- This
 progressiveness of truth constitutes
 mediate human interests. We must not for- a
 principle of the utmost importance. It
 get that primitive human society was serves to
 test the sincerity of every faith
 founded upon religion and that all civil and belief.
 Religion as a progressive factor
 codes, cultures and philosophies depended in man's life
 gives us a door opened to the
 upon a religious sanction. But each tribal future.
 Without spiritual progress we are
 god was jealously limited to the advantage limited to a
 past which can never be reand welfare of the tribe.
 And a heaven so stored. Can anyone say that human
 develfilled with competitive, jealous gods meant opment
 has come to an end? Or can anyone
 that the origins of civilization were rooted deny that it
 has been through the revelation
 in the fundamental assumption that man- of new and
 larger truth age after age
 kind is not one kingdom of reality, but di- that
 mankind has successively attained the
 verse races and peoples. We see this ancient unity of

tribe, or race, and then of nation?
 tribal worship still practiced in our own day And surely it
 is unthinkable that these
 all too vigorously, in the attitude that man modern
 powers and resources, so new,
 can have no higher loyalty than to his own so
 miraculous, have been given us soleclass or race or state.
 ly to make warfare and strife the preunderlying any true and enduring
 So, dominant human
 enterprise, as they are
 basis of world unity, is the necessity of findtoday.
 ing harmony and agreement in our recogni- Once
 more, as so often in the past, the
 tion of the oneness of God and of the uni- world is
 in dire need of renewal and enversality of spiritual truth.
 The Baha'i largement of the spiritual truth and power
 teachings throw an illuminating light upon that alone
 can produce order and justice in
 this vital need. society,
 for it alone can lift us from the
 They show that the prophets, the divine state of the
 rational, selfish animal, where
 physicians, who founded the great religions we seem
 for the most part to be, to the
 gave their teachings in two forms. One state of
 man. To strengthen and encourheld the universal truths which are constant
 age us in our need, we are told in the Baha'i
 and eternal: form they estabin the other
 writings: "A new life is in this age stirring
 lished ordinances secondary nature
 of a within all the peoples of the earth; and
 yet
 which were adapted in each case to the none hath
 discovered its cause or perceived
 widely differing social and cultural condi- its motive. O
 ye children of men! The
 tions of the various peoples to whom they fundamental
 purpose animating the Faith of
 spoke. By holding to the universal truths, God is to
 safeguard the interests and proupon which all the prophets are agreed,
 mote the unity of the human race This . . .
 that there is but one God; that He com- is the
 straight path, the fixed and immovable
 mands love and unity and by realizing the foundation.
 Whatsoever is raised on this
 local and temporary character of the sec- foundation

the changes and chances of the
ondary matters, the peoples of this day can world can
never impair its strength, nor will
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the revolution of countless centuries under- wholesome medicine
can ever restore it. The
mine its structure.*' corruption of
ungodliness is eating into the
vitals of human society; what else but the
THE NATURE OF MAN Elixir of His potent revelation can
cleanse

The highest form of human society is that and revive it?"
based upon the principle of voluntary co- What wonder,
then, that so many conoperation and sustained by a mutual loyalty
scientious persons today long for a return to
for the attainment of the general welfare. the simpler age of
living faith, when men

The lowest type of society is based upon sincerely believed
in such mysteries as the
coercion and force, motivated by fear, and soul, the love of
God, the spiritual destiny
made incapable of true progress because di- of the race, and
access to a guiding Provprovided by suspicion inherently incapable of
dence and a sustaining Will?
releasing the spiritual power of enthusiasm But between us
and that simpler age
and inner fulfillment. stands all the vast
body of knowledge cre-

When we apply this truth to present-day ated by physical science.

The telescope
civilization throughout the world, we find plumbed the skies
and found no naive,
all too many areas reduced to the level of primitive "heaven";
and the microscope
coercion, too few that permit self-respect probed all matter,
including the stuff we are

and the voluntary cooperation characterizing made of, and found
no organ or visible inhuman beings in a condition of equality.

strument of the soul. Therefore a genera-
Since, therefore, the quality of the social tion arose which
felt it had to choose bestructure depends ultimately upon the in-

tween faith and reason, between hope and
tegrity of human character rather than upon truth and it
turned away from the conformal laws and statutes, it is clear and evi-
victions of the simpler age.

dent that cooperation cannot be established The Baha'i

teachings meet this supreme
 among the nations, races and classes of earth issue squarely.
 They re-establish the foundation until men themselves have acquired the nec-
 sary spiritual powers, neglecting the
 particular truths of science,
 Roman states-
 Long before the atheistic but by carrying the
 scientific attitude
 man asked the question, What is truth? a forward and onward
 to deal with a higher
 greater and more heroic soul in Israel had order of truth.
 Their purpose is to identify
 raised the same question in this significant faith not with
 credulity but with conscious
 form: What is man, that Thou art mindful knowledge.
 of him? The true
 scientist does not form his opin-
 What is man?
 Consider the appalling ion until he has considered all
 the relevant
 confusion that exists today in all matters of facts.
 law is formulated, and
 If a certain

 general social policy. Scarcely can two per- then new facts
 appear which obviously consons be found anywhere to agree fully on a
 tradict the law, he knows that it is not a
 solution of any phase of the world's major scientific law but
 only an opinion, and he

 problems. That confusion, which binds takes up the
 problem afresh. In dealing
 with heavy chains the struggling body of a with the facts
 concerning the nature of
 suffering mankind, is nothing else than a re- man, the true
 scientist would not, for exfl^ction of the real confusiondarkening this
 ample, base his conclusion merely upon a
 age, the ignorance concerning the nature and study of infants
 and children, excluding all
 the possibilities of man. Until we have adults. Neither
 would he confine his study
 learned what man is, and what man can be, to the people of
 any one social class, or nait is futile to build any social structure upon
 No if we are to accept
 tionality, or race.
 the shifting sands of ignorance and unbelief. as laws any
 formulas advanced concerning

There could be no more poignant state- the nature of man, we
must certainly, and
ment on this spiritual condition than these above all,
include in our range of vision
words of the Founder of the Baha'i Faith: those who are the
true and chosen leaders of
"The vitality of men's belief in God is dying humanity, the seers
and prophets, who in
out in every land; nothing short of His their moral and
ethical qualities are the most

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perfect of human beings. We
must also in- this kingdom is cohesion.
The second kingdom in our vision that vast realm of historic
dom or class is that of the vegetable organism which makes it so evident
that these isms, which show forth not only the
principles and prophets have been the educators ciple
of cohesion but also that of growth.
of mankind and their influence the dynamic The third
kingdom of existence in nature is
principle of an evolving civilization. The the
animal world, and here we see operating
first principle of any valid psychology is a third
principle, that of sense perception
that man has capacity to transcend what we and
sensitivity. The world of mankind,
call human nature when he responds to the while it
is immersed in nature, and subject
call of a higher type of being. In this call to the
laws and principles which control the
he realizes a new measure of possibility three
lower kingdoms, is raised above nature
within himself, just as the possibility of the by its
possession of two powers or qualities
seed is fulfilled through the mysterious chem- not
existing in mineral, vegetable or animal
istry of the sun shining upon the earth in
organisms. The first of these exclusively human spring.
man attributes is that of
rational intelli-
"Education," the Baha'i writings testify, gence.
The mind of man, with its ca-
"is material, human, and
of three kinds: capacity to perceive
and understand abstract
spiritual. Material education is concerned and
universal truths, is nothing else than

with the progress and development of the supernatural.

body, through gaining its sustenance, its material comfort and ease. This education is the evolution and process of matcommon to animals and man. Human education signifies civilization and progress: that Bahd'i writings contain. While the is to say, government, administration, char- materialistic theory insisted that handicrafts, sciences, great inventions and discoveries of

This

bring to

the

older,

dom,

intricate

arrangement it produces the husential to man as distinguished from the man intellect, the spiritual view replaces

animal. Divine education is that of the this theory by an explanation which corre-

Kingdom of God: it consists in acquiring sponds to the actual facts. According to

divine perfections, and this is true educa- the Baha'i philosophy, the elements never by tion. . . . their own

force rise from one kingdom to a

"Then it is clear and evident that man higher type of organism, but are taken up

needs an educator, and this educator must assimilated into the higher organism by

be unquestionably and indubitably perfect the higher organism itself. For example, the

in all respects, and distinguished above all mineral elements are drawn up by the vegemen.

table kingdom, and assimilated into that

"Though man has powers and outer senses kingdom. The vegetable kingdom, in turn,

in common with the animal, yet an ex- is taken up and assimilated into the animal

traordinary power exists in him of which kingdom; and the elements of the animal

the animal is bereft. The sciences, arts, in- kingdom are likewise raised by man and

ventions, trades, and discoveries or realities, transmuted into the conditions of his physiare the results of this spiritual

power. This cal organism. The process, therefore, is not is power which encompasses all things, a controlled or motivated by any presumable comprehends their realities, discovers all the mysterious power vested in the atom to build hidden mysteries of beings." the higher forms of life, but by the inter- This positive assertion is explained most action of the higher organism upon the clearly by the interpretation of the law of lower. The materialistic view of matter deevolution found in the Baha'i writings.

clares to all intents and purposes that the The world of nature, according to the scattered bricks of themselves come together Bahd'i teaching, has three different kingdoms and build the house, whose architecture the or classes of existence. The first kingdom bricks are somehow or other supposed to to includes the mineral, and the principle of know in advance!

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This incredible assumption is destroyed by the physical self. Until we become conscious the true, spiritual teaching that the divine that a higher order truly exists, and is ac- Architect fashioned the pattern of each cessible to the aspiring soul within, we shall kingdom of matter, and endowed each king- continue to regard man as nothing else than dom with special qualities and attributes. an animal who happens to possess the great Just as the power of growth in the tree or instrument of intelligence for satisfying a plant transcends the qualities of the mineral, mere animal desire. and just as the attribute of sense-perception Concerning the creative plan of God for in the animal transcends the qualities of the human evolution BahaVllah has written: "Having created the world tree or plant, so is mind in man transcendent and all that liveth to all other existence in the natural world. It and moveth therein, He, through the direct is a creation, a divine endowment and gift. operation of His

unconstrained and sovereign
 Rational intelligence, however, while com- Will, chose to confer upon man
 the unique
 pletely supernatural in comparison to the distinction and capacity
 to know Him and
 animal world, does not, in itself alone, con- to love Him a capacity
 that must needs be
 stitute the unique mystery of the human regarded as the
 generating impulse and the
 kingdom. The second higher power of man primary purpose
 underlying the whole of
 is his capacity of faith his capacity to rec- creation. . . .
 These energies with which the
 ognize the Creator as utterly transcendent Day Star of divine bounty
 and Source of
 to himself, and to center his being upon de- heavenly guidance hath
 endowed the reality
 votion to the supreme Will. The sign of this of man lie, however,
 latent within him, even
 power of faith is free will; for man alone, of as the flame is hidden
 within the candle and
 all visible nature, is free to decide whether the rays of light are
 potentially present in
 he shall live in the animal world of selfish the lamp. The radiance
 of these energies
 sensibility, in the unregenerate human world may be obscured by
 worldly desires even as
 of rational intelligence employed for personal the light of the sun can
 be concealed within
 or partisan ends, or in the spiritual world of the dust and dross which
 cover the mirror."
 unity, cooperation and impersonal love. The Thus it is made
 clear that human beings
 pull of nature within us is so constant and remain subject to nature
 until they find a
 so strong or insidious that the human will truth that will link them
 to the higher,
 cannot, unaided, raise up the mind and heart spiritual world. "Through
 the Teachings of
 to the spiritual level. Unless there were a this Day Star of
 Truth, every man will de- higher kingdom of reality above man, reach-
 velop until he ... can manifest all the poing down and inspiring the heart
 and mind tential forces with which his inmost, true
 with new energy and direction, man would self hath been
 endowed."

be like a king in exile, an orphan in poverty and abandonment, able to glimpse a realm of THE NEW HUMANITY

peace and fulfillment but never able to attain civilization shifted its center.

from agriculture to industry, from man-

This brief summary of man's place in nature, machine, our

ture, and his potential ability to live by spirit its very foundations.

itual rather than by natural law, culminates international upheavals in the truth that the Creator has established which afflict all

a world of reality higher than man, just as results of this profound

He has created the kingdoms or orders lower understand better

than man. In the human being, the zenith how far-reaching, how

of material perfection exists the sum total revolutionary its influence has been, the confluence of all the qualities and attributes developed conclusion seems inescapable that these difficulties in the lower realms. But man is likewise the ties not only will continue, but in all prob-

beginning of spiritual perfection, the seed until a new foundation

that must attain its fruitful growth and fulfillment that will

fulfillment in the qualities and attributes that support the structure of this new and larger yet lie enfolded in the narrow, dark husk of civilization.

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One of its most conspicuous effects has been to introduce into human affairs two

tive than the skill and physical capacity of new and vital elements. On the one hand it range of thought and will

has broken down the walls of isolation and confined. The era of manual

self-sufficiency which characterized society labor was one during which human intelli-

throughout the long era of agricultural economy: on the other hand it has brought a

When modern

ual labor to the power-driven

social life was shaken to

In large measure, the

and the internal troubles

peoples today are the

change, and as we come to

its true significance,

revolutionary its

in the lower realms. But man is

ability will increase,

has been discovered and

support the structure of

gence walked: it

dertaking was necessarily limited in its scope,
truly titanic extension and reinforcement to and during that
period mankind was well
the human personality. It will help us to nigh exhausted by
the sheer struggle to oblook at these two elements separately, and
tain sufficient food. Under this burden the
then try to see what their combined effect chief expression of
his intelligence was to
upon our social life has been. overcome the
difficulties and hazards of his
Throughout the agricultural era, human physical environment. He
lived deeply imaffairs were restricted to relatively small
mersed in the conditions of nature. Nature,
areas and to relatively small numbers of peo- in fact, has been
man's chief environment up
ple. The sustenance of the community and to the dawn of this
new day.
the raw materials needed for shelter and Now, through the
aid of science, we have
other necessities came for the most part from achieved such a
degree of mastery over nathe particular locality. Such international
ture and of conquest of the natural environtrade as existed dealt chiefly
in articles of ment that our intelligence has been able to
luxury; the interruption of this trade for any throw off its
ancient burden. And in this
reason affected only a few; it could not freedom of the
intelligence to employ the
threaten the life of the community as a forces of nature for
human aims and needs
whole. But our present-day industrial econ- a revolution has
taken place infinitely more
omy requires an immensely greater area in significant than we
yet realize. The will of
which to operate. It cannot, in the first man has been
transformed from a state of
place, function on raw materials obtained servitude to nature
into one of relative domi-
only from the locality. Nor can it function nance over its
forces and laws. The humwith a merely local market. The existence,
blest modern family in using the radio, in
to say nothing of the progress, of this ma- turning for healing
to the public hospital,
chine industry demands an economic area in reading the daily
press, and in a thousand
that must inevitably transcend established other ways, has

ready access to advantages
 political divisions. Whether considered de- which the mightiest
 of kings and conquerors
 sirable or not, this condition has become an could not have
 commanded a few hundred
 integral part of our social structure now years ago. The
 extension of man's personquite beyond our control. Modern industrial
 ality is immeasurable.
 economy cannot be artificially restricted to What, then, is
 the significance of the enany one country or land. And since its suc-
 try of these two elements into our social
 cessful operation has become the source of life? It means that
 man's most challenging,
 sustenance and life to so large a part of man- his most dangerous
 environment today is no
 kind today, it automatically compels the longer nature; it is
 his fellow man.
 abandonment of isolation and restriction and Today our lives
 are immersed in the movethe emergence into a world economy pro-
 ments of society as the lives of our forefathers
 tected from artificial interference. It has were immersed in the
 conditions of nature.
 given us the power to produce whatever and With every
 betterment in civilization we
 as much as we require for the material well- advance. With every
 breakdown in civilizabeing of mankind. The tragedy is that man-
 tion, whether by war, revolution or induskind, however, has not yet learned how
 to trial conflict, we are thrown back to poverty
 employ such a new and unprecedented and helplessness.
 Our utmost hope and our
 power. deepest dread both
 depend upon the direction
 The other contribution, the extension of and movement of a society
 which has come
 man's personality, is equally important and to include all
 mankind. This means that the
 far-reaching. As long as his intelligence had highest intelligence
 which we can muster

