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The Declaration of His mission made by 'All-Muhammad, the Báb, on May 23, 1844	

in the city of Shiraz, Persia, inaugurated the era of spiritual knowledge and world civilization. In Him the Persons of the Prophets, the Manifestations of God who had guided the races and peoples along the paths of their destiny and renewed the Promise of God to every darkened and soulless age, united in one transcendent mystery of Being, and their Voices, the trumpet calls of history, became at last one Voice, their messages one Message, their purpose one Purpose.

In this creation of oneness where the world had always before realized only difference and diversity, divine Providence employed the Báb as its instrument to establish the spiritual condition from which should emanate the evolution of human nature and the development of human society revealing the heavenly kingdom brought to and dominating over the substances and inertias of the human world. Inevitably His physical being was slain, His followers martyred, His purpose resisted, His divine commission denied, for in that implacable rage of the spiritually dead has the life of the spirit ever been rekindled and released.

His Declaration brought all the calendars to an end. A new cycle began; and there-fore to the Bahá'ís of East and West the date of May 23, 1844 possesses infinite significance, for it is the first date and event affecting the entire world and all mankind as one unit and one whole.

Now in this year of 1944 the Bahá'ís reverently celebrate this Anniversary, this Festival of the inauguration of the oneness of humanity, the year 100 to those who have become conscious of the spiritual miracle which God wrought a century ago. There is one reverence, one gratitude, one adoration and one sacrifice filling with the same spirit every community of Bahá'ís now existing in sixty or more countries. Though they are outwardly and physically separated by wars, revolutions, differences of language

and all the divisive forces of the historic past, the Bahá'ís exemplify the conscious and passionate inwardness of union transcending race, class, nation and creed.

This spiritual oneness is the true celebration of the Centenary, for it is the direct and unique result of the inspiration which the Báb's message breathed into our modern world. Nothing else can claim to have been the source and cause of the recognition of the oneness of God which has been the pivot around which all things revolve in this age. But the Bahá'ís of all lands have each their particular contribution to make to the public observance of the supreme event. Each community has had its particular history to unfold and its special achievements to record.

The Bahá'ís of North America have compiled this work in order to afford to others some glimpse of how one continent responded to the call of God. It is a Memorial which all have combined to build during fifty years of continuous Bahá'í activity: those who sacrificed for the construction of the noble House of Worship in the very heart of the

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## FOREWORD

country; those who traveled overseas to carry the Message to other lands; those who entered into the founding of the Baha'i communities in hundreds of cities, towns and villages here at home; those who assisted in the development of the administrative order; those who taught, lectured, wrote and in their lives reflected the light of faith; those who upraised the schools and other institutions which have become such powerful organs of service—men and women representing whites and colored, Christian and Jew, artisan and scientist, artist and business man, nucleus of the pattern traced by love and truth upon the luminous surfaces of human hearts. These are they who have found the path and entered the portals of security and peace. What they have accomplished seems infinitely little in comparison to the surging ocean of spiritual power vouchsafed to all who accept His message today; but

they have  
 been as those settlers in new lands who have broken the soil, raised their  
 homes and  
 fabricated tools and utensils as first step toward a higher order of human  
 relations whose  
 proof for generations is a faith and a hope and not a visible civilization.  
 What the  
 blessed century has accomplished has been the laying of a firm foundation.  
 Others will  
 come with greater power, skill and resources to construct the temple of unity  
 and peace  
 in which the spirit of men will dwell.

National Spiritual Assembly of the Baha'is  
 of the United States and Canada

536 Sheridan Road, Wilmette, Illinois.

January 11, 1944

## INTRODUCTION

### T H E B A H A ' I F A I T H

#### Principles and Teachings of a World Religion

AY 23, 1944 will signalize the ending and from races to mankind. The  
 direction  
 of the first century of the Bahd'i Era. That of events has been seized  
 from human will  
 date marks an event of transcendent impor- and exercised through its  
 own channels and  
 tance in the evolution of religion and civ- instruments by the will of  
 God.  
 ilization. Therefore the sects and  
 creeds, reflecting  
 From the dawn of the new era one hun- the religious experience of an  
 era that has  
 dred years ago, religion, reborn and re- departed, attached to and  
 dependent on the  
 vitalized, has been a spirit encompassing all principle of social  
 isolation and self-suffi- ciency, have been deprived  
 mankind. It has penetrated into every de- ance. Hence too the  
 of divine guid-  
 partment of human activity, creating in-  
 political and economic  
 fluences capable of destroying old, outworn policies representing the  
 material activity of  
 ideas and their instruments and of disciplin- that same disavowed  
 principle have become  
 ing and training the masses of human beings ineffective and impotent  
 except in their ca-

for unified association in an ordered and order on which they peaceful, world. The rise of science, the spread of invention, the revolution in industry, the movement of peoples, the clash of conflict to be nations and the implacable struggle of social Dispensation of just philosophies, alike disclose the motivation of Bahd'i Faith, fulfilling one spiritual impulse and energy which, laying the truth of forming hold on humanity, has been shaping its conscious expression life in conformity with the possibilities of a spirit in its new, a greater age. Denied, even resisted by the prevalent attitude of materialism, this force of transmutation has, while the century closes, manifested its irresistible power, by gathering up the peoples of East and West and plunging them into the crucible of a common age and trial. Such an outcome can no longer be attributed to controllable human wills, acts and social trends. The groups and organizations, great and small, which so long have maintained the principle of independence ethical truth and social and self-sufficiency, even nations and empires, find themselves confronted by menacing conditions both within and without. Dispensation, not the catalogue The universal upheaval is unprecedented. Its capacity to undermine the themselves depend. Destiny has moved ancient law of struggle and the guardian of a new tice and order. The the hope and vindicating mer Revelations, is the of the new, world-unifying source, its purpose and erate the life of mankind.