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should be set to work to discover and formu- One code was followed in
 relation to one's
 late the laws of right human relationships own race; the other, just
 as conscientiously,
 with the same intensity that, in previous was applied to all

other races and peoples.

ages, that intelligence was employed in the investigation of the laws of nature. Just as One code was accepted as a spiritual teaching, usually identified with a great seer or prophet; the other code developed from the conditions of race ties of famine and pestilence in former days experience. It was as though two totally different and mutually exclusive sources of social ties, continued ignorance of social laws principle existed so and principles can and will today inevitably in the world the principle of unity and fellowship produce the larger famine of revolution, the lowship, and the principle of struggle and more universal pestilence of international hate. war. And events seem to be drawing to a climax. The time in which to find and to abolish this source of struggle and conflict in man's conscious act upon the true principles of human association today. It removes the cause of this deviation may well be less than we know. It de-structive division in human nature. It declares that the essence and aim of all revealed truth has been to promote the confusion and uncertainty of this possible universal spread of fellowship among men. the universal spread of fellowship among men. ble turning point in our destiny, that the Beneath the differences of form, name and organization, it clear and penetrating light. What is essential of spirit that initial today, they explain, is an inner vision that the word of truth in all ages and in all parts of the world. and outlook freed from the limitations of It also shows that the principle of organized struggle, however justake full advantage of its opportunities, we must learn to think with an unprejudiced become a menace to every society. The same mind, and to feel in terms of brotherhood. heroism that built up tribes, races and nations in the past is now We must realize that as airplane, radio and other instruments have crossed the frontiers build a world desperately needed to

civilization. These two levels
drawn upon the map, so our sympathy and of truth devotion
to God and devotion to
spirit of oneness should rise above the influ- the welfare of the
community have at last
ences that have separated race from race, been brought together and
reconciled. Unclass from class, nation from nation, and
der the influence of these teachings the man
creed from creed. One destiny now controls of intelligence and good
will is no longer diall human affairs. The fact of world unity vided
in his loyalty. With the whole power
stands out above all other interests and con- of his spirit and with
the whole power of his
siderations. mind he can work to
establish cooperation
As we enter into this oneness, we can look among all the peoples of the
earth. Every
back and see how struggle and violence be- people, this teaching
tells us, has received its
came so much a part of human relations that blessing of spiritual
truth. All nations and
it perverted all our conceptions. In the early races have found a path
to the one God. All
ages education was aimed chiefly to bring paths have led to the
same goal. Only one
about cooperation among the members of the light has shown, though
the lamps have been
separate tribe or race. The conception of many.
loyalty, honesty, fellowship, mutual effort This same light shines
in the following
and kindness was limited to the single words of Bahd'u'llah:
"The measure of the
group. As between tribes or races, how- revelation of the
prophets of God in this
ever, the conception of an obligation to be world . must differ.
Each and every
. . .
just or humane to one's fellows was replaced one of them hath been the
bearer of a disby the exact opposite conception of strug- tinct
Message, and hath been commissioned
gle, violence and war. Two ethical codes, to reveal Himself through
specific acts. It
two moralities, even two religions, have been is for this reason that
they appear to vary in
practiced by all races from man's beginning. their greatness.

Their revelation may be

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likened to the light of the moon that shed-

A WORLD MESSAGE

deth its radiance upon the earth.. Though

every time it appeareth it revealeth a fresh

As we

look back along the highway of his measure of its brightness, yet its inherent

tory, we find that the outstanding milestones

splendor can never diminish, nor can its light

mark the

great discoveries of truth. The

suffer extinction.

date

when we learned that the Earth moves

"It is clear and evident, therefore, that

around the

sun, instead of the reverse, or

any apparent variation in the intensity of

when the

principle of the steam engine was

their light is not inherent in the light itself

first

stumbled upon before the kitchen stove,

but should rather be attributed to the vary-

is far

more important than the memorials

ing receptivity of an ever changing world.

which

tell of the coming and going of con-

Every prophet hath been entrusted with

. . .

querors and kings. But infinitely more far a Message, and charged to act in a

manner reaching in its effect than even these

revolution that would best meet the requirements of the

tionary events is the discovery in this age of

age in which He appeared. God's purpose in

the fact

that spiritual law controls the movement sending His prophets unto men is twofold.

ments of society just as irresistibly as the

The first is to liberate the children of men

laws of

physics control the processes of matter from darkness and ignorance and guide them

ter. And we are painfully learning that a

to the light of true understanding.

The second universe

governed by the forces of this

and is to insure the peace and tranquillity of

higher

law simply will not contain a humanmankind, and provide all the means by which

ity either compelled or permitted to exist in

they can be established.

anarchy

and- chaos. Recognition of this

"The prophets of God should be regarded

truth, the

Bahá'í teaching makes clear, is the

as physicians whose task is to foster the well-

first

toward an ordered

step for us to take

being of the world and its peoples, that, society.
There is, however, a distinction to
through the spirit of oneness, they may heal be made
between our relation to scientific
the sickness of a divided humanity. ... It laws and
our relation to this higher law
is towards the inmost essence of these proph- which it
is important for us to understand
ets, therefore, that the eye of every man of if we
hope to have a permanent basis for our
discernment must be directed, inasmuch as
civilization.
their one and only purpose hath always been
Obviously, the earth was serenely moving
to guide the erring and give peace to the in its
orbit around the sun all through those
afflicted. These are not days of prosperity former
ages when people believed that it was
and triumph. The whole of mankind is in fixed
and that the sun moved around it. The
the grip of manifold ills. Strive, therefore,
discovery of the true facts did not create
to save its life through the wholesome medi- them; it
merely enabled intelligent people to
cine which the unerring physician
. . . conform to them. In the same way, the law
hath prepared." of
gravity was there and operating before it
It is well to note that this summons to happened to
be noticed and formulated.
unity has not been sounded in words alone, Whether
anyone knew the law or not, the
no matter how true and inspiring these may force of
gravity was acting, and its action
be. It has been written unmistakably in the was
favorable or unfavorable as men acted
movements of the world for more than sev- with it
or against it. Knowledge of law, it
enty years. A new age has come into being is
hardly necessary to say, simply means that
a new age that requires a renewal of man's we need not
act against it, and that we can
spirit. Can there be a nobler task than to save
ourselves from the penalties and disas-
respond to the appeal of the Baha'i teachings ters

caused by disobedience to it.
to do away with the causes of prejudice and But
knowledge of natural law does not in hostility and to make an end to the fear
and involve any personal or social problem. That
hatred that prevent us from recognizing the kind of
knowledge is mere passive information true human-ness of our fellows across fron-
tion. It applies to elements and forces which
tiers and beyond the seas? To become mem- lie
outside our human personalities. Nothing
bers of the new humanity? about
mathematics, physics, chemistry or
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astronomy, for example, touches our deeper the affairs of the
earth and of the heavens.
motives. That kind of knowledge is wholly In this same way,
knowledge of social law
impersonal and does not within itself hold calls for a view or
perspective over long periods of agitation and disturbance for the
riods of time. To discover the working of
nations, races, classes and creeds of mankind. this higher law in
human affairs, we must
To a certain* degree, there is resemblance be- trace the working of
cause and effect in the
tween natural and spiritual law. In both lifetimes of nations.
The effects of honesty
cases, knowledge of the law brings added or dishonesty in
individuals can be seen in a
power, and protection against the results of few years, no matter
how carefully the inner
disobedience to a higher force. In both cases, motive has been
concealed. But we require
the law existed before we became aware of it, its record over
centuries to find out whether

and the laws of spiritual truth treat our ig- spiritual law has
been the controlling influence of them just as do the laws of
ence in the development of a civilization.
nature. A sanction is applied. And one of the most
distinctive qualities of
But here the resemblance ends. The char- the Baha'i teachings is
acter of the higher law is such that it can point of view which
enables us to understand
never consist of mere mental knowledge or the working of this
higher law as applied to
passive information. For example, honesty the movements of

society. They give us a
is prescribed for us all: it is a law applying clear interpretation
of the meaning of his directly to the deepest part of our being.
We testify.
cannot merely "know" honesty we must In this
interpretation they tell us that
be honest. Life itself tests every man as to there are four stages
in the development of
whether he is honest and truthful or not, and every civilization,
and that these four stages
the test comes to each of us, as a rule, in the together constitute a
cycle or "social year" in
most difficult and subtle manner. Life is human development.
And we find that this
not a school where we obtain high marks for view coincides with
the facts of history.
knowing that truth and honesty are spiritual The first stage marks
the birth of a civilizational law it is a school which settles whether we
tion. We know how modern Europe arose
are truthful and honest. The test is not from the ruin of the
force of ancient Rome.
what we know but what we are. But we have not
realized, as the Baha'i
For long ages, however, we have believed teachings point out, that
energy came
its
that, while these higher laws existed for the from a renewed
understanding of this higher
individual, they did not exist for the group, law as
revealed in the teachings of Jesus.
the nation. While we have admitted that From
came an inspiration
that knowledge
each man should be honest, truthful, sincere, under which an
increasing community of
and perhaps even forbearing, we have failed men tried to live a
new and better life. They
to extend these laws to states and civiliza- felt that this law
required the fullest positions. This failure has not been a deliberate,
ble conscious obedience. So they rose above
conscious refusal to obey the law; it has been the dead social
conventions of the time and
due to our ignorance of the fact that law is practiced a living
unity together. And to
universal and that these higher laws rule the realize the unfolding
possibilities of this new

larger movements and issues of society as unity, they developed the principles of a natural laws control the suns and planets of higher order of social life. Out of these the physical cosmos. Great empires and principles the civilization of Europe gradumighty civilizations have fallen because their ally emerged. As the Baha'i teaching exrulers and their peoples substituted an arbi- plains:"When the Holy Manifestation of trary human will for the power of social law. God, who is the sun of the world of his cre- Ignorance of this law did not protect them ation, shines upon the worlds of spirits, of from the consequences of its denial. thoughts and of hearts, then a spiritual Knowledge of cosmic law came about only spring and new life appear, the power of the when men began to study nature as a whole. wonderful springtime becomes visible and The wider the vision, the clearer it became marvelous benefits are apparent. that law and not chance or caprice controls The second stage marks the time when the

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new release of faith expresses itself in apply- cause it rests upon the certainty of that fuling the vision of unity and cooperation to fillment: it is a world message because it

daily affairs. Those who first understand enlarges the area of truth from the indithe law realize that they can hold what they vidual to the nation, and from the nation to have gained only by sharing it freely with the entire world.

It tells us that this present

others, and by establishing a society which day is one of final struggle between knowreflects their new understanding of truth, edge and ignorance, between faith and unbejustice and love.

lief,between the partisan and the universal

The third stage is when the civilization spirit. It renews our vision of eternal love

has acquired a culture and the social institu- behind eternal law. And it assures us of our

tions necessary to the life of a great body of capacity in this day to make world unity a

people. This third stage represents the full living reality,

when that capacity asks help fruition of the working of the higher law. from the only Source of help.

Little by little, however, the original faith "And now in this divine age,

see what deand understanding become changed into velopment has
been attained in the world of
worship of the new instruments of power minds and thoughts, and it
is now only the
which men themselves have created. Indi- beginning of its dawn.

Before long you
viduals begin to grasp at personal power, the will see that new bounties
and divine teach-

supporting bond of unity becomes weakened ings will illuminate this
dark world and will
and the civilization moves into the fourth transform these sad
regions into the Paradise
stage which the Baha'i calls the "winter" of of Eden."
the social cycle. The instruments of justice "We desire but the good
of the world and
become the means of injustice. Protesting the happiness of the
nations That . . . all

driven by oppression and poverty,
classes, nations should become one
in faith and all

organize for rebellion. The instinct of self- men as brothers; that the
bonds of affection
preservation grows stronger than the virtue and unity between the sons
of men should be
of mutual loyalty. The civilization divides strengthened; that
diversity of religion
into struggling parties and interests, and the should cease, and
differences of race be anoriginal spirit that created its unity cannot
nulled . . . Yet so it shall be: these fruitbe restored. It is this
process of life and less these ruinous wars shall pass
strifes,

death as applied to society that is the crucial away, and the Most Great
Peace shall come."

challenge which confronts the world today. "O people of Justice! Be
as brilliant as

And the Baha'i teaching makes clear that, the light and as splendid
as the fire that

if we fail to recognize this law of cycles, blazed in the Burning
Bush. The brightness

this recurrent heart-beat and pulsation of the of the fire of your love
will surely fuse and

creative force of this higher law, we shall be unify the contending
peoples and kindreds of

as blind as, and in all probability shall share the earth, whilst the
fierceness of the flame

the lot of, those ancient peoples whose only of enmity and hatred
cannot but result in
trace today is to be found in a few eloquent strife and ruin
. . . All men have been creruins.

ated to carry forward an ever advancing civ-
It should be especially noted that these ilization. The Almighty beareth
me witness:

social cycles are not simple repetitions of To act like the beasts of
the field is ungroup experience: they are the developing worthy of
man. Those virtues that befit his
and evolving measures of human advance- dignity are forbearance,
mercy, compassion
ment, as the annual cycle in the world of na- and loving-kindness
towards all peoples and
ture measures its growth and ultimate frui- kindreds of the earth."
tion. And we find in all the world's sacred
Scriptures alike the firm assurance that faith

A NEW WORLD ORDER

and obedience to spiritual law will ultimately During this past week
we have considered
be fulfilled in a civilization that shall unite in brief outline the
Baha'i teachings of the
all peoples and races in one order, one faith new order which is
gradually taking form in
and one universal law. the social life of the
world, and we have seen

The Baha'i message is a world message be- that this is being brought
about by the nor-

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mal working of evolutionary forces, as their important of all
the teachings, that in the

nature and method are explained by these cyclic course of
this higher law a spiritual

teachings. The explanation is so new to us, winter time is now
ending; the world is to however, and strikes so directly at the heart
day just beginning to feel the quickening
of the difficulties and dangers that threaten force of a new
forward movement in a cycle

every people today, and even civilization it- which is to bring us
to a world civilization
self, it is perhaps well to go over again one or of unimagined
perfection. The disturbing
two of the points that have been brought changes which are
happening all about us,

out before we end our series of talks. the more heartening
 events which sometimes
 One of the most important teachings is do occur, are both alike
 the results of the
 that the development of our higher areas of increasing power of
 this higher law, preconsciousness, that part of us where lie the
 ing the way for a new world order that will
 answers to our social problems, goes for- rest upon the
 unshakable base of spiritual
 ward under the influence of laws that follow values. Now it
 shatters and sweeps away
 closely the method of the laws which control
 forms that stand in its path; now it comes the evolution of the world of nature.
 As bines into higher and more useful forms as nature advances
 in a pattern of annual cy- ments that are in harmony with its
 purpose,
 cles, with their four seasons, so our higher working out the
 chemistry of the new civilization unfolds in vast cyclic move-
 ization, demonstrating the inspiring fact
 ments expressed in terms of civilizations. As that today efforts
 directed toward the building of life in the tree is quickened by the rays of
 ing up of a nobler form of social order have
 the mounting sun in springtime, to press on behind them the
 support of all the power of
 to full fruition and then recede to the un- this higher law, the
 forces of evolution itself.
 productivity of winter, so groups of people
 in different parts of the earth from time to For the greatest
 chemistry of all is that
 time have the quickening force of a
 felt which deals with the union and order
 of
 mounting spiritual power and, responding to human beings in the
 state of society. In
 it, have risen from relative inferiority and human beings the
 Creator has deposited power in a civilization of immensely
 ers and forces which, on the physical plane,
 higher culture and power. Then, as the represent the
 highest expression of elemental
 force which had built them up and sus- life; but which, on
 the mental and spiritual
 tained them passed the zenith of its influ- planes, contain
 attributes raised high above
 ence, gradually their culture and power nature. History
 is our record of this power waned and they sank back into a period of
 ful chemistry the laboratory note book in

spiritual unproductivity, a life largely mate which is set down the results of many social

realistic, the winter of their civilization. The experiments, some describing notable suc working of this law can readily be traced in cesses, others grimly depicting those wars, revolutions and other human explosions by history, which, for example, tells us of the rise and fall of Rome and its civilization, of which societies have been utterly destroyed.

ancient Persia, of the Jews and the civiliza- The ingredient which the Baha'i teachings, as well as all tion that flowered in the court of Solomon, experience, show to be essential

and, nearer to us, of the Moslem forward to the preservation of civilization is a mutual thrust that fought its way to Spain and there loyalty based upon the foundation of spirit gave to the world the glories of the Alham- ual law. The ingredient invariably leading bra, the brilliant civilization of the Moors. to social explosion is hate.

Each of these historic movements in civiliza- So sinister have become the influences making for hatred tion fits into its place in the rhythmic pulsa- today that the time has come to learn the tion of this law of cycles as expressed in the laws of that spiritual field of man's social consciousness. Here we chemistry which settles the outcome of all see this higher law at work in the past. And human relations. The world has become a laboratory in which it still works on, the Baha'i teachings say; the very powers of life it does not rest. and death are being manipulated by the Which leads to, perhaps for us, the most ignorant, the evil, and even the insane.

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The first principle of civilization is that scheme which the calculations of the highest no human being, however weak and lowly, statesmanship may yet devise; no doctrine can be regarded as merely a brute, an outcast which the most distinguished exponents of whose fate is a matter of indifference to his economic theory may hope to advance; no fellow men. Even though latent and unde-

principle which the most ardent of moralists
veloped, the attributes of man are divinely
may strive to inculcate, can provide, in the
created. Great emphasis has been given to
last resort, adequate foundations upon which

this spiritual endowment of man in the writ-
the future of a distracted world can be
ing of "Whatever is in the
Baha'u'llah: built."

heavens and whatever is on the earth is a

The Baha'i writings contain a further
direct evidence of the revelation within it of
passage which at this hour has far-reaching
the attributes and names of God. . . . To a
significance. It describes how the light of
supreme degree is this true of man, who,
this higher law is arising in this age to banish

among all created beings, hath been invested
hatred and fear from the earth.

with the robe of such gifts, and hath been

"In cycles gone by, though harmony was
singled out for the glory of such distinction.
established, yet, owing to the absence of
For in him are potentially revealed all the
means, the unity of all mankind could not
attributes and names of God to a degree that
have been achieved. Continents remained
no other created being hath excelled or sur-
widely divided, nay, even among the peoples
passed. Man, the noblest and most per-

. . . of one and the
same continent, association

fect of all created things, excelleth them

and interchange of thought were well nigh

all in the intensity of this revelation, and

impossible. Consequently, intercourse, underis a fuller expression of its
glory." standing and unity amongst all

the peoples

In the light of this truth, it seems evident

and kindreds of the earth were unattainable.

that altogether too much power is attributed

In this day, however, means of communicato those human organizations which
employ tion have multiplied, and the

five continents

material force and ruthless coercion to attain

of the earth have virtually merged into one

their ends. The following quotation indi-

... In like manner, all the members of the
cates how fruitless are the efforts to estab-
human family, whether peoples or govern-lish the association of men on any
other than ments, cities or villages, have
become increasa basis of spiritual truth: "Economic
dis- ingly interdependent. For none is self-suffitress .

. . .
together with political confusion, ciency any longer
possible, inasmuch as
and
financial upheavals, religious restlessness
political ties unite all peoples and nations, and
racial animosities, seem to have conspired to
the bonds of trade and industry, of agriculadd immeasurably to the burdens
under ture and education, are being
strengthened
which an impoverished, a war-weary world
every day. Hence the unity of all mankind
is
groaning. Such has been the cumulative
can in this day be achieved. Verily this is
effect of these crises, following one another
none other but one of the wonders of this
with such bewildering rapidity, that the very
wondrous age, this glorious century. Of
foundations of society are trembling. The
this, past ages have been deprived, for this
world, to whichever continent we turn our
century, the century of light, has been
gaze, ... is everywhere assailed by forces
endowed with unique and unprecedented
it can neither explain nor control. Hu- . . .
glory, power and illumination. . . .

manity, whether viewed in the light of
"Behold how its light is now dawning
man's individual conduct or of the existing
upon the world's darkened horizon. The
relationships between organized communi-
firstcandle is unity in the political realm,
tiesand nations, has alas, strayed too far and
the early glimmerings of which can now be
suffered too great a decline to be redeemed
discerned. The second candle is unity of
through the unaided efforts of the best
thought in world undertakings, the conamong its recognized rulers and

statesmen summation of which will ere
long be with however disinterested their motives, however
nessed. The third candle is unity in freedom
concerted their action, however unsparing in
which will surely come to pass. The fourth
their zeal and devotion to its cause. No

candle is unity in religion which is the

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cornerstone of the foundation itself, and bornly refuses to
embrace the light and
which, by the power of God, will be revealed acknowledge the
sovereign authority of the
in all its splendor. The fifth candle is the one Power that can
extricate it from its enunity of nations a unity which in this cen-
tanglements, and avert the woeful calamity
tury will be securely established, causing all that threatens to
engulf it.

the peoples of the world to regard themselves "Unification of
the whole of mankind is
as citizens of one common fatherland. The the hall-mark of
the stage which human so-

ciety is now approaching. Unity of family,
sixth candle is unity of races, making of all
that dwell on earth peoples and kindreds of of tribe, or
city-state, and nation have been
one race. The seventh candle is unity of successfully
attempted and fully established.
language, that is, the choice of a universal World unity is the
goal towards which a
tongue in which all peoples will be instructed harassed humanity
is now striving. Nation and converse. Each and every one of these
building has come to an end. The anarchy
will inevitably come to pass, inasmuch as the inherent in state
sovereignty is moving to power of the Kingdom of God will aid and
wards a climax. A world, growing to assist in their
realization." must abandon this

fetish, recognize
turity,

The first principle of civilization has al- the oneness and
wholeness of human relation ready been described as recognition of the
ships, and establish once for all the spiritual
nature of man. The second is to chinery that can best
incarnate this fund become aware that a human society capable
mental principle in its life."
of solving its problems is no mere casual There are three

periods in this movement
 or artificial grouping of a large number of toward world
 unity: first, when the need of
 human beings, but the reflection and out- the larger unity
 is denied and resisted; sec-

 working of a creative spirit. These teach- ond, when the need
 of unity is admitted, but
 ings tell us that such a spirit is
 moving the substitutes for the true unity are attempted;
 minds and hearts throughout the
 today and third, the hour when all resistance and
 world. Its necessary creation is a world subterfuge are
 abandoned, and the spirit of
 society, and the path leading to that world unity is at last
 awakened among men. We
 society is a living belief in the oneness of have already
 passed through the first of these
 mankind. periods. At
 present we are still experiment-
 We of today live in a transitional age, the ing with incomplete
 measures and half-
 "forty years of wilderness" that lie between hearted efforts.
 But the law is silently at
 the old world and the new. The part each work. Signs
 are not lacking that many have
 man plays is determined by whether he looks begun to respond
 to the new world spirit,
 backward or forward, whether he responds and are ready to
 serve its universal aim. For
 to materialism or to the higher law, whether such, these words
 of BahaVllah will bring
 he is slave to the darkness or the servant of comfort and
 strength: "Soon will the presthe light. As has been so poignantly ex-
 ent-day order be rolled up, and a new one
 pressed: "The whole of mankind is groaning, spread out in its
 stead. Verily, thy Lord
 is
 dying to be led to unity, and to terminate speaketh the truth, and
 is the Knower of
 its age-long martyrdom. And yet it stub- things unseen."
 THE BUST OF 'ABDU/L-BAHA
 BY MRS. STANNARD
 JLHE Sculptor, Nicolas Sokolnitsky, is a Prophete" was a
 phrase heard more than once
 Russian of the Ukraine his natal town by the French who
 were privileged to meet

Kiev. He has lived in Paris many years and possesses French naturalization papers. He looked at me suddenly and in creates original works of Art and has eagerness said, "I will do this!

accomplished many successful portrait busts I can do it!"

His eyes lighted up as he and small statues. demanded of me what pictures or photographs I had that he could study.

It was during the summer of 1936 when some of us, belonging to the Baha'i group came to see me and I The next day he of Paris, came in touch with a few people laid out ready for his inspection all my conforming a Catholic international religious collection of photos and prints or reproductions

group. One or two of these came to Baha'i that I possessed. He examined these caremeetings at Mrs. Scott's and among them fully and selected two or three that he was the sister of Nicolas Sokolnitsky, the thought he could use. sculptor.

From this link came invitations to visit THE DREAM

their private gatherings and to discuss re- In the early morning of that night Nicolas

religious questions as between Christianity and Sokolnitsky had ar vision. It was about noon

Islam. the next day that I was called to the tele-

I and some of the Iranian students fol- phone and his voice in agitated excited tones

lowed this up and a few profitable meetings came through begging me to come to his

took place through which we became ac- studio as soon as I could and see what he

quainted with the sculptor himself. had done and to tell me something very

He seemed to take an immediate interest particular. in the principles of the Cause and begged us Thinking he needed some essential info to come and discuss these matters at his maturation for his work, immediately I put aside

studio. He received us with great hospitality some work I was engaged in and left for his

and after hearing our convictions stood up studio as soon as
I could.

and holding a French translation of one of To my
amazement he uncovered the wet
Baha'u'llah's works which I had lent him, cloth wrapped
round a large sized clay bust
declared himself frankly as one who had in- and I looked on
the completed head of 'Abdstinctively held to such teachings for many
u'l-Baha. It was in the rough stage but the

years. He believed that the world was likeness to me was
unmistakable.

rapidly approaching the time when such As I stared in
astonishment, he laughed
a spiritual outlook would be generally and said, "Yes,
some sculptors would say it
felt. was almost
miraculous."

It was on one of these occasions when Then he drew me aside
and told me with

inspecting some of Sokolnitsky's works as he many touches of
descriptive details the folstood by, that I happened to make the re-

lowing: "The same night that I had the
mark, "It is a thousand pities that the great portraits you
lent me it must have been

French sculptor Rodin never met the Mas- between four and
five in the morning I

ter when he was in Paris." He of all men had a dream so
vivid and real of a figure in

one felt would have appreciated the great white standing
before me and I saw, I am

beauty of his majestic head and its pure sure, the Iranian
Master. He had the turban

prophet type of outline, etc. "Tete de and white beard
and he stretched out a hand

THE BUST OF 'ABDU'L-BAHA 787

The sculptor, Nicolas Sokolnitsky, at work on a bust of 'Abdu'1-Baha in his
Paris studio.

to me and then in Russian said, 'Rise and and getting
materials

directly after, he rose

" he worked then and there for four

speak of me.' together

The effect was so great that on waking or five hours without stopping.

AFRICAN EXPERIENCE

BY LOULIE A. MAT HEWS

A,.FRIGA! The golden vistas of un- South Africa, its
people, its beauty and the
counted treasure which that word has con- unique flavor of this
distant land. It is due
jured up in the minds of men! The early to her thoughtfulness
that we received a

navigators, driven by an ever increasing copy of the Tablet
written in 1920 by 'Abdhope of finding a short passage to India, a
u'l-Baha, a portion of which is quoted:
passage that would open to them the fabled
wealth of the Orient, made many voyages It may be that the
government of these
that resulted in failure before Vasco da regions will check
thee. Thou shouldst say
Gama's final discovery. What pride must I am a Baha'i, and
am a friend with all

the astute mariner have felt as, from the religions and nations.
I consider all to be of
prow of his ship, he gazed upon that for- one race and count them
as my relatives.
midable rock, the Cape of Good Hope, jut- I have divine love,
not racial or sectarian

ting out into the sea and realized that the love.According to the
palpably written
navigators' dream had become reality, and command of Baha'u'llah,
I do not pronounce
that to him had fallen the victory. a word pertaining to
politics, because we are

Since that fateful day of discovery many forbidden to interfere in
political affairs. We
men have landed on these shores. The are concerned with
affairs which are heav-
Dutch, driven from the Fatherland by reli- enly. We are
Servants unto the world of

gious persecution, brought their boats up on morality. We
consider that religious, racial,
the sands leading to Cape Town and, in the political and national
prejudices are destrucearly part of the seventeenth century, faced
tive to the world of humanity. We believe
the hardships of an unexplored country that the whole surface
of the earth constirather than give up religious freedom. A
tutes one home, and that all of mankind

century later the English landed soldiers form one family. With
 all we are in the
 here, drawn by news of the finding of gold utmost sincerity and
 kindness.
 beneath the rocky ledges of Rhodesia and Upon thee be Glory
 of the Abha!
 diamonds richly studding the Kimberley Signed:
 'Abdu'l-Baha-'Abbas.
 mines. The clash of arms resulting in the Translated August 10,
 1920
 Boer War and the ultimate victory of the
 English is history from the pages of our own The significant
 words with which this
 times. portion of the Tablet
 opens "It may be
 In the present century, following in the that the government of
 these regions will
 wake of trade, came the Baha'i pioneers, check thee" proved
 all too true. It was
 offering the people wealth conferred by the not long before the
 strained situation exists; spirit; the flaming riches of a mine of knowl-
 ing between the South African churches was
 edge; the news of the coming of a Prophet, brought to our
 attention. Two established
 bringing a new command for the children churches: one, the
 Dutch Reformed, and the
 of men. Martha Root, the champion of the other the established
 Church of England,
 ideals of the New Day, came hither and each keeping aloof from
 the other with a
 spread the Message of Bahi Vldh, using her certain hostile
 distrust. Thus a delicate situ spiritual technique of making every action
 ation had come into being which all the
 bring forth results for the Cause of God. leaders decried. They
 sought a remedy anx-
 Fanny Knobloch in the year 1920 embarked iously and greeted with
 delight any point of
 upon this long journey, living and teaching unity that could be
 brought about. At the
 here. Her letters were filled with love for same time they dreaded
 the importing of new
 AFRICAN EXPERIENCE
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 ideas lest it and create
 increase the strife and significance, and wrote clearly
 their ac further confusion. was therefore sug-