**The Source**

The source of violate. Every Faith has world from a higher tion has conveyed light truth to the darkness of minds. In each soul has been rekindled, for moral conduct, cooperation. The life Founder of a religion ality of that of dogmas and creeds

which afterward reg-  
implications can not be grasped except by  
disputation among His  
recognition of this spirit from God and the  
the arbitrary au-  
working of His divine intention. Sovereignty  
religionists over the  
has been transferred from nations to world  
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## THE BAHÁ'Í CENTENARY

Bahá'u'lláh has given the fworld today a  
their acts and man-  
fuller measure of spiritual truth, befitting  
disbelieved in God, hath  
the mature development of humanity and  
betrayed the Cause  
the larger responsibility laid upqn men called  
to establish a world civilization Imbued with  
today that the suc-  
the spirit of divine law.  
different stages  
"The door of the knowledge of the  
truth. Their  
Ancient Being," He declares, f"hath ever  
one religion in con-  
been and will continue for ever to be, closed  
fulfilling all those  
in the face of men. No man's understand-  
preparing the way for  
ing shall ever gain access unto His holy  
in its destined  
court. As a token of His mercy,' however,  
religions and  
and as a proof of His loving-kindness, He  
simultaneously, their  
hath manifested unto men the Day Stars of  
only their separate-  
His divine guidance, the Symbols of His di-  
to identify men's  
vine unity, and hath ordained the knowledge  
with obedience to  
of these sanctified Beings to be identical with  
His merciful  
the knowledge of His own S e l f W h o s o  
truth itself. It is  
recognizeth them hath recognized God.

isters the progress of  
followers and enthrones  
thority of a few official  
people.

words, their messages,  
ners, hath indeed  
repudiated His signs, and  
of His Messengers."  
Thus we may realize  
cessive Faiths have been  
along the same path of revealed  
relationship is that of  
tinuity, each later Faith  
that preceded it and  
the future Faith to appear  
time. To conceive of many  
different faiths existing  
mutual tolerance sharing  
ness of inner purpose, is  
repeated denials of God  
God and their imitations of  
Revelations with divine  
when this identification

has become com-  
 Whoso hearkeneth to their call, hath heark-  
 religion connotes  
 ened to the Voice of God, and whoso testi-  
 militant creed or  
 fieth to the truth of their Revelation, hath  
 of already ac-  
 testified to the truth of God 'Himself.  
 the Manifestation  
 Whoso turneth away from them, hath  
 with power to de-  
 turned away from God, and whoso disbe-  
 teachings for a new  
 lieveth in them, hath disbelieved in God.  
 Every one of them is the Way of <§1^d that  
 religion emerges  
 connecteth this world with the realms above,  
 connection be-  
 and the Standard of His Truth unto every  
 corresponding civil-  
 one in the kingdoms of earth and heaven.  
 primitive purity,  
 They are the Manifestations of God amidst  
 creative spirit inspiring  
 men, the evidences of His Truth, and the  
 community for  
 signs of His glory.”  
 union in devotion to  
 In these words the touchstone of religious  
 that their  
 truth and sincerity, the mainspring of faith,  
 greater possibility of  
 has been set up by which the attitude of the  
 ever before  
 individual and the worth of the religious  
 common experience  
 group are being tested in this age as they  
 runs its course of  
 were divinely tested by the words of Jesus  
 with the lapse of  
 in His Dispensation or by the commands of  
 and loyalty. Once  
 Moses in that Dispensation which Christ  
 has set in, the  
 brought to an end.  
 regain its unity of  
 The Founders of revealed religion, Abra-

plete, and the name of  
 some divisive sect, some  
 some impotent affirmation  
 cepted general ideals, that  
 of God returns to earth  
 stroy error and establish  
 cycle.  
 The oneness of revealed  
 also when we consider the  
 tween each Faith and its  
 ization and culture. In its  
 religion comes as a  
 human beings to establish a  
 the expression of their  
 newly revealed laws. They feel  
 faith opens for them a  
 ordered life than man has  
 achieved. Out of this  
 a great civilization arises,  
 development, and decays  
 the motivating sacrifice  
 the process of dissolution  
 civilization can never  
 purpose or restore the vital

life of its faith.

ham, Moses, Jesus, Muhammad, the Báb and civilization reveals

Baha'u'llah, "are all but one person, one soul, for the cycle of one spirit, one being, one revelation," and the cycle of the civil

Baha'u'llah warns the people "lest ye be found. Until the spirit is tempted to make any distinction between the world has no

any of the Manifestations of His Cause, or disease. Attempts to

to discriminate against the signs that have or found a new so-

accompanied and proclaimed their Revela- adaptations and experi-

tion . . . Whoso maketh the slightest pos- seize the new

sible difference between their persons, their servant to the mainte-

INTRODUCTION

nance of old ideas, old standards, old forms measure of Divine

and old authorities is fruitless. The con- has been adapted

tinued existence of mankind depends upon the degree of

the return of the Holy Spirit, and this de- that age by a

pendence is the basis of true faith.

humanity. . . . The

Revelation associated with the Faith of Jesus

The D ivine Purpose

the

redemption of the individual and the mold-

The second illuminating truth conveyed stressed, as its cen-

by Baha'u'llah is that revealed religion is not necessity of inculcating a

only continuous but progressive. The race of and discipline

man, under the manifest law of the universe, unit in hu-

grows and develops.

Gospels do

The disintegration of a

a prevalent sickness of

religion coincides with

ization it came to

renewed by the divine will,

power to heal its own

reestablish the old order,

ciety, by revivals,

ments, are vain. Effort to

spirit and render it

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progressive. Indeed, the

Revelation, in every age,

to, and commensurate with,

social progress achieved in

constantly-evolving

Christ focussed attention primarily on

ing of his conduct, and

tral theme, the

high standard of morality

into man, as the fundamental

man society. Nowhere in the

through stages of development and en-  
the unity of na-  
counters greater opportunity and respon-  
mankind as a  
sibility as the stage of childhood recedes. H u-  
Islam, the succeed-  
man capacity emerges and new faculties and  
Divine Revelation,  
talents unfold. This organic process, the  
conception of the na-  
divine purpose for mankind, moves forward  
stage in the or-  
by successive and enlarging spiritual im-  
society, and embodied  
pulses. At each stage, the soul and mind  
of the race receives a new influx of inspira-  
independent nations,  
tion, human consciousness deepens, and  
of earlier faiths,  
when the direction and possibility of the  
Providentially  
new cycle has become established in the  
has mani-  
realm of faith, men express their enlarged  
of the oneness of  
capacity by forming a greater civilization.  
and the spiritual  
"The All-Knowing Physician," in Ba-  
achieve world  
hd'u'llah's statement, "hath His finger on  
communicated through  
the pulse of mankind. He perceiveth the dis-  
Faith.  
ease, and prescribeth, in His unerring wis-  
revealed Himself,"  
dom, the remedy. Every age hath its own  
concerning the appearance  
problem, and every soul its particular aspi-  
the foundations  
ration. The remedy the world needeth in  
shook and  
its present-day afflictions can never be the  
swooned away,  
same as that which a subsequent age may  
bewildered, except such  
require. Be anxiously concerned with the  
of Thy might,