It counts. I quote one from the Sunday News
 gested that it would be the part of wisdom of Bulawayo of
 February 14, 1937:
 not to give direct Baha'i teachings from the
 platform, but that it would be wiser to stress "Last Sunday
 afternoon Mrs. Roscoe Maunity and reason, and to make some other
 thews of New York City gave a talk before
 opportunity for giving the tenets of our sixty-five
 people, at the home of Mr. and
 Faith. As the Divine Plan holds the remedy Mrs. Forbes, the
 subject being 'The Imporfor every situation, the first suggestion was
 tance of the New Day.' The speaker pleaded
 simple, but not the second. for the banding
 together of all races and
 How then to combine the presentation of creeds for the
 preservation of the world,
 the Principles and at the same time give the pointing out
 that in no other way can world
 true Message for which we had come so peace be
 obtained. She spoke with great
 many hundred miles to deliver! Only the conviction of
 the power of spirit in bringing
 Holy Spirit can solve such difficulties and about the ideals
 of the age; showing that the
 bring triumph out of disaster. In such a crisis stage in the
 evolution of man has reached a
 it is necessary to banish all fear, to know no critical period,
 and that humanity is in grave

 disturbance, and to pass by all limitation. danger unless we
 take hold of the situation
 The answer rests with the Holy Spirit. And with reality,
 awake and do not remain asleep.
 in meditation and prayer the answer WILL Many remarkable
 instances of the power and
 BE GIVEN. Complications arise from force of
 constructive thinking were given.
 minds of limitation, BahaVllah states, but She charmed her
 audience by the sincerity
 the pure spirit knows nought except free- of her words and
 the depth of the design to
 dom. It is single in purpose, being the very which she called
 us who listened. During a
 point of the mystery of unity. planned
 intermission Mrs. Mathews talked
 Clearly then came the answer and the informally with
 each group that had separight course to pursue became evident and

rated themselves for this purpose. To each
 certain. Meetings were arranged, a chair- she gave the
 basis of the Baha'i religion, its
 man of distinction provided. My husband motivating
 principle, its spiritual concepts,
 outlined his efforts in uniting the school chil- its fundamental
 ideal, the oneness of the
 dren of England and America. In my part of world of
 humanity. All religions, the
 the talk the Principles were given and the speaker said,
 must give way before the necesoutline of the New World order. Stress was
 sity of a fundamental unity, even while
 laid on the dangers to which mankind is many would
 retain certain distinguishing
 exposed today and emphasis was given to the characteristics.
 The word Baha'i was exinvestigation of truth and the necessity for a
 plained; it means light or glory, and will be
 revision of judgment on many points. Ideas used the world
 over to designate the new
 that had become superannuated and out- message.
 Already a universal church or temworn must be laid aside, for this was a dif-
 ple is being erected near Chicago.
 ferent world and required readjustment of "Mr. and
 Mrs. Mathews are Baha'i teachthought. Then, promising a
 revelation of ers who travel for the purpose of spreading
 importance to every soul, the audience was the message of
 the new Prophet, Bahi'u'llih.
 formed into six or eight small groups. No Among the
 students of this religion will be
 one felt shy, questions were eagerly asked, found Buddhists,
 Christians, Muhammadans
 and each group had a direct Message. Mean- and Confucians,
 as well as members of the
 while, refreshments were served to those who other religions
 of the world. A universal
 waited, and great impatience was evinced to church
 compatible with the belief in
 is
 be next in turn to hear the Message. In world peace
 based on mutual understanding.
 closing, a few words from the platform were Former
 religions have created and maingiven, with thanks for their attention and
 tained barriers between race and race, beopen -mindedness.
 tween religion and religion. While
 these
 Instant success followed this simple ex- barriers remain the

world will not be in com-

periment. The reporters grasped its novelty posture and
rest. At the conclusion Mrs.
,

Mr. and Mrs. Roscoc Mathews (Photograph of welcome card presented at the
Gateway
to South Africa).

AFRICAN EXPERIENCE

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A. W. Gordon proposed a vote of thanks bring about radical
changes. And today the
to the speaker." vast raucous voices of
world propaganda
drown the still small voice of conscience,
This lucid and remarkable article was which can hardly be heard by
the suffering
copied in several other journals. and despairing
millions. It is good, oh, how
An incident at the meeting in Bulawayo good, to know and feel
that the enlightened
was of special importance. After the talk a have an ally in every
part of the world
man advanced and introduced himself as through the Baha'i
Message.
Rabbi Cohen. He seemed much affected by
Kind regards,
the stories related in the address and, holding
Signed: M. I. Cohen.
my hand warmly in his, exclaimed, "What
can I do for a religion that may be able to It was a great
disappointment not to meet
free my people from their bondage, may be personally General
Smuts. He knows of the
able to remove the stigma of ancient times?" Baha'i religion and is
most sympathetic to-
In replying it was suggested that he might wards it, but we
arrived at the opening of
take our literature, which had been brought Parliament and had to
be content with
from America both in Dutch and English, vicarious messages.
This remarkable man is
and with them form a Baha'i lending library. a Boer who fought
against the British in the
His face fairly shone; and so it came about South African war. His
ability and outlook
that from that single talk in Bulawayo, the have so appealed to the

fair-mindedness of
 spirit touched this man and led him to un- the English that he
 stands at the head of the
 undertake an altogether new enterprise, the nation today.
 establishment of a library of which he had From the train window
 one sees many of
 never heard until that day. In a recent the native compounds,
 for the natives live
 letter he writes: in villages directed
 and controlled by a coun-
 cil, which receives all the product and
 P. O. Box 470 moneys that accrue to the individuals of a
 Bulawayo, April 18, 1937 given community, and distributes the
 com-
 Dear Mrs. Mathews: bined resources
 according to the need of
 Many thanks for so kindly sending me each. The women do not
 leave the comyour pamphlets which I have read with great pounds and
 never work among white people.
 interest. am more and more impressed
 I The men are seen in all the large
 cities and
 by the fact that men and women of good are much loved and
 respected. In many
 will are thinking along similar lines. The situations they have
 responsibility and the
 great problem is indeed to organize in some confidence of their
 employers. The villages
 way these countless believers in the unity of are most
 picturesque, made either of mud
 mankind. In our own South Africa we have walls with a
 decorative design, which in
 savage, racial and color differences, and yet turn enclose the
 wattled tents; or of bamboo
 too, we have fine examples of the spiritual artfully combined
 with clay. From the
 growth of humanity. I am sending your train, too, one
 glimpses the great fruit orpamphlets to an important organization in
 chards as they flash by. These orchards,
 the union, with the suggestion that they among the most famous
 in the world, reshould circulate them in large numbers. You semble
 huge bouquets of red and yellow,
 will undoubtedly hear from them direct. laden to the ground and
 falling over white-
 I am urging you to send us one of your lead- washed walls in

splashes of color.
ing teachers in the near future. You have During a visit to
Kruger National Park,
dropped seeds that may fructify in unex- we had an opportunity
of experiencing the
pected ways. It is terrible to think that an- kindly spirit of the
natives. It had rained
other world war may come before we realize rained as only it can
in South Africa the
our essential unity. The world is indeed water falling in solid
sheets that turned tiny
fighting for its soul against
the forces of rivulets into rushing torrents. We
had to
dark reaction. I feel strongly that only the move so slowly that we
were late in arriving
power of a mighty religious conviction can at the gates of the
park. Already was evi-
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dent that peculiar chill that rises from the other workers that
BahaVllah will raise up
ground in the tropics with the setting of the to carry forward
his Divinely Appointed
sun. Suddenly our Ford car sank down into Work.
the mud which reached the hubs of the A postscript from
Bombay, India: Reachwheels. There seemed nothing to do but to ing
Bombay an unexpected gift awaited our
resign ourselves to a night of terror, since coming. It was a
picture letter from the
lions and tigers roam at will; when sud- friends we had made
in Cape Town. Pic-
denly out of the gloom from the bank six tures of the famous
landmarks were accomstalwart natives appeared. They moved so
panied by the signatures of every one who
softly that we were scarcely aware of their had attended the first
talk given in Cape
presence until they reached the motor. Town. And with it came
the following let-
Directed by one taller and more command- ter of gratitude for
the Message brought. It
ing than the rest, without a word they put was indeed a loving and
memorable souvenir
their bare shoulders under the wheels, gave a of a Baha'i journey.
mighty pull, and the next moment the motor
150 St. George's Street
was lifted on high and brought down to

Cape Town, February 11, 1937

safety. It might have been a toy machine

Dear Mrs. Mathews,

on the floor of a nursery. In return they

Everyone who heard you speak was so deaccepted chocolate and sandwiches but re-

want

lighted with your talks that they all

fused our money, indicating by their expresyou to come back soon.

sive faces and gestures that they did not

We thought it would be appropriate to

want it and were glad to render assistance.

send you both a memento of your visit to

Silently they disappeared again into the bush.

South Africa. Talking it over, Mr. Scott

Alas, that our visit was so soon ended.

conceived the idea of making a picture

How much we longed to remain among these letter. Harold

Morris caught the vision and

people who had given such a generous remade the picture for you. You brought to

sponse to the Message that had been brought. us a solutionour

religious difficulties

of

But the time of departure drew near. No

through the Baha'i Cause and taught us a

sooner had the train drawn up alongside the

new and illumined pathway to social and

wharf at Durban than the Franconia

spiritual Every signature conveys a

life.

weighed anchor and, steaming through the

special appreciation ofyour work and your

beautiful harbor, lighted with the glory of

visit and goes to you with gratitude. May

the setting sun, turned into the Indian

you return to us and tell us more of the

Ocean. A wave of sadness penetrated our

"New World

bright future depicted in the

whole being as South Africa faded from

Order."

view. How little had been accomplished!

Signed: Lottie A. Askeland.

How much was there left to do! Often will

our prayers and hearts turn to this land, This talk took place at

"Kelvin Groove*" and

asking that we return in person or through was the first you gave

in South Africa.

THE NON-POLITICAL NATURE
OF THE BAHAI CAUSE
BY EMILY M. AXFORD

Read at the second Bahá'í Convention of the Bahá'ís of Australia and
— New Zealand held in Sydney, April, 1937

il

-THE non-political nature of the Bahá'í the inevitable result
of the practical applica-
Cause and the duties and responsibilities in- tion of Bahá'í
Administrative principles.
involved is one which requires understanding These will come into
existence as the new
and delicacy in presentation. It comes as civilization
gradually unfolds, and it is only
somewhat of a shock to even the older Ba- in this broad sense
that the Cause has any
Bahá'ís to realize that participation in party interest in politics,
i.e., what concerns the

politics, which to many has been in the na- welfare of the State.

We believe, do we
ture of a religious duty, is altogether unde- not, that ultimately
the government shall be
sirable in the present stage of the evolution "upon His shoulders"?

This surely means
of the Cause. In the past we have, perhaps, that the new
world order, envisaged by
disregarded the subject, and since 1929 when Baha'u'llah, will be
built upon the principles
Shoghi Effendi made it a matter for special of oneness and
justice which are the foundation, many of us were still
not tion teachings of His Cause. This will natuready and willing to
study the nature of his rally entail changes in the constitution
of

instructions and the principles underlying governments.
them, but preferred to walk along the accus- Let us ask
ourselves the question, is there
tomed path and use our own judgment in the any political party
or system of government
matter of supporting and working for the in any country today
which we can unhesi-

political party which seemed to coincide tatingly support as
being in conformity with
with our own ideas. The time is overdue for these root
principles? Many take the attitude all to carefully examine the position and

tude that half a loaf is better than none, and
 see how far we are willing to render complete support
 supporting any political
 obedience in cooperating with Shoghi Effendi
 which advocates any
 for the promotion of the Cause. This obedi-
 continue to support
 ence need not be blind, but rather a con-
 Baha'i state will supersede grateful cooperation when the matter
 sede, and why concern ourselves with half
 measures when we have that which holds the

*

has been clarified by consultation as to its
 underlying principles. The Cause is non-
 problem of righteous government in the same sense as it is non-sec-
 ernment? In "Baha'i News," December,
 tarian. It is a religious movement but it
 Effendi's postscript to a letter
 pays no allegiance to any existing religion
 N.S.A. in which he says:
 or sect of religion. The word politics has
 it forges ahead through to be associated with party factions
 out the western world and particularly in
 and is seldom used in its true meaning of
 political machinery is concerned with those measures which are na-
 tional in character as distinguished from
 masses should increase civil or municipal.
 ingly assert and demonstrate the fact that it
 The Baha'i Cause stands aloof from all
 non-political in character, that it stands
 party factions, but its teachings make for
 is neither apathetic to
 changes in laws and institutions which are
 nor opposed to any party

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or faction and that it seeks through adminis-
 candidate. This you will notice
 trative channels rather than through diplo-
 the principle underlying all
 matic and political posts to establish beyond
 the shadow of a doubt, the capacity, the same
 this mean that we are free to
 patriotism, the integrity and high minded-
 by electioneering addresses,
 ness of its avowed adherents." This is the

feel justified in
 party or organization
 Baha'i principle. Why
 a system which the
 key to the whole
 1932, is Shoghi
 to the American
 "The Baha'i Faith as
 party factions
 lands where the
 dominant among the
 is
 above party, that it
 national interests
 individual
 is according to
 Bahd'i elections.
 Now, does
 support publicly
 canvassing, or any

other method any pargeneral and vital principle. Our obvious
ticular candidate, no matter what party he

duty, it seems to me, is to use our energies in or she belongs to?

The answer to this, I
promoting a more widespread knowledge of think, is emphatic
"No," because it contrathe Baha'i movements for sectional reforms

venes every principle of Baha'i election
to those who do not know of or cannot adopt methods. No one
should try to persuade
the whole Baha'i program. another to vote
for any one, our own judg-

In "The Golden Age of the Cause of ment and belief in
guidance when we truly
Baha'u'llah," Shoghi Effendi stresses the seek it are
at the root of a correct vote

point that the time is now ripe to emphasize being cast.

The next difficulty is, may we
increasingly the instruction regarding non- support in the
same way an independent canparticipation by adherents of the Faith either
didate who is attached to no party? Again
individually or collectively in any form of I think the
answer is "No," because, al-

activity which might be interpreted as an though such
candidates personally are not in
interference in the political affairs of any entire sympathy
with any party, yet they

particular government. seek membership in
a system of party govern-

This instruction raised the important ment with which the
Baha'i teaching is enquestion whether the act of voting in the
tirely at variance. Another point which the
normal pursuance of the function of citizen- N.S.A. of America
has elucidated is that

ship should be considered as participation in "The instruction
not to take part in political
political matters. The matter was referred elections leaves
*is free to vote in any electo the Guardian. Reference
and instruc- tion where the various political parties have
tions have appeared in various numbers of combined upon one
candidate or one ticket."