we find any reference to  
tions or the unification of  
whole. . . . The Faith of  
ing link in the chain of  
introduced, . . . the  
tion as a unit and a vital  
ganization of human  
it in its teaching."  
With the creation of  
replacing the tribal units  
the cycle of world order was  
prepared. The divine purpose  
fested itself anew, the law  
mankind has been revealed,  
impulse by which the race can  
unification has been  
the agency of a new World  
"No sooner had He  
Baha'u'llah wrote  
of the Báb in 1844, "than  
of the kindreds of the earth  
trembled, and the learned  
and the wise were  
as have, through the power

needs of the age ye live in, and center your  
 "Through  
 deliberations on its exigencies and require-  
 concerning His own  
 ments." appearance, "the  
 realities of all created  
 In his capacity of interpreter of Bahá'u'l- things were shaken, were  
 divided, separated,  
 'Abdu'l-Bahá's Writings, Shoghi Effendi, first Guard- scattered, combined and  
 reunited, disclosing, in both the contingent  
 world and the  
 the operation of this principle from stage heavenly kingdom, entities  
 of a new crea-  
 to stage. tion, and revealing, in the  
 unseen realms,  
 "Just as the organic evolution of man- the signs and tokens of Thy  
 unity and one-  
 kind has been slow and gradual and involved ness. Through that Call Thou  
 didst an-  
 successively the unification of the family, nounce unto all Thy servants  
 the advent of  
 the tribe, the city-state, and the nation, so Thy most great Revelation  
 and the ap-  
 has the light vouchsafed by the Revelation pearance of Thy most perfect  
 Cause." 'Abdu'l-Bahá, the  
 of God, at various stages in the evolution  
 Center of Bahá'u'lláh's  
 of religion, and reflected in the successive Covenant, who promulgated  
 His Faith  
 Dispensations of the past, been slow and through the East and West,  
 exemplified the

#### XIV THE BAHÁ'Í CENTENARY

perfect type of human character, intel- whatever its class, creed,  
 race or nation.  
 ligence and soul expressive of th^ laws and In one of His public addresses  
 in America  
 principles of this World Era. "Humanity He presented the following  
 summary:—  
 has emerged," He said, "from its former "The oneness of the world  
 of humanity.  
 state of limitation and preliminary train- "The protection and  
 guidance of the Holy  
 ing. Man must now become imbued with Spirit.  
 new virtues and powers, new moral stand- "The foundation of all  
 religion is one.

ards, new capacities. New bounties, perfect of unity.	"Religion must be the cause
bestowals, are awaiting and already descend- science and	"Religion must accord with
ing upon him. The gifts and blessings of thd period of youth, although timely and suf- of truth.	reason.
ficient during the adolescence of mankind, are now incapable of meeting the requirements prejudices among	"Independent investigation
of its maturity. . . . All nations and kin- dreds . . . will become a single nation. Re- ligious and sectarian antagonism, the hos- tility of races and peoples, and differences among nations, will be eliminated. All men will adhere to one religion, will have tribunal."	"Equality between men and
one common faith, will be blended into one of these teach- race, and will become a single people. All Bahá'u'lláh has	"The abandoning of all
will dwell in one common fatherland, which the Orient, is the planet itself."	mankind.
light and life which will never pass away. His teachings . . . .	"Universal peace.
Laws, Principles, T eachings and	"Universal education.
are applicable to this period of maturity in Religion is the depository of spiritual world.....	"A universal language.
truth. Its laws and principles revealed by and justly	"Solution of the economic
the Manifestations of God constitute the teachings of the reality of man's relations to God, to himself mere human	"An international
and to other men. What science is to the cause of dif- natural universe religion is to mankind in amongst mankind,	Of the source and meaning
all that pertains to its spiritual, its super- humanity, whereas	ings He said: "His Holiness
natural endowment and aim. There is no are the very	dawned from the horizon of,
	flooding all regions with
	embody the divine spirit of the age
	the life of the human
	"Every one who truly seeks
	reflects will admit that the
	present day emanating from
	sources and authority are the
	ficulty and disagreement
	the very destroyers of
	the teachings of BaháVlláh

chaos nor void where truth ceases to exist      healing of the sick world, the  
remedy for  
nor laws to operate, but there is in man a      every need and condition. In  
them may be  
realm of ignorance where he attempts to      found the realization of every  
desire and  
deny a divine law by substituting human      aspiration, the cause of the  
happiness of  
desire and human opinion. The appearance      the world of humanity, the  
stimulus and il-  
of the new Manifestation brings all spiritual      lumination of mentality, the  
impulse for ad-  
evasion and subterfuge to an end. He cre-      vancement and uplift, the  
basis of unity for  
ates a condition in which only truth can      all nations, the  
fountain-source of love  
survive.      amongst mankind, the center of  
agreement,  
In the Bahd'i Dispensation we find laws,      the means of peace and harmony,  
the one  
principles and teachings, all reflecting the      bond which will unite the East  
and the  
spirit of the new World Era. In this Dis-      West.”  
pensation religion brings fulfilment to feel-      Those, who sought no  
further than this  
ing, will and reason in balance and har-      preliminary discussion,  
conceived of the  
mony.      Faith as a leaven gradually  
penetrating the  
The western world first learned of the      masses of mankind, urged and  
promoted by  
Faith through its principles. 'Abdu'l-Baha      the enlightened and the  
idealistic in and  
expounded them in the form of general      through the reformation of the  
traditional  
truths acceptable to the enlightened mind      movements and organizations.  
'Abdu'l-

INTRODUCTION      xv

Bahá, however, plainly set forth the sov-      Man's first duty is  
to know his own  
ereign quality of revealed religion, as, for      self and the conditions of  
progress and abase-  
example, in the following Tablet addressed      ment. After maturity has  
been attained,  
to American Baha'is.      wealth is needed for the  
attainment of so-

"In the contingent world there are many to be earned collective centers which are conducive to profession, art, association and unity between the children in a joyous spirit of men. For example patriotism is a collective center; nationalism is a collective center, identity of interests is a collective center; political alliance is a collective center; the union of ideals is a collective center, and the prosperity of the world of humanity Meet all obligations is dependent upon the organization and profession of the collective centers. Nevertheless, all the above institutions are, in reality, knowledge must be the matter and not the substance, accidental and not eternal— temporary and not everlasting. With the appearance of great revolutions and upheavals, all these collective centers are swept away. But the collective center of the Kingdom, embodying the In-stitutes and Divine Teachings, is the eternal Schools must collective center..... The real Collective principles of religion. Center is the body of the Divine Teachings, the world are which include all the degrees and embrace religious reasons all the universal relations and necessary laws of humanity."

cial personality, and this is through the practice of a trade or craft. Associate with the followers of all members of all. races and preme obligation is to acter. Through will obtain security and spect possessors of talent. tions due to others. and backbiting. To acquire incumbent on all, but of matters useful to is of first importance. rests upon the two pillars obedience to divine ment (for disobedience to rulers are to uphold to world order and peace. train children in the Celibacy and seclusion from not approved. Warfare for is prohibited. Kings and to protect and assist the

Bahá'í community.