"Bahi'i News" from time to time and espe- This I take it
refers to a national government
cially in 1933, but the very latest appeared such as England
and New Zealand had duragain in February this year (1937). It ap-
ing the war.

appeared also in the January, 1934, "Baha'i
 may perhaps be forgiven for
 News" together with other excerpts from
 notice the instruction that
 the Guardian's letters, and is as follows: messages from the
 Guardian conveyed by
 "The friends may vote, if they can do it individuals are
 not to be regarded as authoriwithout identifying themselves with one
 ties. His instructions are issued to us
 party or another. To enter the arena of through the N.S.A.
 which is the only au-
 party politics is surely detrimental to the best thorized medium.
 interests of the Faith and will harm the When the
 government is formed Shoghi
 Cause. It remains for the individuals to so Effendi makes it
 abundantly clear that it is
 use their right to vote as to keep aloof from the duty of
 Baha'is demonstrate their
 to
 party politics and always bear in mind that unqualified
 loyalty and obedience to whatthey are voting on the merits of the indi-
 ever is the considered judgment of their revidual rather than because
 he belongs to one spective governments ("Golden
 Age," p.
 party or another. The matter must be made 16). This, I
 take it, means that Baha'is do
 perfectly clear to the individuals, who will not commit
 themselves to any policy that
 be left free to exercise their discretion and could be
 interpreted as "agin the governjudgment." You will notice this instruction
 ment," that they should not assist by word
 bears date February this year, so until a fur- or deed any
 political candidate of any party,
 ther instruction is given we may exercise our that they should
 not affiliate with societies
 votes in government elections if we so desire, or organizations
 which have for their object
 but the consideration we give to the matter the breakdown of
 the existing government.
 must be on the merits and capacities of the He goes further
 than this and says ("Golden

NON-POLITICAL NATURE OF BAHAF CAUSE

26, 1937.

Age," p. 16), "Let them refrain from associating themselves with the political . . . these I have already dealt with. I will

pursuits of their respective nations the . . . briefly refer to the others.

policies of their governments and the schemes

1. Recognized believers shall not run for

and programs of parties and factions. In any public office as Candidate of any political controversies they should assign no party, nor take part, directly or indi-

blame, further no design and identify themselves, in the promotion of any party or selves with no system prejudicial to that party platform.

world wide fellowship which it is their aim

2. Political issues of a partisan character

to guard and foster. Let them rise

. . . shall not be discussed at Baha'i meetings.

above all particularism and partisanship, etc.,

3. Recognized believers shall abstain from

which engage the attention of a changing with movements of a radical and affiliation

world,"

disruptive character, whether avowedly po-

A word of warning is necessary here for

political in nature, or, while non-political in

we must not infer that we make ourselves a

name, advocating social changes that preclose corporation, cutting ourselves off from some partisan political action.

other progressive movements. In February,

4. Baha'is are loyal to the government of

1933, in a Teaching Committee report we

their country and will obey the laws of that

read: "Baha'is should keep in touch with

government. An example of this was among those progressive groups whose principles

are afforded by the Baha'is of Russia, who submit

accord with the Baha'i principles. In each submitted

unreservedly to grievous interference

city if one Baha'i could keep in contact with their administrative work by the Soviet the people of capacity in each progressive and government.

universal group, numerous doors would be Believers who speak on Baha'i platopened for Baha'i service. Social service forms shall refrain from making negative agencies and workers are almost always pre-critical statements about any particular pared soil for the seeds of the New Life." government or national policy. The great In the December, 1932, number is an ar-importance of this instruction can scarcely

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be appreciated by us j^rho live in free demo-elections. It must be remembered cratic countries/ but contravention of this that the quality of sympathetic understandcan and has led to serious results in some of ing with which a local spiritual assembly the eastern countries. Then the matter of approaches its task of explaining a new inmisrepresentation from outside sources.

A struction makes a vast difference in the concrete example of the importance of this response the community will make. The issue was afforded by the persecutions of Cause of Baha'u'llah has no arbitrary com-Baha'is in Constantinople, in 1932. mands every positive teaching and instruc-Shoghi Effendi cabled the following appeal tion coming from its spiritual centre carries to the N.S.A. of America: "Baha'is (of) a divine blessing which makes obedience not Constantinople and Adana, numbering about blind and meaningless but an act of devoted

forty, imprisoned, charged with subversive faith fulfilling our individuality. motives. (I) urge (you to) induce Turkish In conclusion let me read to you the Minister (in) Washington (to) make im-Guardian's cablegram which appeared in mediate representations to his government "Baha'i News," May, 1933: Dear and (to) release (the) law-abiding followers (of this) non-political Faith. Advise also Na-prized co-workers:

tional Spiritual Assembly (to) cable authori- The
handling of this delicate and vital
ties (at) Angora, and approach State De- problem
regarding non-participation by
partment." Baha'is
of East and West in political af-
The Baha'i citizens referred to were im- fairs, calls
for the utmost circumspection,
prisoned by the Turkish government on the tact,
patience and vigilance, on the part
charge that they were members of a move- of those
whose function and privilege it
ment intended to carry on political intrigue is to
guard, promote and administer the
charges no doubt instituted by Muham- activities
of a worldwide ever-advancing
madan sources. "In less than two months Cause.
The misgivings and apprehensions
after the N.S.A. published its statement on of
individual Baha'is should be allayed
the non-political character of the Baha'i and
eventually completely dispelled. Any
Faith, its members were called upon to ap-
misconception of the sane and genuine
peal and intercede on behalf of their suf-
patriotism that animates every Baha'i
fering brothers in a far-distant land. This heart, if
it ever obscures or perplexes the
instance surely reminds us in a most em- minds of
responsible government officials,
phatic manner how essential it is to cast should be
instantly and courageously disaside all provincial limitations,
all tradi- sipated. Any deliberate misrepresentation
tional values, and assert our devotion to a by the
enemies of the Cause of God of
Cause whose vision includes mankind." the aims,
the tenets and methods of the

("Baha'i News," February, 1933.)

administrators of the Faith of Baha'u'llah
The last instruction reads: "Every local should be
vigorously faced and its fallacy
Spiritual Assembly shall be responsible for
pitilessly exposed. The Cause to which
the carrying out of these instructions by we belong
stands on the threshold of an

the believers in their respective communi- era of
unprecedented expansion.
Its probties. Local membership lists shall include
lems are many, divers and challenging.
only the names of those believers who faith- Our
methods and ways of approach must
fully preserve the non-political character of likewise
be characterized by unusual sathe Faith."
gacity, consummate skill and wisdom. He
But if a certain person does enter into will surely
never fail us in meeting the

party politics and labors for the ascension needs of
a critical hour.
of one party over another, and continues to
Shoghi.

do it against the appeals and warnings of Haifa,
Palestine.

the Assembly, then the Assembly has the March 16,
1933.

right to refuse him the right to vote in To the
National Spiritual Assembly.

TEACHING THE CAUSE OF
BAHA'U'LLAH IN DISTANT LANDS
BY NELLIE S. FRENCH

rf

. . .

Consequently a number of souls may arise and act in accordance with aforesaid
conditions and hasten to all parts of the world,
especially from America to Europe,
Africa, Asia and Australia and travel through China and Japan. Likewise from
Germany
teachers and believers may travel through all the continents and islands of the
globe.

Thus in a short space of time most wonderful results will be produced, the
banner of

Universal Peace will be waving on the apex of the world and the lights of the
oneness

of the world of humanity may illumine the universe."

'Abdu'l-Baha's Instructions to Traveling Teachers
from ^America's Spiritual Mission."

IT was on the second of May, 1921, that the symbol of
the fish by which to identify
our blessed visit to 'Abdu'l-Baha at Bahji them, we longed
to know more of these
came to an end and we left Him with hearts blessed souls
and of the places where they

too full of joy and gratitude to be articu- had been. One
 morning we engaged the services of a
 late. 'Abdu'l-Baha had instructed us to go famous archeologist, a man of
 to Italy and to work with Mrs. Emogene culture and
 deeply versed in the history of the ancient
 Hoagg whom He had sent there some years monuments, one upon whom we
 before. We were to see all those whom she could absolutely
 rely. With him we visited among other
 had attracted to the Faith. Our objective Every detail of
 places, the church of St. Peter. us and finally
 was Rome and there we remained some time which, as guides
 this church was explained to skull of Peter,
 working as He had directed and also visiting sacred shrine
 we were shown the crypt, by thousands of the
 the ancient ruins of the days of the early visited
 inform one, contains the mon. 'Abdu'l-Baha had so often spoken of faithful each
 Christians with which the early days of the year. "But," said the archethe Disciples of Jesus and of their journey-
 and which has become the ologist, "although the church is built and
 Faith of Baha'u'llah have so much in com- ings to foreign lands to spread the glad- dedicated to St.
 Peter, and these bones are
 tidings of His mission, that we eagerly shown as his, we
 archeologists really have sought to trace their steps and to learn of never found any
 reliable evidence of Peter's their services and sacrifices in the path of visit to Rome,
 nor have we unearthed his re- God. mains."
 The great Teaching Tablets revealed by This information
 shocked us! So much of sacred
 'Abdu'l-Baha during ^the World War and tradition clings to Peter's ministry in Rome that we
 sent to this country when communication found it difficult to believe
 was re-established, strongly admonish the be- this statement,
 still our informant was himlievers to arise as did the Disciples of Jesus
 self a devout Catholic and would willingly and spread the universal Message of Baha'- have upheld the
 traditions of the church,

u'llah to a world in crushing need and the but he was forced
to face the facts.

responsibility lay heavily on our hearts. As
On our return to America the thought of
we threaded our way among the ancient this
misconception lingering persistently in

ruins associated with the lives and martyr- our minds we
decided to ask 'Abdu'l-Baha
dom of the early Christians, and saw the about the matter.
We wrote, and in the
catacombs where nameless crypts bore only course of time
received a reply from Rouha

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Khanum, the daughter of 'Abdu'l-Bah4, un- Cause
and it is for this reason that we cite
der the date of August 15, 1921, and this
certain voyages which have carried us to
is whatit said: ". Concerning your

. . .
virgin fields far, far away geographically,
question whether St. Peter and St. Paul have but
drawing ever nearer and nearer as the

ever been in Rome, I asked the Master
consciousness of the Unity of God and of
'Abdu'l-Baha about it. He said that there His
creation becomes clearer to the mind of
are two sets of people, one say that Paul and man.

Since 'Abdu'l-Baha called upon the.
Peter have been to Antioch and the other
believers of theUnited States and Canada
that they have been to Rome. There is no in
His immortal Tablets to arise and carry
real record of their movements." the

Glad-Tidings to all parts of the world
These inconsistencies at first were difficult many
loving and consecrated souls have
to reconcile but as the consciousness grows

arisen to do His bidding. The records of
of importance of exalting only the
the Martha Root

will ever shine forth in imper-
WORD and not the individual who is the
ishable splendor. We venerate the name of
conveyor of It, the Divine purpose is clearly Keith
Ransom-Kehler who gave her life in

defined and the great wisdom of it evident.
service to Iran. We recall the voyage of
Later years have shown the tendency of peo- Jojm
and Louise Bosch who were the first
ple to worship the personality of those whose to go
to Tahiti and of Miss Agnes Alexservices are more or less conspicuous in
the ander's work in Japan. Then there was Dr.

spread of the Faith in the dawn of every Susan
I. Moody, Miss Lillian Kappes, Miss

spiritual revelation, forgetting the quality of
Elizabeth Stewart, Dr. and Mrs. Howard
true humility which is ever the characteristic
Carpenter, Mr. and Mrs. Frank Clark, Mrs.
of sincere servants, forgetting too, the hor- Sharp
and Miss Adelaide Sharp,- all these

rors of persecution which they suffered in have
served the Cause among their Iranian
the path of service. Records of the past
brethren in Iran. Among other pioneers
are gone, or were never kept, personal his- are
Miss Alma K^nobloch and Mrs. Pauline
tory is obliterated, for then they "saw only
Hannen who went to Germany and Miss
in part and prophesied in part"; now that
Fannie Knobloch who visited South Africa,
which was in part has been done away since Miss
Leonora Holsapple who is working in
"that which is perfect is come!"

Brazil; Mrs. Emogene Hoagg who traveled
There may be a justifiable reason now to Alaska
and afterward was sent to Italy;

therefore, that the travels of the teachers Miss
Marion Jack who has been for years in
of the Faith of BahaVllah should be made
Bulgaria, and Mrs. Louise Gregory in the
known and the record of the spread of the
Balkans; Mr. and Mrs. Hyde Dunn whose
Message of the New Day and of the estab-
labors in New Zealand and Australia have
lishment of a New World Order be preserved
produced such wonderful results; Louis
for posterity, for never has there been such
Gregory who carried the Message to Haiti;
a day, exalted as it is above all peer or like- Mrs.
Amelia Collins who was the first to

ness. Baha'u'llah says of it in the "Glean- carry
the Message to Iceland. Then there
ings": "Verily, I say, this is the Day in are
those intrepid world travelers, Mr. and
which mankind can behold the Face, and Mrs.
E. R. Mathews, whose names will alhear the voice of the Promised One.
The ways be linked with South America espe-
Call of God hath been raised and the light of
cially; and Mr. and Mrs. Schopflocher to
His countenance hath been lifted up upon whom
all the world "is one home." These
men. It behooveth every man to blot out and
many others have left imperishable recthe trace of every idle word from the
Tablet ords in the annals of the Cause.
of his heart, and to gaze ^th open and un- Our
own share in the international spread
biased mind, on the signs of His Revelation, of
the Word includes a voyage to Spitzberthe proofs of His Mission, and the tokens
of gen, the most northern settlement in the
His glory."
world, to Hammerfest in Norway the most
It is for this reason then that the Baha'i northern
city, to ports in Norway, Sweden,
archives are now being provided with accu-
Russia and Denmark where in some places
rate records of the history and spread of the the
Press rendered invaluable services. In
TEACHING fHE CAUSE OF BAHU'U'LLAH

799

the year 1937 we
circumnavigated the con- up, and a new one spread out in its
stead.
tinent of South America, at all the
touching Verily, thy Lord knoweth the Truth, and
large and reaching Magallanes, the
ports is the Knower of things unseen."
most southern city of the world in the ex- And again He says: "He Who
is your
tremity of Chile. In every port contacts Lord the All-Merciful,
cherisheth in His
were established and books left. A more heart the desire of
the entire
beholding
recent voyage enabled us to visit human race as one soul and
one body. Haste
Pago-

Pago and Fiji, two islands of the South Pacific, en route to New Zealand and Australia to visit the Baha'i friends in those other Days. How great the felicity that countries. But there is so much to be done awaiteth him that forsaketh all he hath in and the time is so short! a desire to obtain the God! Such things of "Soon," says Baha'u'llah in the "Gleanings of the Earth," "will the present-day order be rolled up." Photo by International film Service Mrs. Phoebe A. Hearst.

TWO LETTERS OF MRS. PHOEBE

A. HEARST

Taken from the chapter on "Religions of Persia" from the book "Persia by a Persian" being the personal experiences of the Rev. Isaac Adams, M.D. The book is issued in four languages, English, Dutch, German and Swedish, published in 1900.

Washington, D. C. came into my life from accepting the Truth

Nov. 19th, 1899. as revealed in these great days, Mr. Isaiah H. Bradford,

I am very sincerely yours
Hubbard, Minn.

Signed: Phoebe A. Hearst.

My dear sir:

Your letter of October 24th was duly received and I regret my inability to reply to it Washington, Dec. 5th, 1899

sooner, but I had left my California home O. M. Babcock, Chicago, 111.

when it arrived there so it was forwarded to me here; however I take pleasure in answering your questions, as it gives me great statement from me regarding my visit

Dear sir,
Your

if a

happiness to enlighten any Truthseeker, re-also my privilege of being in the guarding the "Holy City" and the "Blessed presence, and my impressions of

to Acca,
Master's

Master" who dwells therein. the
 Holy Household, will in the slightest
 Altho my stay in Acca was very short,
 J
 degree confirm anyone in the faith, then I
 as I was there only three days, yet I assure am most
 happy to render it.
 you those three days were the most mem- I was
 not a pupil of Dr. Kheiralla's. Mr.
 orable days of my life, still I feel incap- and Mrs.
 Getsinger taught me and I acable of describing them in
 the slightest cepted the Truth before I left my California
 degree. home to go
 to Europe. I never saw Dr.
 From a material standpoint everything Kheiralla until
 we were on board the steamer.
 was very simple and plain, but the spiritual My
 stay in Acca was very short; if I reatmosphere which pervaded the place
 member correctly I was there but three days,
 and was manifested in the lives and tho Mr.
 and Mrs. Getsinger were there three
 actions among the Believers, was truly months.
 Acca is now a ruined fortification,
 wonderful and something I had never its
 streets are narrow and dark and the houses
 before experienced. One needs but to
 and rudely constructed,
 are very primitive
 see them to know that they arc a Holy but when
 we were admitted to the Master's
 people. presence
 we lost sight of our surroundings
 The Master I will not attempt to describe: entirely.
 I will only state that I believe with all my It seems
 to me a real Truthseeker would
 heart that He is the Master and my greatest know at a
 glance that He is the Master!
 blessing in this world is that I have
 been Withal, I must say He is the Most Wonderful
 Being I have ever met or ever expect
 privileged to be in His presence and look
 His life is truly to meet in this world. Tho He does
 not seek
 upon His sanctified face.

the Christlife and His whole being radiates to impress
one at all, strength, power, purity,
love and holiness are radiated from His mapurity and holiness!
Without doubt 'Abbas Effendi is the
a jestic, yet humble,
personality, and the spir-
Messiah of this day and generation and we itual
atmosphere which surrounds Him and
need not look for another. most
powerfully affects all those who are
Hoping you will find the joy that has i 'AkH.

802 THE BAHÁ'Í WORLD
blest by being near Him, is indescribable. purpose of serving in
the Cause of God.
His ideas and sentiments are of the loftiest They dress very
plainly, but with a grace
and most chaste character, while His great that gives a sort of
grandeur to their most
love and devotion for humanity surpasses humble abode. The
purity of their morals
anything I have ever before encountered. I is evident from
their calm, benign and guilebelieve in Him with all my heart and soul,
less faces which characterize them as a peoand I hope all who call
themselves Believers ple. To become spiritually more and more
will concede to Him all the greatness, all like them, and like
the blessed Master is my
the glory, and all the praise, for surely He.is daily supplication
unto God.
the Son of God and "the spirit of the I am not going
to be in the east this
Father abideth in Him." winter.

Regarding the Household, I found them Yours very
sincerely
all quiet, Holy people living only for the
Signed: P. A. Hearst.

A TRIBUTE FROM ICELAND

Miss Holmfridur Arnadottir, educator and
author of Reykjavik, Iceland.

HAT strikes me most forcefully in the rules the world today
and He foretold the
Teachings of the Baha'i Faith is the idea of coming of the
Most Great Peace on earth
the unity of all religions and the develop- even as Jesus,
the Christ, had prophesied bement of one universal religion within which
fore Him.

every human being can develop his or her How may we help
God to establish the "Most Great
own individual character and capacities in Peace" on earth? we ask ourcomplete harmony and accord with the en-
selves today. To this question each indivironment.
vidual seems to get an answer in the Teach-

The glad-tidings of the "awakening of the slumbering powers of the human soul" and His successors. May the Holy Spirit of God unite us in the work of spiritual susceptibilities in the "new kind" are predictions and will for the uplifting of humanity and the proglorious materialistic motion of His Kingdom on Earth! lighten the burden of a gloomy, world today which so much needs a new

Holmfridur Arnadottir

standard to fight for, not with swords, but 1937
Reykjavik, Iceland
with the divine power of the Holy Spirit.
The tidings of BahaVllah and His successors are not only spiritual but
practical, 'Note: Miss Arnadottir is a well known
as well for the world in which we live as authoress of
Iceland. She is now undertakfor the life to come. He foretold the devas-
ing the translation of "BahaVllah and the
tation of the material civilization which New Era" into the
Icelandic language.

SONG OFFERINGS

And songs of birds are like celestial choirs!

i
My soul as well as body is illumed,

THE DAY OF GOD 'Twould seem, by Sun
which such great power hath
Its rays touch into flame my heart's dim fires.

Be of good cheer!

What but the glory of the Light of "Light The almond
blossoms scent the gentle breeze,
Could cast such shadows on
world forlorn?

a And luscious fruits encumber many a vine.

My heart is filled with peace beyond all words:

If our hearts whispered not the hope of morn

Would we so hate the horror of the night? The very

air breathes joy, and even the trees

What is it else than desperate bitter fear

murmuring a melody divine

That drives the troops of evil, who know their boughs were tuned to heaven's chords. Their hour is come, to vent their dying rage Upon the people of this heaven-lit age this lovely Garden of the heart? And seek by every means they may to sell man's cruelty can ever come! Their lost dominion dear? earth's sordid things we've drawn apart: This is God's Place, my spirit feels at home. Be of good cheer!	well	As though
The very depth of our perplexity 'Abdu'l-Bahd:		
Amid this whirling world of strife and care is the Garden where Baha'u'llah Where disillusion beckons to despair Sojourns a fortnight ere He journeys far, Is of itself a call for help, a cry further still from native land.		This
That angels' hearts will not be slow to hear. whose fair walls and domes you see, For it is ever in such a time as ours, you gaze, is Baghdad Home of Peace.		An exile,
When man has ransacked sea and land for rest dwelt the Lord of Glory full ten years, And never sought the heaven in his own breast, exile since the tortured months in vile That God reveals once more His hidden powers The Pit.		The city
Imprisonment in Siyah Chal And in His might draws near. %		As South
Be of good cheer! 'Tis nineteen years since first proclaimed Though all things change, Truth's kingdom is secure. Himself the Herald of the Dawn. The forms of faith come, go, and are forgot, But that which they enshrine can perish not. Anhphony: Altarsmay crumble, worship will endure. His call		There
Those holy things that God bids man revere ready hearts, and souls arose Reign on unchecked by man's satanic will; to lay their lives at His Wisdom and love are of a higher birth		An
		The Bab
		Awakened
		In myriads
		Blest

feet. Yet but the Herald He. The King
 Than these frail phantom forces of the earth Unknown
 hath walked the earth a prisoner,
 And take their deathless power from Him Whose will An exile
 most despised by those who, blind,
 Above all things stands clear. Saw not
 the Glory veiled beneath the cloud

 Be of good cheer!
 Of flesh and circumstance.
 What kings desired in vain God gives to you
 Now strikes the hour
 And in this wondrous day before our eyes When
 bursts the Sun of Truth. The veil is rent
 Unseals His ancient book of mysteries
 Which hid the Glory of the Lord of Hosts.
 Now dawns the Day by Prophets long foretold;
 Making all things in earth and heaven new.
 Truth hath come down from some far-flaming sphere; Now comes
 the Kingdom of His Majesty
 The One True God.
 Lo, in our midst her sacred fires burn!
 Listen and bow thy head.
 And see trace back these countless rays of light
 To the One Point wherein they all unite,
 And bow your forehead in the dust to know (The
 Guide Celestial raised His hand, and lo,
 That God Himself is here!
 Before the Seeker's gaze, embowered in green,
 G. TOWNSHEND. A fair pavilion lay, while to and fro
 A group of men walked calmly, while the sheen
 Of sinking sun shed lustre on the scene.

II

Some five-score men there were whose faces shone
 THE GARDEN OF RID VAN With radiance,
 as though a lamp were lit
 (outside Baghdad) Within their breasts. The
 tent enshrined a Throne,
 And humble homage on their brows doth sit,
 THE DECLARATION OF For in their
 breasts hath Revelation writ.)
 BAHA'U'LLAH
 'Abdu'l-Babd: Chants.
 Man Speaks: From high
 Horizons of the Lights hath shone
 Such fragrance hath my being ne'er perfumed! Such
 brilliancy and brightness none hath known:

How fair this Garden: roses bower each path
the souls attaining to His Throne!

Blest are

SONG OFFERINGS

805

From this white Spot such fragrance now outflows

Antiphony:

That all the worlds are perfumed like the rose:

O

people of the earth! The Day of Grace

Blest are the nostrils which this perfume knows!

Hath dawned: come ye that I may crown ye kings

In this My earthy Kingdom: for if ye

The Cup of Life, o'erflowing with the wine

*

Obey Me I will make you friends of Mine,

"

Fulfilling Words: "I drink not of the vine

My

very soul, in realms of greatness, and

Is passing 'round. O take the Cup divine!

Companions of Perfection ye shall shine

Forever in the heavens of My Might!

From that blest Tree on Sinai's Mount a Call

Is heard a Trumpet peal that sounds to all

And if ye disobey Me, O loved ones,

The garment of My Mercy covereth you,

The world. Blest are the souls who heed His Call!

And My forbearance doth precede your sin.

The Light of Unity for sons of men

O

people of the earth! The Giver of

In this secluded Spot shines once again:

All Gifts hath*come indeed, riding upon

Blest are the eyes which open to that ken!

The cloud! Advance with shining faces and

Illumined hearts!

The Face of God the Glorious unveiled

Blest are the souls who to

Now shines resplendent. Blest the souls assailed

His Meeting win; to whom the fragrance of

By Glory in Whose Light all Suns have paled!

His Verses is disclosed; who at His Hands

The wine of Union drink; who in the air

Antiphony:

Of love

and praise spread wing, and whom He hath

The Kingdom of our God amongst the race

Led to His Paradise Supreme the Place

Of men is glorified before His Face:

Of

Revelation and of vision clear

Blest are the souls who therein find a place!

Before the grandeur of His heavenly Throne!

The Tongue of Grandeur speaks! Ah, listen well! O
people of the earth! Come unto Me
For 'tis the Word of God Himself the knell
And I will show you paths of Life, and make
Of wrong, injustice, prejudice and strife.
You vivifiers of a world now dead!
Harken to Words of Beauty Words of Life!

HOWARD COLBY IVES.

MARCH 31, 1936.

The Voice of Bahd' it'll dh from within the tent:
people of the world! I was asleep

III

Upon couch, when, lo, the Bree/e of God
My
Upon My
being breathed and I awoke!

BAHJf

His Spirit bade Me to proclaim His Will
To earth and heaven.
Das Land ist heilig, darauf wir gehn
I summon all mankind
Und Blumen uns duftend umbreiten,
To God, the Lord of all the worlds. For, lo, An
Bahji's Tore leis verwehn,
The hour hath struck of which 'twas said,
Verdaemmern der Erde Zeiten.
Of old by blessed lips, that no man knoweth,
Not even the Son, but only He Who comes
Die Schwelle beugt sich noch lichterfuellt
When that Hour strikes. The Father knows alone!
Der Herrlichkeit, die sie geborgen,
Da drinnen aber, da Schlaf Ihn huellet,
The Word which Christ concealed hath in the form
Umfaengt uns der strahlende Morgen.
Of Man appeared. Blest is this Day for now
The Father hath with Power come amongst
Das Hcrz schlaegt leiser und Wundcr erbluehn
The nations: turn ye unto Him and live!
Wohl hier an der Welten Mitte,
Da Erd und Himmel in Einheit gluehn
My body longeth for the Cross, in truth,
Und schreiten in goettlichem Schritte.
And for the spear My head, that in His Path
1 thus may purify the world from sin.
Verrinnen fuehlst du des Daseins Flut,

Verhalten die Flammen noch ragen,
 "The Hour's not Und beugst dich still vor der staerksten
 Glut,
 Say not amongst yourselves: yet,
 Die jemals die Erde getragen.
 We wish to slumber still." O heedless ones!
 Shake off this deadly sleep, for that Great Day
 Dein Selbst vergeht und es waechst im Raum
 Proclaimed by all God's holy Ones hath dawned.
 Die Kraft, die dem Ursprung vcrbunden,
 Why will ye longer slumber? Wake! O Wake!
 Da, Welt, du hier an des Lebens Baum
 Den Atem der Gottheit gefunden.
 I speak not of Myself: I speak of what
 E. M. GROSSMANN.

God whispers to My soul. How else, men, O
 Could I proclaim that which all men disdain,
 And for whose utterance their hatred casts

IV

New tortures on My head each passing day!
 THE KINGDOM IS AT HAND
 Yet am I not impatient of men's hate,
 Nor do I shrink from dread afflictions in
 The Kingdom is at hand! Its mountains glow
 His Path. For God hath made calamities In
 summer light and all its rivers flow
 As freshening showers to His pastures green,
 With silvery sheen through garden-edged way and plains
 And as a wick for Lamp divine by which
 And I have seen its rainbow after rains
 His earth and heaven shall illumined be. In
 dazzling hues against the darkened clouds

806 THE BAHAI WORLD
 Which God hath placed at times like gloomy shrouds Then put aside all
 pride and all pretending
 Beyond the hills to show His Mercy spans For Truth worth
 while worth knowing and de-
 All that He loves in plans and counter-plans fending.
 To make life true and good and full of beauty

E. T. HALL,
 Even in things which hold us to our duty.
 MANCHESTER, ENGLAND
 The roseate dawn is full of purest blessing,
 APRIL 4, 1936.

But storm and rain come too for our refreshing,
 And every tree and all the garden-flowers
 Through tears of love give thanks for vernal showers.

The Sun of Truth mounts in the sky revealing

THE TEMPLE OF LIGHT

In sunshine bright the path of thought and feeling,

Then we will build us a temple of light,

And new Jerusalem is seen resplendent

among men,

When faith in God is in the heart transcendant.

truth will illumine the night

Hark! For above the Most Great Bell is sounding

Of man's prejudice, fear, and sin!

The tenderness and majesty abounding

In mid-most Heaven whose glorious connection

Hath given the heart this wonderful reflection.

nine great doors of religious faith,

Will the races of men come in;

He that hath seen the grandeur of Bah a

And under one dome of love universal,

Hath passed the beauty of the Morning Star

Will worship as brothers and kin!

And lifteth up a smiling face to bless

The glorious Day of bliss and righteousness!

Then hasten the time, O lovers of truth,

When the temple of light will shine;

There is a city by the tideless sea

And in the dawn of God's Great New Day,

Whose crumbling walls were marked by Destiny

To be a lamp wherein should grandly shine

We will enter His holy shrine!

ELIZABETH HACKLEY.