Behind the principles of rational truth, elect to of-

therefore, we look for the deeper implications of law and ordinance.

sinner must turn

In studying Bahá'u'lláh's laws and or-

forgiveness and not to any hu-

dinances, we note that He revealed nothing

in the form of a code or constitution. His

ordinance is de-

teachings represent virtues and attitudes, or

basis in the establish-

deal with matters which He did not intend

with definite

to be altered during this cycle. The Baha'i

Bahá'í community, and

code will come into existence through the

authority to be

legislative institutions which Bahá'u'lláh

Bahá'u'lláh's ascension. "The

created, and whose enactments are subject

placed in charge of

to revision from time to time as conditions

Justice of God.

change.

God among His

The laws of Bahá'u'lláh include: the obli-

daysprings of command in

gation of daily prayer; an annual fasting

period of nineteen days; prohibition of use

trainer of the

of alcoholic liquor or drugs; monogamy;

consists of two pil-

marriage contingent upon the consent of all

retribution. These two

four parents, or those living; obedience to

for the life of

civil government; obligation to engage in

Inasmuch as for

a useful trade, art or profession; prohibi-

particular decree and

tion of a clergy in the Bahd'i Faith.

affairs are therefore en-

Other ordinances and directions found in

the House of

Governments must appoint or

elect to of- fice only such persons as

capacity. The repentant

to God for

man being.

The realm of law and

financed and given a firm

ment of social institutions

functions for the

the conveyance of specific

effective after

affairs of the people are

the men of the House of

They are the trustees of

servants and the

His countries.

"O people of God! The

world is justice, for it

lars: reward and

pillars are two fountains

the people of the world.

each time and day a

order is expedient,

trusted to the ministers of

His writings can be summarized as follows: Justice, so that they may execute that which

XVI THE BAHÁ'Í CENTENARY

they deem advisable at the time. Those lamation of the reign of  
righteousness and justice upon the earth.”  
souls who arise to please God will be in- B irt h of a W orld  
spired by the divine, invisible inspirations.  
It is incumbent upon all to obey.”  
F a it h  
The relation of this function to the spirit- The inmost soul of  
ual realm of the Faith has been placed be- tion of the divine light  
religion is its reflec- ing men call  
yond the possibility of doubt and disagree- outwardly a physical man,  
and love. The Be- flame enkindled from a  
ment. “Administrative affairs,” Bahá'u'l- Him men are born from their  
prophet, messenger or messiah, physical self  
láh declared, “are all in charge of the House to their spiritual  
is inwardly a reality. By His summons  
of Justice; but acts of worship must be ob- a mighty tempest is unloosed  
higher world. By stroy s evil attitudes,  
served according as they are revealed in the Him men are born from their  
physical self  
Book.”  
The aim of this term of social and a mighty tempest is unloosed  
which de- %  
spiritual evolution has been firmly fixed. stroy s evil attitudes,  
habits and patterns.  
“The ministers of the House of Justice must To recognize Him is  
man’s supreme blessing, to serve Him is the  
promote the Most Great Peace.”  
essence of existence.  
As ‘Abdu’l-Bahd explained in His Will and Through Him God destroys  
and creates,  
Testament, this House of Justice is an inter- punishes and rewards,  
darkens and illumines  
national body whose members are to be all things on earth. He  
sends an ocean of  
elected by national representatives of the truth to confound men’s  
limited conceptions  
Baha’is. and lights a sun of love  
to replace their  
In the Person of tAbdu’l-Bahá, Bahá’u’lláh flickering candles of  
personal affection.  
established authority as Interpreter of His Aside from Him there is no  
path to God.

Revelation and Exemplar of the Faith. The true faith has	The cherished mystery of
Dispensation of Bahá'u'lláh in reality is to teaching of the Covenant	been the sacred
be viewed as more than an initial spiritual man, that	which the Creator made with
impulse breathed into the human heart and human race	He would not abandon the
left to humanity's own devices to direct and redeem them	but send His messenger to
apply throughout an historical epoch. His evermore. But the	from age to age for
Dispensation is an organism created to function in and through the entire epoch, for remain firm in the	Covenant laid upon human
divine guidance has been promised to man-obey the Lord	dition that they would
kind henceforth, the day of God's Kingdom wherever, how-	Promise and recognize and
having dawned.	of the Covenant whenever,
Shoghi Effendi, Guardian of the Faith, has	ever He might appear.
Mírzá 'Alidisclosed this new dimension which religion	The proclamation uttered by
Báb) in Shi ráz, Írán, one	Muhammad (the
in its fulfillment has attained. "For Bahá'u'l-	hundred years ago,
restored to the world in	its night of darkness the
láh, we should readily recognize, has not	Spirit. His manifestation
power of the Holy	people of Islám the
only imbued mankind with a new and re-	to Christians He was the
offered to the	and to Jews their assured
generating Spirit, He has not merely enunciated certain universal principles, or pro-	Him the inveterate forces of
return of Christ;	materialism and ruthless
pounded a particular philosophy, however	martyrdom six years after
Messiah. Against	He undertook
potent, sound and universal these may be.	His mission to herald the
fanaticism,	ance of Bahá'u'lláh.
In addition to these He, as well as 'Abdu'l-	among the Persian people
intolerance inflicted	
Bahá after Him, has, unlike the Dispensa-	
He undertook	
tions of the past, clearly and specifically laid	
imminent appear-	
down a set of laws, established definite insti-	
He left behind Him	
tutions, and provided for the essentials of a	

such intense de-  
Divine Economy. These are destined to be thousands underwent  
a pattern for the future society, a supreme than forsake their  
instrument for the establishment of the that six years the  
Most Great Peace, and the one agency for faith and new  
the unification of the world, and the proc- required to prepare  
INTRODUCTION XVII