The Truth of truths in Holy Palestine:

And in that spot the echoes rose and fell

Attuned and sweet to that great Heavenly Bell

Which in the height beyond the gates impearled

VI

Called angel hosts to aid the awakening world;

For 'Akka's walls embraced and held Baha

OF SACRIFICE

The dawning Light behind the Morning Star

And on the horizon's edge the cloud-drifts stood

because a bulb was torn,

Aflame with rose, the tinge of martyr-blood.

wove a golden mesh,

Discarding it with joy when wings were born;

Within the heart reflected gleams of the scene,

triumphant from the flesh.

Nor e'er again shall Ages intervene

To make of Christ a myth of fancied faith

A symbol of God

Whose rays of

Through the

THE MYSTERY

A lily bloomed

A caterpillar

A martyr rose

These things

I saw with wonderment and pain,
 I climbed a mountain slope;
 A human dream an empty fleeting wraith As, led by
 love,
 For herein God hath gloriously fulfilled On levels far
 below gleamed ripened grain,
 That which the Christ had said the Father willed. Small seeds
 to hold the resurrection hope!
 Thus testifies all Heaven, the grateful heart,
 The awakening world, and witnesses apart: And then I saw on
 shining laurel blades
 The hills of Galilee, Jezreel aglow, The emerald
 tracery of crossing bars,
 And Hermon crowned with pure resilient snow. And knew that cells
 must break to build facades
 Of giant shrubs that yearn to meet the stars.
 When He, the Golden Dawn, had blessed the world,
 The Servant of Baha, inspired, unfurled Oh, Love, Who
 spreads white arms above my earth,
 The Standard of His glory on the height Thy mantle robes the
 mystic cross of birth!
 Of Carmel's brow o'er-looking Acca white

ALICE SIMMONS Cox.

Beside the sea which bore the Tyrian ships
 And Grecian fleets and kissed with sunlit lips
 The Roman prows in days of old renowned,

VII

And saw the Saracenic galleys bound
 From Egypt's ports and famed Italian sails FROM
 HIGH HORIZONS
 Ablow where now the British flag prevails.
 Yes, Carmel is the throne from whence the Call A CHANT
 Went forth at last to summon one and all ADAPTED FROM WORDS
 OF 'ABDU'L-BAHA
 To brotherhood the Call which cannot cease
 Until the world is tranquillised in Peace;
 And who shall still the beating heart that waits From High Horizons
 of the Lights hath shone
 The mighty Law which issues from the gates Such brilliancy and
 brightness none hath known.
 Of Zion's wall bejewelled with the Teaching Blest are the souls
 attaining to His Throne!
 Of all the Saints, persuasive and far-reaching?
 From this white spot such fragrance now outflows
 Give ear ye lands, ye continents and isles, That all the worlds
 are perfumed like the rose.
 To that sweet Call of love which reconciles Blest are the

nostrils which this
 Fragrance knows!
 The human heart to God and breaks the sword
 To win for all the Kingdom of the Lord!
 o'erflowing with the wine
 This is the Dawn of all the dawns the best
 Words: "I drink not of the vin
 The encrimsoned East is offering the West;
 O take the Cup divine!
 SONG OFFERINGS
 807

From that blest Tree on Sinai's Mount a call
 With wide divisions ending
 Is heard a trumpet peal that sounds to all
 May every voice now ring,
 The world. Blest are the souls who heed His Call!
 in love tones exultant
 One nation's anthem sing.
 The Light of Unity for all the sons of men
 LOUISE R. WAITE,
 In this secluded Spot shines once again.
 CHICAGO, ILL.

Blest are the eyes that open to that ken!
 Dedicated to the International Peace Society, and
 The Face of God the Glorious unveiled
 especially for the Peace Congress held in
 Now shines resplendent. Blest the souls assailed Rome,
 October, 1911.
 By Glory in Whose Light all suns have paled!
 distributed there not us a Song but a
 Poem. 'Abdu'l-Bahd's words under title.
 The Kingdom of our God amongst the race
 Of men is glorified before His Face.
 Blest are the souls who therein find a place!

The clouds of Generosity with rain
 GOD'S CHANNEL
 Of Bounties are o'erflowing. Souls are fain
 To take abundance and their Goal attain.
 channel through which flows
 God substance into everything
 The hearts of men in darkness long, at last
 I speak, the song I sing,
 Are now enlightened: all their gloom is past.
 trees I tend, the rambler rose:
 The Face of God Its Lights upon them cast!
 forming in my mind,
 The simple meals that I prepare:

The Servant of Baha in servitude Whatever
task my hands shall find,
Hath clad His Glorious Form. The Holy Rood
This, Father, is my earnest prayer.
Of sacrifice He hath attained. Ah! Blest is he
Who shareth in this heavenly Victory! To be

[illegible]

In all I choose to be and do,	
ANNIVERSARY OF THE BAB	To be the
voice of Spirit power,	
An open channel for the true	
A Star of splendor past our Mortal Ken	And
beautiful, from hour to hour.	
The	

BY IRENE STANLEY.
glory of your life through all the Spheres
Will shed its light through the undying years.
The radiance of the Love you brought to men
Has birthed our planet's darkened heart anew.

XI

Your life-blood, poured out on its dearth like dew!
Oh ichor of God's grace, let each drop shed

BELL OF THE TEMPLE

Redeem the Nations and the living-dead,
Renew their vision and their Spirits' Youth,

Bell of the

Temple of Love and Unity,

Aural is the fountain of Thy Truth.

From realms

above thy clarion tones now ring;

BEATRICE IRWIN. Calling aloud to all humanity,

Awake!	and with the angels sing;
Arise!	
IX	Glory to God and His Eternal Plan,
Come to the Temple of the Brotherhood of man.	
"ANTHEM OF ALL NATIONS"	Bell of the Temple
of Peace enduring,	
O God of every nation	Softly thy tender
notes fall on the air;	
We turn our hearts to Thee.	Calling the hearts of men
to Love's true union,	
Within Thy love is safety	Calling to worship in
God's Temple fair.	
In peace and liberty.	Glory to God and His
Eternal Plan.	

For love alone can conquer	Come to the Temple of
the Brotherhood of man.	
The strife within each breast,	
And bind with ties eternal	Bell of the
Temple unseen Reality,	
Yet thy clear tones by inner ear is heard;	
Thy sons of East and West.	
Bell of the Temple of wondrous Beauty,	
O Truce of God enduring,	Founded upon God's
Manifested WORD;	
Come Thou to all the world,	Glory to God and His
Eternal Plan,	
And may Thy flag of beauty	Come to the Temple of
the Brotherhood of man.	
In each land be unfurled.	

SHAHNAZ WAITE.

A covenant proclaiming
That cruel war has ceased,
Beloved by all Thy children,
XII
Thy spotless flag of Peace.

Wesen	
Zerreisst ein Streit unser	
O God of every nation,	zwischen
Wunschen und Meincn,	
Thou Father of us all,	können wir so nur
genesen,	
Let now Thy Benediction	dass wir die
Antithesen	
Upon each country fall.	sieghaft im
Herzen vereinen.	

808 THE BAHÁ'Í WORLD

Will auch den Weg nach innen	Mensch
von heut', erneue dich,	
Dickicht wild überwachsen,	denn du
sollst das Grosse werden,	
glaube, so wirst du gewinnen;	wie es
war des Schöpfers Plan:	
und schwingt sich dein Sinnen	
es	Geistesmensch und
Edelmann.	
um immer kühnere Achsen.	
ADELBERT MUHLSCHLEGEL.	Mensch von heute, ziehe
doch	
aus dem Staub dein wahres Wesen!	
Mensch von heute, siehe doch,	
XIII	wie so leicht du kannst

Came Islam here by Allah's Imam led;

Revived a body numbered with the dead;
Rent ancient customs which abased their sway;

XVI

Bestowed the joy of life, the Higher Way.

THE CREATIONAL BOOK

Arise anew to hear the Call of God

For which thy heroes sought the gory sod Thine

insight is so dimmed thou canst not see

Deaf to what place or pride or fame might call, That

My Creation's Book revealeth Me.

Intent upon those notes which hearts enthrall! That

every atom is an open door

Inviting thee to enter and explore.

Regardless of the past, how dear its fame,

The glory of today enshrines thy name. What

dost thou hope to see

The Light most Manifest hath now shone forth,

When thou goest seeking Me?

Eclipsing by its brilliance every troth.

A Face? A Voice? A Word writ on the sky?

If I should speak who art thou to reply?

The tidings of the coming of the Lord If I

should write some guiding Word to men

Which ancient seers proclaimed by deed and word, Could

they interpret My Supremest Pen?

Hath holy made thy soil for endless tread

As gospels of that Blessed Beauty spread. Is

then thine eye so keen, thy mind so sure

That when My Spirit moves thee and I lure

The freedom which thou now shalt grant to right Thy

longing soul afar

Will echo through the world and win for thee To

probe the mote and star

The homage of the noble and the free That

thou canst hope thus to encompass Me

And state of exaltation in God's sight. Who

doth surround what mind and eye can see?

Thine ensign blazed from old the Lion-Sun. Wert

thou through all eternity to seek,

Thy nightingale and rose three plaudits won. And

through immensity of space to roam,

Each bears to thee a message of the heart Thy

spirit shall no foot-hold find,

That thou can'st know what mystic joys impart. No

answer to thy questing mind,

Louis G. GREGORY. Except to My Command thou shalt bow

And find in meeting Me thy spirit's home.

I am not far from

thee but ever near:

Listen to thy

heart's whisper: "I am here."

SONG OFFERINGS

809

the sea; Schwer aus meinen

reichen Feldern

rollen Wagen,

goldbeschieden.

Vieles dank ich

meinen Eltern,

manches musst ich

selbst verdienen.

Who in thy heart of hearts is truly thee.

Tor, was rechnest du mit Gold?

Horst

grollt?

Thy Mystery am I and thou art Mine.

HERBST:

Weh, des

Schicksals Sturm zerfetzte

mir auch dies es war das Letzte.

Arm und nackt steh

ich im Winde.

Bin ich so von

alien, alien

Siichten frei?

Wie cinem Kinde

wird mir

leicht. Die Blätter fallen. . . .

Bist

du arm, so wirst du weit

fur

die Stille. Sei bereit!

Which hath one aim that I may fully be

ADVENT:

Zages Bangen wird rum Hoffen,

was verschlossen war, wird offen.

Cohesion, growth, the senses and the mind

Was noch wunschte,

was noch strebte,
That from the void of non-existence may schwindet
demutsvoll nach innen.
Existence come, and that My Love may find Sieh, die liebe
Erde webte
Some far-off Day, Its full expression. Nay sich in brautlich
weisse Linnen!

That I Myself may tell man's ordained story
Bist du rein, so naht der Geist,
In Man, the very Temple of My Glory. der
dich in das Neue weist.

For, in this gloomy and disastrous age
Man may perceive, if he will scan My Page, WEIHNACHTEN:
The secret of creation. There is he
Naht mir, was mich langst unwittert?
Frcudvoll wird mein Her/ und zittert
Told of My Wisdom: for Humanity
bis in die gheimsten Falten,
Hath borne Its noblest fruit; My Love
wie das Machtige, das Grosse
Disclosed in Man his Lord, that he may prove
All things, and thereby with my aid may reach
sich ihm neigt und alle alten
Krafte hebt ins Namenlose.
The summit of the Truth I fain would teach,
That all his probing eye and mind can see
Hath but one purpose to uncover Me. Werde
 fahig zu begreifen,
lass es durch das Blut dir reifen!

By every grain of dust shall man be told
Of Me. The rushing wind shall cry: "Behold!" FASTENZEIT:
Grosses waltet immer leise,
The still, small voice within his heart
duldet keine Last der Speise,
Shall whisper low: "I am of God a part."
wächst geheim in warmer Scholle.
Stort es nicht durch menschlich Treiben!
Lo, things from their silence, shout aloud!
all
Brausen druber noch so tolle
My Voice falls from each bright or lowering cloud! Geister es wird
Sieger bleiben.
My Trumpet peals from every star and clod:
"There is no God but Me but Me no God."
Alles musst du freudig geben,

soil das Hochste in dir leben.

Why else should I create, O son of man?

In My eternal Being hid I knew

KARFREITAG:

My Love in thee and framed a gracious Plan
alles geben?

Konnt ich wirklich

Age-long, in which might Myself review

I

Hier gibt es kein Daneben.

Ja!

And see My Love expressed in form and power.
dass des Geistes

Wenn ich glaube,

Hauch erlosend uns durchdringe,

Thus through the ages, countless hour by hour,

Have I in it expressed My Love, to thee

ganz durchdringe,

o, dann heisst es,

dass ich mich zum Kreuze bringe.

Revealed My Beauty. "Be!" My Will but spake

And My beloved Creation came awake

lost aus tiefster Haft

Opfer

To mention Me.

Krafte

durch die höchste Kraft.

Wherefore love only Me

That My Command may summon thee to be.

OSTERN:

HOWARD COLBY IVES.

Auferstehen!

Auferstehen!

Saume nicht, es soil geschehen.

XVII

Durch dein Leben sei bewiesen,

dass des Winters schwere Nachte

DAS JAHR DER SEELE

dich nicht unverwandelt

liessen.

Froh entspriesse alles Echte!

SOMMER:

Hei, wie ist das Leben prachtig!

Wenn

ihr reine Taten schufet,

tatengliihend, fruchtetrachtig!

naht

der Allgeist, den ihr rufet.

810

THE BAHA'f WORLD

PFINGSTEN:

Eternity and God.

Reine Krafte, froh entbundcn,

In them the

Law is honored

werdet Form und Leib hier unten!

Their

fruits garnered,

Erde, wie du dich verschwendest!

While man

roves, phantom-like,

Alles Spiegel t sich nach oben.

The vale of

heedlessness.

Heiliger Geist, der	du dich spendest,	How can
this shadow make	reply to God?	
komm zu alien die dich loben!		
Never plead ye were not warned		
1st das Licht in jeder Zelle,		That fear and
overwhelming grief		
strahlc die Welt in Gottes Helle.		Would shake ye!
For through unreckoned aeons		
RIDVAN:		True Ones came,
In des neuen Bundes Segen		To
reconcile your will to God's,		
bleibt die Ordnung fesc gelegen.		That Truth
might be renowned.		
Fiihlen wir sie		
urnotwendig,	Forsaken and decried,	
dienend ihr in hundert Arten,		They sang
"A Day of God" and "Covenant"		
bleibt der Geist uns inlebendig,		A people
living lordly exhortations		
wird die Welt ein Gottesgarten.		And
commands;		
His people they, and	He their God.	
Weiter wachst darin die Seele,		
atmet rein sich aller Fehle.	Have ye imagined	
all their counsels		

ADELBERT M(JHLSCHLEGEL. But idle musings of a "moving form of dust?"

"Lo! The Promised One hath come!"

This is the Day of Knowledge and of Love;

XVIII The Day wherein the True shall be distinguished

From the false;

THE CHALLENGE	And "none secure from this
Decree":	

Thy evil deeds and secrets,

That Day when man should yield his will	Nurtured
in satanic gloom,	

To God, dawned!	Shall sear

thy soul with torment;

Though not a single breath of Unity	And ye

shall know what God hath known!

Was wafting to the Court of Holiness,

The "Mystic Bird" gazed earthward	Calamity!

Thy cradle is fran!