the world for the greater Manifestation to early stages of  
follow. the local and national  
Bahá'í communities  
The Báb was martyred in Tabriz on July upon which the future  
international Bahá'í  
9, 18 50. After cruel imprisonment in order is to rest. For He,  
in addition to His  
Tíhrán, the seizure of His wealth, and exile station as Interpreter,  
was also appointed  
to Baghdad. Bahá'u'lláh declared His mis- by Bahá'u'lláh  
to be the Center of His  
sion in the year 1863, surrounded by a Covenant with mankind.  
Through Him  
small company of believers who had suc- the formative and  
evolutionary spirit of this  
ceeded in accompanying Him. From Dispensation carried  
forward the work of  
Baghdád, Bahá'u'lláh was exiled succes- Bahá'u'lláh  
sively to Constantinople, Adrianople and years, assuring the  
preservation of the funda-  
'Akká, in the Holy Land, where He remained mental aim and character  
of the new Faith.  
a prisoner until His ascension in 1892. Un- Concerning the nature  
der such conditions Bahá'u'lláh revealed the bestowed upon Him by  
Bahá'u'lláh, 'Abdu'lspiritual and social teachings for the world  
Bahá declared: "In former cycles no dis- tinct Covenant was made in  
civilization and divine order with which His writing by  
Dispensation is identified. the Supreme Pen (i.e., the  
Manifesta-  
A prisoner and an exile, Bahá'u'lláh ad- tion) ; no distinct

personage was appointed  
 dressed letters to kings and rulers, to heads  
 differentiating falsehood  
 of religion, expounding the laws of peace  
 this Dispensation of  
 and calling upon them to heed the counsels  
 Bahá'u'lláh), among  
 revealed in the Greatest Name of God. The  
 did not leave  
 mystery of worship, the realities of faith,  
 He entered into a  
 the principles of conduct and the evolution  
 the people.  
 of justice and order were given the world  
 Covenant."  
 in innumerable tablets and books at a time  
 the Cause,"  
 when in the countries of Islam it was a  
 "is he who endeavors  
 capital offense to even possess a copy of His  
 Bahá'u'lláh  
 sacred Word.  
 meaning according  
 From 1892 until 1921, 'Abdu'l-Bahá led  
 collects around him a  
 the Baha'i community, guided its develop-  
 different sect, promot-  
 ment, inspired its efforts, tclarified its teach-  
 making division in  
 ings, unified its members, and preserved its  
 this truth, for the  
 spiritual integrity. Released from prison by  
 the Faith, and to  
 the revolution in Turkey which overthrew  
 fundamental dif-  
 the Sultán, Caliph of Islám, tAbdu'l-Bahá  
 superficial tolerance and  
 traveled from 1911 to 1913 in Egypt, Eu-  
 'Abdu'l-Báhá Himself ex-  
 rope, the United States and Canada. D ur-  
 including mem-  
 ing this journey He established the Faith  
 Bahá'u'lláh's own family, from the  
 of Bahá'u'lláh in the West and brought it  
 into contact with innumerable public lead-  
 has written, "and  
 ers and organizations. The result of this

to be the standard  
 from truth . . . . But in  
 the Blessed Beauty (i.e.,  
 its distinctions is that He  
 the people in perplexity.  
 Covenant and Testament with  
 He appointed a Center of the  
 "One of the enemies of  
 'Abdu'l-Bahá warned,  
 to interpret the Words of  
 and thereby colors the  
 to his capacity, and  
 following, forming a  
 ing his own station and  
 the Cause." Acting on  
 protection of the unity of  
 symbolize forever the  
 ference between  
 oneness of faith,  
 pelled treacherous persons,  
 bers of  
 Cause.  
 "He is," the Guardian  
 should for all time be

regarded, first and foremost, as the Center  
 unique teaching mission was the enrichment of Bahá'í literature by the recorded and all-enfolding Covenant, addresses He delivered in Paris, London and many cities of North America. Upon the perfect Exemplar American Bahá'ís, tAbdu'l-Bahá laid the unerring Interpreter of great responsibility for carrying the Faith to the ends of the world after His earthly work had come to an end. Bahá'í community It was 'Abdu'l-Bahá, likewise, who developed the administrative order of the Faith, guiding the progress of the Bahá'ís in

foremost, as the Center  
 u'lláh's peerless  
 His most exalted handiwork,  
 Mirror of His light, the  
 of His teachings,  
 His Word . . . the Ensign  
 Peace."  
 Since 1921 the  
 throughout the world has  
 directed by the Guardian,  
 ministrative order set

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in 'Abdu'l-Bahá's written Testament. 'Abdu'l-Bahá provided details for the formation of local, national and Universal Houses of Justice. He created the Guardianship in any social body a line of succession through His eldest grand-son, Shoghi Effendi; endowed this office with sole authority to interpret the Baha'i writings after His own departure; made the Guardian the presiding officer of the future International House of Justice; attributed to him the payment of the special donation known as Huquq, and authorized the Guardian

power of the Faith  
 diverse peoples has been  
 ever-increasing might.  
 world today does there exist  
 similar to the unique  
 arisen in response to His  
 many parts of the world,  
 ference of language, custom,  
 outlook as well as by the  
 flicting political and  
 their environment, this  
 lievers could not be held

together by per-  
 sonal agreement but by a  
 power which sur-  
 rounds them and combines  
 Hands of the Cause. "The creative energies  
 released by the Law of Baha'u'llah, permeat-  
 ing and evolving within the mind of \*Ab-  
 feels itself im-  
 mersed in a spiritual  
 du'l-Bahá, have . . . given birth to an In-  
 reality which encom-  
 strument which may be viewed as the  
 passes it as by an invisible  
 but potent atmos-  
 phere or sea. The influence  
 Charter of the New World Order which is  
 of that sur-  
 at once the glory and the promise of this  
 rounding spirit makes itself  
 continuously  
 most great Dispensation," the Guardian ex-  
 felt, like the virtue of  
 health in a physical  
 organism which adjusts it to  
 plains.  
 pontinuous  
 During the present formative period, growth and development.  
 sacred writings of the Faith have been trans- The believers think of  
 the teachings of  
 Baha'u'llah not as  
 lated into some thirty-five languages, com-  
 doctrines but as truths  
 which come to life in their  
 prehensive selections made by the Guardian  
 application to  
 from words of Bahá'u'lláh have been pub- problems of conduct  
 and human association.  
 lished, works of Baha'i history made avail- The concept of  
 foreigntness or the alien in  
 able, the institutions developed, and the Faith mankind has been replaced by  
 the ideal of  
 fellowship.  
 carried into thirty or more countries where  
 Bahá'u'lláh has given assurance  
 that the process of  
 the light had not penetrated in 'Abdu'l-  
 destruction now operat-  
 ing is but the necessary  
 Bahá's ministry. In North America, prop-  
 preliminary to the  
 process of construction  
 erties have been transferred to Bahd'i trus-  
 which will even-  
 tually produce the  
 tees for educational activities in Eliot, Maine,  
 harmonious coordination  
 Geyserville, California and Pine Valley, of the views and feelings,  
 the interests and  
 the institutions, the  
 Colorado Springs, Colorado, in addition to  
 activities and the aims

properties dedicated as memorials to ‘Abdu’l-Bahá in West Englewood, New Jersey and spiritual equality Malden, Massachusetts. A vigorous publishing activity has long been maintained, and maintain their community local communities founded in more than one local, national hundred cities. The spiritual and administrative institutions which distributive activities of the American Baha’i community revolve around the impressive House of Worship in Wilmette, Illinois, the superstructure of which was constructed in 1930 and 1931, and the exterior ornamentation completed in January, 1943. The local communities are coordinated by a National Administrative Order Spiritual Assembly elected by delegates. The Faith of Bahá’u’lláh expresses itself proportionate representation through a community and not through Assemblies in church. Since this Dispensation began, the bodies by whom

INTRODUCTION

the members of an International Assembly, ever restore it.” or House of Justice, will be selected. In —Bahá’u’lláh. the delegation of authority, the source or reservoir of power lies at the Center of the Baha’u’llah available in world community, and duties and functions include the following are assigned downward to the progressively smaller national and local units. This order follows inevitably from the fact that the

of all mankind. On the foundation of before the law and the Faith, the Baha’is worship and activity through and international ute power and authority the natural duties and dered society. All that action is assigned to the sembly under the principle of tion of administrative chosen on the basis of sentation. These National turn will be the electoral

XIX

His wholesome medicine can The Writings of the English language titles, with a brief formation of the seeker: Hidden Words: sayings

which summarize the spiritual truths  
 whole body of authority was created in and revealed in past Revelations.  
 through Baha'u'llah and by Him assigned to His ministers and institutions as servants of Seven Valleys and Four  
 Valleys: treatises on the journey of the  
 mankind. Historically, the Bahd'i World soul through the stages of experience and  
 Order originated at the Center, unlike those of unfoldment to its recognition of the divine  
 social bodies which develop from local units and whose central institutions reflect a Friend.  
 "Book of Certitude," Kitáb-i-íqán: The  
 secondary and imperfectly delegated power. interpreting the theme of  
 the oneness of the revealed Faiths and the  
 The Baha'i thus realizes himself as part of station of the  
 a newly-created world, a world raised up by Manifestation of God.  
 God above the tumults of the past, and the Epistle to the Son of  
 the Wolf: adorned with a new destiny which the forces dressed to an implacable  
 enemy of the Faith, setting forth  
 of disunity can assail but never destroy. The Bahá'u'lláh's suffering and re- capitulating many of His  
 believer need no longer be partisan to the teachings. Gleanings From the  
 titanic struggles of competitive social values, Writings of Bahá'u'l- l-  
 whether capitalism, communism or state l-áh: the Guardian's  
 selection and trans- lation of one hundred and  
 socialism, because such conflicts can never sixty-five pas-  
 be resolved. What the world needs, He sages from the body of  
 Bahá'u'lláh's Writings. rit- ings.  
 has learned, is a new mind and a new heart. Prayers and Meditations  
 "This Administrative Order," Shoghi Ef- by Baha'u'llah: the Guardian's selection  
 fendi points out, "is fundamentally dif- and translation of one hundred and eighty-four  
 ferent from anything that any Prophet has passages from Baha'u'llah's  
 previously established, inasmuch as Baha'u'l- Writings pertaining to prayer, supplication and the  
 Writings pertaining to prayer, spiritual life. Of works revealed by  
 lah has flimself revealed its principles, estab- lished its institutions, appointed the person

‘Abdu’l-Bahá the American Bahá’is have  
to interpret His Word and conferred the available:  
necessary authority on the body designed Some Answered  
Questions: His exposi- tion of religious and  
to supplement and apply His legislative or- philosophic questions  
philosophic questions submitted to Him by an  
dinances. Therein lies the secret of its American believer  
American believer at ‘Akka in 1907.  
strength, its fundamental distinction, and The Promulgation of  
the guarantee against disintegration and Universal Peace:  
Universal Peace: schism ..... Alone of all the Revelations the text of the public  
schism ..... Alone of all the Revelations addresses delivered at  
addresses delivered at Bahá’í gatherings and  
gone before it, this Faith has, through the at public meetings  
gone before it, this Faith has, through the at public meetings Bahá’í gatherings and  
at public meetings in the United States and  
explicit directions, the repeated warnings, Canada during His visit from April to  
explicit directions, the repeated warnings, Canada during His visit from April to  
Canada during His the authenticated safeguards incorporated December, 1912.  
the authenticated safeguards incorporated December, 1912.  
December, 1912. and elaborated in its teachings, succeeded Tablets of  
and elaborated in its teachings, succeeded Tablets of  
‘Abdu’l-Baha: three volumes of collected letters  
‘Abdu’l-Baha: three volumes of collected letters  
in raising a structure which the bewildered (Tablets) revealed to Baha’i Assemblies, groups  
in raising a structure which the bewildered (Tablets) revealed to Baha’i Assemblies, groups  
followers of bankrupt and broken creeds and individual be- lievers during the early  
followers of bankrupt and broken creeds and individual be- lievers during the early  
and individual be- might well approach and critically examine, years of the Faith  
might well approach and critically examine, years of the Faith  
years of the Faith and seek, ere it is too late, the invulnerable security of its world-embracing shelter.” in America.  
and seek, ere it is too late, the invulnerable security of its world-embracing shelter.” in America.  
in America. The Bahá’i Peace  
The Bahá’i Peace Program: combining the  
Program: combining the text of ‘Abdu’l-Bahá’s Tablet to the Com-  
text of ‘Abdu’l-Bahá’s Tablet to the Com- Sacred W ritings  
Sacred W ritings mittee on Durable Peace, The Hague, and  
mittee on Durable Peace, The Hague, and "The vitality of men’s belief in God is His Tablet to the late Dr.  
"The vitality of men’s belief in God is His Tablet to the late Dr.  
Auguste Forel dying out in every land; nothing short of of Switzerland.  
Auguste Forel dying out in every land; nothing short of of Switzerland.  
dying out in every land; nothing short of of Switzerland.  
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A one-volume collection of the Writings peoples, races, nations and  
A one-volume collection of the Writings peoples, races, nations and  
religions of the of Bahá’Vlláh and ‘AbduJ-Bahá has been is- modern world; war and  
religions of the of Bahá’Vlláh and ‘AbduJ-Bahá has been is- modern world; war and  
of Bahá’Vlláh and ‘AbduJ-Bahá has been is- revolution realized  
of Bahá’Vlláh and ‘AbduJ-Bahá has been is- revolution realized  
revolution realized sued under the title of: Bahá’í World Faith. as punishment of human sins  
sued under the title of: Bahá’í World Faith. as punishment of human sins  
and purifica- and purifica- tion for the blessings of the Day  
and purifica- The published works of the first Guardian, tion for the blessings of the Day  
The published works of the first Guardian, tion for the blessings of the Day  
of Justice of Justice