"Seeking one heart severed	Thy 'ulamas

"knew not" Jesus nor Muhammad,

That He might alight therein to nest."	Or Him ye

would have Jtknown, The Promised One,

Saw souls stifling	Of Whom
They prophesied!	
"In the garment of a thousand years ago."	Behold He
hath all life all rhythm changed!	
Man, whose destiny is Godward,	Now is the
soul's oblivion pierced,	
Enthralled in selfhood,	As from the
grave of negligence	
Alien to the Mystic Song;	Your hosts
unleash	
His plight known to but One,	Their
calumnies and crielties,	
The Knower!	Their
doubts and base denials	
Inner life and outward form that sprang	
Faithful to Command,	From human
thought all	
That "Bird of Heaven" circled	To perish
in the tumult of a dying day!	
The abyss of godlessness, crying:	Almighty
Day! When only that shall stand	
"Oh people! I am He and He is Me!"	Which
serves the Lord, thy God!	
As the spirit liberated by His Words	And this
thy theme, thine inmost urge	
Mirrored the cosmos,	One Faith,
one Race, one common Cause!	
Aloft two mighty Pillars flamed:	
"Reward and Retribution!"	Now from
the Day-spring of a vital Faith	
"O mortals! Will ye be content	The
Covenant takes form,	
With that which is like vapor in a plain,	And
shielded in the Tabernacle	
Unmindful of the precepts of your Lord?	Of a Mighty
Soul,'	
By one word He called ye into being!	Rises
from out the chaos	
Will ye not be thankful?	Of
receding dispensations!	
I am come to you, O people,	"O ye
people of discernment"	
From the Throne of Glory!	Sing
praises unto God	
Would that your hearts might comprehend!"	He comes
and in His hand the Cup!	
Falling on rocks His words had yielded	His

triumphant song of Oneness	
Springs of crystal water,	Arresting
the movement of the world!	
But impenetrable the heart of man,	
Transcending warring cycles, He,	
Deprived of Faith!	The Ensign
of the Most Great Peace,	
Salutes the Promised Day:	
Holding aloft "a Chalice of Pure Light"	"Lord!
Here am I!"	
He saw no arm outstretched to seize it,	
Nor heart that would reflect it.	The Ancient
Law,	
Remote from Truth is man	Revealed in
symbols in the Day of Abraham;	
That He could view that Flaming Cup	In Moses'
Day inscribed in	
flaming Tablets;	
Immune to	
rapture!	Is, in this
matchless Day, incarnate in a Man,	
Faithless His Trust, when he,	
to	Who "embodies every
virtue, every ideal	
"Created from a clot,* was covenanted	Of this
Holy Cycle's Goal!"	
To reflect to all the kingdoms	"Magnified
be God for this exalted Handiwork!	

SONG OFFERINGS

811

Unto God, O people, render thanks for His appear-	'Akk&, soil of
service!	

ance!	Soil of freedom!
He is the Most Great Favor unto you,	Where His
childhood, youth and age	
The Trust of God amongst you,	Were ceded to this
New Creation,	
His charge within you!"	"Which shall ever
stand unrivalled,	
Uneclipsed in splendor."	
"Taking the cloak of resignation	His enemies are
scattered now	
In the name of God,"	And martyrdom has
won.	
He taught and labored	Across the
threshold of His prison home	

In this womb-life of the	spirit,	He sweeps,
Hailing with unerring pen		The Object of
devotion such as kings		
The Renaissance of Nations,		Might envy,
When The Law exalted in the hearts		To engage the final
epic		
Shall guide the people.		Of His threefold
Mission!		
Shaken from her slumbers, Russia		Egypt! Europe!
Westward to America!		
Glimpsed the vision leading on to destiny!		Bent with age and
cares He comes!		
Then her Czar sought a parliament of nations,		On His brow
dominion!		
While 'Ishqabad's strong-hearted		In His melting
glance forgiveness!		
Seized and clothed that Spirit		His utterance the
future!		
In a "Dawning-Point-of-Light!"		His life dynamic
acclamation		
Assurance to a soul-tried people		Of the Oneness of
Mankind!		
Of a sacred commonwealth		From that
visitation		
The pivot of Divine	Economy!	Ages shall
inherit manna.		
Gaze toward 'Akka!		Here at
Gotham's portals,		
Soil of bondage! Soil of Spirit!		
Where first the West embraced Him,		
Where in savage conflict		"Clothed in
majesty"		
Moslem and Crusader met!		He laid the "Mantle
of the Covenant"		
Where the Ancient Suns of God		Exhorting
its inhabitants		
Saw the vision of This Day:		To spiritual
distinction!		
Melchizedek, Elijah, Abraham and Jesus!		Then in the
nation's midmost heart		
There, in towering grandeur,		He blest the Earth
Came The Exile		Whereon would
arise a Sacred Edifice to God,		
Master Builder of "The Day of God,"		A symbol that "this
earth shall be indeed		
And His Mighty "Ark of Covenant,"		A Paradise,

A tender Youth adorned brothers In "Robe of Servitude!" Peace." O misleaders of the people! Prophet slayers and Their Chosen! Grievous is your plight: call Thee He for Whom ye prayed a thousand Ones to witness Hath come, declared conclusively And ye knew Him not! loved ones, And set forth clearly all things unto them, *Akka, hearthstone of The Servant! guard and protect	And all men live as In the Most Great His prayer: "O God! My God! I years And all Thy Holy That I have Thy Proofs unto Thy That they may watch Thy Law Resplendent Ah, "could you but 'T would kindle in To set aflame the "Being 'round Whom Honored the land Blest the eye, Through Thy The tongue that The pen that Blest, doubly The ground trod by
To His Open Court hasten ." . . . Over mountains, deserts, seas know The yearning! His burning love for you Race and Faith converging your hearts a fire In a Crucible of Spirit world!" Knowing neither East nor West! This is Heaven! all names revolve!" The pride and glory of mankind! There is Carmel, Fragrant Mountain, you visited! And Bahji, o'er the Bay, the ear, the heart, the breast Glorified by Him in Shrines. remembrance dilated! Holy the soil that He bore there mentions Thee! And flowers He tenderly caressed; celebrates Thy praise! Earth, in exquisite remembrance, blest Blooms a New Eden! Thy feet.	

Fitting couch for El Bab,
of Mercy rends the veils,
Whose crimson light
"The Mystery of God."
And when the Breeze
Still shalt Thou be

Cleft the Morn of Promised Day;
And "Him-Whom-God-Hath-Manifest," America!
Ye must arise
The Promised One! To "forge the
Mystic Chain"
Hallowed is thy Mystic Fane And "if His wishes
are to be fulfilled,
That conceals Their rest, Unfurl the standard
of the Most Great Peace!
Most lowly, most transcendent Earth! Your mission is
unutterably great!"
Ages and their traces vanished, Dare to
fulfill a spiritual destiny!
Thy Perfumed Spot shall breathe O lift your gaze
above the "sea of names"
"Tidings from God" And blot remoteness
from your consciousness
To the souls of men! "That you may
render life * greater thing."

812 THE BAHÁ'Í WORLD

"Seize, O
seize your chance!" Teaching the world with your
unwearied spirit,
For "if you fail to be enkindled Fusing Mankind from the One
Torch
Regrettable your plight!" Held aloft in your youthful
arms.

OLIVIA KELSEY. Fill your hearts without ceasing
From the Fountain of the Beloved,
Leaving no room

XIX For the world's insidious potion,
Thus, to every human question
BAHÁ'Í YOUTH You shall find answer . . .

Armed with the strength of the Greatest Name,
Fling wide the Banner On your foreheads a Star
shall glow
Of the inestimable favor bestowed upon you. Lit by the love for mankind
in your hearts.
Make the world resound with the glorious Thus shall you safely
return,
Chimes of Baha. "Young Shepherds of Men,"
Take with you your new found radiance Each with his radiant

Following,
And light the world with untouched Glory, To the glorious Ridvan of
the Beloved.

The Glory of the Beloved,

DIANTHA CRISP,
ECHOES FROM THE SPHERES

Mashrak-El -Azcar

A Hymn of Praise

MARIAN C. HOTCHKISS.

1. Rise, O my peo - pie,
thus Ba - ha com-mand -
ed,

9. O heav - en re -
joice, and earth the notes re -
peat,

8. Lord who shall dwell with - in
Thy Tab - er - na -
cle,

f

MT P^PP

Bless - ed are ye who heed the call
to come And rear on high, with

U - nique a - ris - es at th* Crea-tive

Word This house of prayV of

Who shall a - bide up on Thy Sa-cred Hill?

'He dwells be-neath the

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J tn i. J ^

Hf

ip-p p r

joy and faith un daunt -ed,

-

My Temple fair, My child-rens earth ly
home,

u - ni >

ty and prais - es Mashrak-El - Azcar

Tern - pie of our God.

Shadow of Al-migh -

ty Who to his broth-er work - eth naught of
ill/'

816

THE BAHAI WORLD

Rise then my ser-vants, a

- rise) My prais - es ring out to the skies!

Joy to the world through the Lord, The might-ty,
Ben-efic-ent God.
Come let us dwell with the Lord, His ban - ner of
peace is un - f urledJ

~ii*~

REFRAIN

Mash-rak-El Az-car, Temple of U-ni-ty, Symbol of broth-er-hood,
built to the Lord;

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i ii *

r r R i

r H-P^P^

Home of the home-less, Place of the place-less; Gift to hu-man - i
- ty Temple of God.

W

In His abode no evil shall befall With songs of
rapture through the Portals enter,
thee,
Neither shall plague come nigh thy dwelling-place, Then silence reigns,
impressive and profound !

But thou shalt flourish even as the palm tree, Peace! for the Lord

is in His Holy Temple;

His light reflected on thy up turned face. Bow all the earth,

lo, this is Holy Ground!

Rise let us turn to the light, Then sing the song
of the Lord,

The Glorious, Life-giving Light! ALLAH VABHA!

Glorious God.

Chorus: Mashrak-El-Azcar, Temple of Unity etc.

Mashrak-El-A?car. 2

ECHOES FROM THE SPHERES 817

rxw.

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[continued

818 , THE BAHA'I WORLD

HAIL! TO OUR KING, BAHA'U'LLAH

(continued)

Hail the Springtime in every land,

Hail the Brotherhood of man,
Oh, ye nations, united now,
Hail to our King, Baha'u'llah.

Hail, Almighty, we turn to Thee,
All our doubt and sorrows flee,
Pain and strife and war must cease,
Hail to Thee, O Prince of Peace.

Hail, O Glorious, All-Knowing, Wise,
Thou hast opened up our eyes,
We have seen the Radiant Sun,
Hail to Thee, O Promised One.

Hail the Springtime in every land,
Hail the Brotherhood of man,
Oh, ye nations, united now,
Hail to our King, Baha'u'llah,
ECHOES FROM THE SPHERES

819

IF YE SEEK ME.
Wojds and Music by
LOUISE R.SPENCBR.
Andante, sostenuto.

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atejnp.

Jf.with til jour hearts je eeX me EV- 17 cloud shall
roll t-wi/;

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820

THE BAHAI WORLD

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You shall find you hearts de - sire For in
Me is all in all,

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If yon on - Jy tru-Jy geek Me, If you aii -
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To u have dwelt a .
mong the sense-clouds, That haveJiid_jny shin- big sun,
j nolto idt.e dim.

Turn froa eub - stance un - to ahad-ow, w*a-ry bee* when
day is doie.

Ifje seek Me,
ECHOES FROM THE SPHERES
821

m tempo.

i) i J

But my light stall. shine op -on you, Bright -er ahiae
from daj to day,

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ail.

J JiJi
If with all your hearts ye geek Me, I the life, the
truth, the way, I the

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life, the truth, the way.

y d'l y -^K-
*=

If ye seek Me*

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822 THE BAHA'f WORLD

ECHOES FROM THE SPHERES 823

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824 THE BAHA'f WORLD

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ECHOES FROM THE SPHERES 825

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826 THE BAHA'f WORLD

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ECHOES FROM THE SPHERES 827

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828 THE BAHA'i WORLD

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ECHOES FROM THE SPHERES 829

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830 THE BAHA'f WORLD

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ECHOES FROM THE SPHERES 831

832 THE BAHA'I W.ORLD

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ECHOES FROM THE SPHERES 833

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834 THE BAHA'f VORLD

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Lovingly dedicated to Shoghi Effendi.
ECHOES FROM THE SPHERES 835

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836 THE BAHA'f WORLD
ECHOES FROM THE SPHERES '

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838 THE BAHA'f WORLD
ECHOES FROM THE SPHERES 839

840 THE BAHA'f WORLD
ECHOES FROM THE SPHERES 841

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842 THE BAHA'f WORLD

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ECHOES FROM THE SPHERES 843

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844 THE BAHA'f WORLD

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ECHOES FROM THE SPHERES 845
846 THE BAHA'f WORLD

CHANTS AND MUSICAL PORTRAITS OF
HIDDEN WORDS BY BAHA'U'LLAH
Music BY MARION WILCOX

O SON OF DUST!
Hidden Words
BahaVllah Marion Wilcox

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ECHOES FROM THE SPHERES 847
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848 THE BAHA'f WORLD
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850 THE BAHA'f WORLD

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ECHOES FROM THE SPHERES 851

852 THE BAHA'f WORLD

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ECHOES FROM THE SPHERES

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864 THE BAHA'f WORLD

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ECHOES FROM THE SPHERES

865

13he Love Song

Words & Music by

NINA BENEDICT MATTHISEN

,MOD.

. VOICE

J37

Bb7

?

come let me tell to you,

love that brings

B 7 D7

f

E[> D7

&

W>r V

light from the dark - ness, Of

love that is

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866 THE BAHA'f WORLD

D7

Gm

G7 D7 G7

in your bro - ther, Of what - er

C7 Fm C7 Fm D7

col - or or race, A love- for all
both

m f

i

*

C7 F7 71 F7

ECHOES FROM THE SPHERES , 867

^face-

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CHORUS

s

Love, love, love

Cm

more

T ^F =

i

f

E^din

J t

F TJ ^T d.^

|

^^g:

love all this world round,-

^P

3 ffi

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Gdim C7 Fm

F7

fefa

^FgH

r) r (/

to be found.

f

f

.

f f

*

i

868 THE BAHA'f WORLD

C7 C7

Fm C7 Fm Gm Fm

D7 El? aug C7

Love. is all, Yes! all- in all>
And

Fm

^

that love can come xfrom you.

ECHOES FROM THE SPHERES

869

Of Peace

Words & Music by

.Modto,

NINA BENEDICT MATTHISEN

t r w u f J:

Ff

ft

.VOICE A

&

|>

t

The songs of war are sung and sung.

But what of

peace, now we say. Can - not

the bells of

m ,i j

^33: i
C7 Fn> Cm

r r
peace be rung to bring a
glad new

f

* I)* 1 >-" 9
9

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song of peace and

ECHOES FROM THE SPHERES

871

CHORUS

J

t

more. For it is peace, peace, peace

the world is

_L_t iCTNC^

AP* V k h J

^j)J>JI

fT?

'!> J

At

J

^ /r^^

wait - ing. Peace on earth

good will to

f * f

sol - diers of war join

sol - diers of peace

872 THE BAHA'f WORLD

F7

ing the death knell of

war For war shall be no more.

tea

.

i

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