Shoghi Effendi, include: and Peace.  
Bahá'í Administration: letters to the The most comprehensive  
presentation of  
American Bahá'í community, annual Con- the activities and  
gress of the world  
vention, and National Spiritual Assembly community of Bahá'ís will  
be found in the  
outlining the administrative order. successive volumes of The  
Bahá'í World,  
The World Order of Bahá'Vlláh: state- the International Bahá'i  
biennial record  
ments on the Faith in relation to the cur- edited under the Guardian's  
supervision.  
rent period of international struggle and  
war. NATIONAL SPIRITUAL ASSEMBLY  
The Advent of Divine Justice: the signi- OF THE BAHÁ'ÍS  
OF THE  
ficance of the teaching mission entrusted to UNITED STATES AND  
CANADA  
the American Bahd'is.  
The Promised Day Is Come: the impact 536 Sheridan Road,  
of the Revelation of Bahá'Vlláh upon the Wilmette, Illinois.  
PART ONE

D A W N OF T H E B A H A ' I  
R E V E L A T I O N

From N a b i l ' s N a r r a t i v e "

I m m e d i a t e l y after the completion of Mullá Husayn recount to  
the early believers  
his forty days' retirement, Mullá Husayn, the story of the  
latter's moving and historic  
together with his two companions, departed interview with the Báb,  
has related to me  
for Najaf. He left Karbilá at night, vis- the following: "I  
have heard Mullá Husayn  
ited the holy shrine at Najaf, and proceeded describe graphically and  
repeatedly the fol-  
directly to Búshihir, on the Persian Gulf. lowing account: The  
Youth Who met me,  
There he started on his holy quest after the outside the gates of  
Shiráz, overwhelmed  
Beloved of his heart's desire. There, for me with expressions of  
affection and loving-  
the first time, he inhaled the fragrance of kindness. He extended to  
me a warm in-  
his concealed Beloved, Who for years had vitation to visit His  
home, and there seek

led in that city the life of an ordinary citizen and of a humble merchant. There he excused, pleading perceived the sweet savors of holiness which were already ar- which that Beloved's countless invocations that city, and were and pious worship had so richly impregnated. He refused to the atmosphere of that city. however, and observed He could not, however, tarry any longer them to the care in Búshihir. Drawn as if by a magnet which protect and watch seemed to attract him irresistibly towards these words, and bade the North, he proceeded to Shiráz. Arriving at the gates of that city, he instructed and yet compelling his brother and his nephew to proceed directly to the Masjid of ílMiáni and there Him, His gait, the to await his coming. He expressed the hope dignity of His that, God willing, he would arrive in time enhance my first impression to join them in their evening prayer. encounter. On that very day, a few hours before at the gate of sunset, whilst walking outside the gates of appearance. He knocked that city, his eyes fell suddenly upon a soon opened by an Youth, wearing a green turban, and of radiant countenance, Who, advancing towards 'Enter therein in him and smilingly gazing at his face, extended to him a most loving welcome. He majesty, penetrated embraced Mullá Husayn with tenderness

to refresh myself from journey. I prayed to be that my two companions ranging for my stay in now awaiting my return. consider my request, saying: 'Do thou commit of God. He will verily over them.' He spoke me follow Him. I was pressed by that gentle manner in which that to me. As I followed charm of His voice, the bearing, served to sions of this unexpected "We were soon standing a house of modest at the door, which was Ethiopian servant. turning to me He said: peace, secure.' These tered with power and my very soul. I thought

it a good augury  
and affection, and greeted him as if he were to be addressed with such  
words standing as  
an intimate and lifelong friend. Mullá I did on the threshold of  
the first house I was entering in Shiráz,  
Husayn thought Him at first to be a disciple  
a city whose very atmosphere had produced  
of Siyyid Kázim, who had been informed  
already an in- describable impression  
of his approach to Shiráz, and who had  
upon me. ‘Might not  
come out to welcome him. \* The Dawn-Breakers: N  
ab il’s Narrative of the  
Mirzá Ahmad-i-Qazvini, a martyr of the Early Days of the Baha’i  
Revelation, Translated and  
Faith, who had on several occasions heard Edited by Shoghi Effendi.

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my visit to this house,’ I thought to myself, wide, in quest of the  
promised Beloved. I  
‘enable me to draw nearer to the Object have accordingly journeyed  
to Persia, have  
of my quest? Might it not hasten the ter- arisen\* to accomplish his  
will, and am still  
mination of a period of intense longing, of engaged in my quest.’  
Thereupon He in-  
strenuous search, of increasing anxiety, quired: ‘Has your teacher  
given you any  
which such a quest involves?’ As I entered detailed indications as to  
the distinguishing  
the house, and followed my Host to His features of the promised  
One?’ ‘Yes,’ I  
chamber, a feeling of unutterable joy in- replied. ‘He is of a pure  
lineage, is of illus-  
trious descent, and of the  
vaded my being. Immediately we wre- As to His age, He is more  
seed of Fátimih.  
seated, He ordered a ewer of water to be less than thirty. He is  
than twenty and  
brought, and bade me wash away from my knowledge. He is of medium  
endowed with innate  
hands and feet the stains of travel. I height, ab-  
height, ab-  
pleaded permission to retire from His pres- stains from smoking, and is  
free from bodily  
ence, and perform my ablutions in an ad- deficiency.’ He paused for  
awhile, and then  
joining room. He refused to grant my re- with vibrant voice declared:

'Behold! all  
 quest, and proceeded to pour water over my Me!' He then  
 hands. He then gave me to drink of a above-mentioned  
 refreshing beverage. Soon after He asked conclusively demon-  
 for the samovar and Himself prepared the strated that each and all  
 were applicable to  
 tea which He offered to me. His person. I was greatly  
 surprised, and  
 "Overwhelmed with His acts of extreme politely observed: 'He Whose  
 advent we  
 kindness, I arose to depart. 'The time for await is a Man of  
 unsurpassed, holiness, and  
 evening prayer is approaching,' I ventured the Cause He is to reveal a  
 Cause of tre-  
 mendous power. Many and  
 to observe. 'I have promised my friends to requirements which He Who  
 divers are the  
 join them at that hour in the Masjid of its visible embodiment  
 claimeth to be  
 Ílldiání.' With infinite courtesy and calm, must needs fulfill.  
 He replied: 'Thou must have surely made How often has Siyyid Kázim  
 referred to  
 thy return at the appointed hour dependent the vastness of the knowledge  
 of the prom-  
 upon the will and pleasure of God. It seem- ised One, saying: "My own  
 knowledge is  
 eth that His will hath decreed otherwise! but a drop compared with that  
 with which  
 Thou needest have no fear of having broken He has been endowed. All my  
 attainments  
 thy pledge.' His dignity and self-assurance are but a speck of dust in  
 the face of the  
 silenced me. I renewed my ablutions, and immensity of His knowledge.  
 Nay, immeas-  
 urable is the difference!"  
 prepared for prayer. He, too, stood beside  
 No sooner had I  
 me, and prayed. Whilst praying, I unbur- uttered these words, than I  
 found myself  
 dened my soul, which was much oppressed seized with fear and remorse  
 such as I could  
 both with the mystery of this interview and neither conceal nor explain.  
 I bitterly re-  
 the strain and stress of my search. I proved myself, and resolved  
 at that very

breathed this prayer: 'I have striven, with moment to alter my attitude  
and to soften  
all my soul, O my God! and until now have my tone. I vowed that should  
my Host  
failed to find Thy promised Messenger. I again refer to the subject, I  
would, with  
testify that Thy Word faileth not, and that the utmost humility, answer  
and say:  
Thy promise is sure.' 'Shouldst Thou substantiate  
Thy claim,  
"That night, that memorable night, was Thou wouldst most assuredly  
deliver me  
the eve of the fifth day of Jamadiyu'l- from the state of anxiety  
and suspense  
'Avval, of the year 1260 A.H. It was about which so heavily oppress my  
soul. I shall  
an hour after sunset, when my youthful truly be indebted to Thee for  
such deliver-  
Host began to converse with me. He first ance.' When I first started  
upon my quest,  
questioned me saying: 'Who, after Siyyid I determined to regard the  
following as the  
Kázim, regard you as his successor and your sole standards whereby I  
could ascertain  
leader?' 'At the hour of his death,' I replied, the truth of Whoever  
might claim to be the  
'our departed teacher insistently exhorted us promised Qa'im. The first  
was a treatise  
to forsake our homes, to scatter far and which I had myself composed,  
bearing upon

### THE DAWN OF THE BAHÁ'Í REVELATION

3

the abstruse and hidden teachings pro- standards. Were I to fail to  
resolve thy per-  
pounded by Shaykh Ahmad and Siyyid Ká- plexities, could the  
Reality that shines  
zim. Whoever seemed to me capable of un- within Me be regarded as  
powerless, or My  
raveling the mysterious allusions made in knowledge be accused as  
faulty? Nay, by  
that treatise, to Him I would next submit the righteousness of God! It  
behoveth in  
my second request, and would ask Him to this day the peoples and  
nations of both the  
reveal, without the least hesitation and re- East and the West to hasten  
unto this

flection, a commentary on the Súrah of Joseph, in a style and language entirely different from the prevailing standards of the time. I had previously requested Siyyid Kázim, in private, to write a commentary on that same Súrah, which he refused, saying: 'This is verily beyond me. He, that earnestly and great One, Who cometh after me, will, unasked, reveal it for thee. The commentary which He will write for thee shall constitute one of the weightiest testimonies to His truth, and one of the clearest evidences of the loftiness of His position/ incredible rapidity "I was revolving these things in my mind, Mulk, the first when my distinguished Host again re-marked: 'Observe attentively. Might not the Person intended by Siyyid Kázim be none other than Me?' I thereupon felt impelled to present to Him a copy of the treatise which I had with me, and requested Him saying: 'I pray Thee to read this book Not once of mine, and to look at its pages with indulgent eyes. I beg Thee to overlook my weaknesses and failings.' He graciously

threshold and there to seek reviving grace of the hesitates, will indeed be in Do not the peoples of the the fundamental purpose of is the knowledge and behoveth them to arise, as spontaneously as thou hast with determination and promised Beloved.' He then say: 'Now is the time to mentary on the Súrah of up His pen, and with revealed the entire Súrah of section of His commentary on Joseph. The overpowering manner in which He wrote was by the gentle intonation accompanied His writing. Not ment did He interrupt the which streamed from His pen. did He pause till the Súrah finished. I sat enraptured by His voice and the sweeping

force of His  
 complied with my wish. He held the book revelation. At last, I  
 reluctantly rose from my seat, and begged leave to  
 in His hands, opened it, glanced at certain passages, closed it, and began to address me. smilingly bade me be seated,  
 depart. He and said: 'If thou leavest in such a  
 Within a few minutes He had, with char- observe thee will assuredly  
 state, whosoever shall acteristic vigor and charm, unraveled all  
 say, "This poor youth hath lost his mind."  
 its mysteries and resolved all its problems! ' At that moment,  
 Having to my entire satisfaction accom- the clock registered two  
 plished, in so short a time, the tasks I had minutes after sunset. That  
 night, the eve of the fifth day of  
 expected Him to perform, He further ex- the year 1260 A.H.,  
 Jámádíyu'l-'Avval, of pounded to me certain truths which could  
 corresponded with the eve of the sixty-sixth day  
 be found neither in the reported sayings after Naw-rúz,  
 of the Imams of the Faith nor in the w rit- which was also the eve of  
 the sixth day of Khurdád, of the year  
 ing of Shaykh Ahmad and Siyyid Kázim. He declared, 'this very  
 Nahang. 'This night,' hour, will, in the days to come, be celebrated  
 These truths, of which I had never heard as one of the  
 before, seemed to be endowed with refresh- greatest and most significant  
 ing vividness and singular power. He then Do tliou render thanks unto  
 of all festivals. ing graciously assisted thee  
 observed: 'Wert thou not My guest, thy heart's desire, and for  
 God for hav- the sealed wine of His  
 position would indeed be a grievous one. it with them that attain  
 to attain thine  
 The all-encompassing grace of God hath  
 having quaffed from  
 saved thee. It is for God to test His ser- utterance. Well is  
 utterance. Well is  
 vants, and not for His servants to judge it with them that attain  
 thereunto!' "At the third hour after  
 Him in accordance with their deficient  
 sunset, my Host

ordered the dinner to be served. That same	what His creatures affirm of
Him! And	
Ethiopian servant appeared again, and	peace be upon His messengers!
And praise	
spread before us the best and choicest food.	be to God, the Lord of all
beings!'	
That holy repast refreshed alike my body	"He then addressed me
these words: 'O	
and soul. In the presence of my Host, at	thou who art the first to
believe in Me!	
that hour, I felt as though I were feeding	Verily, I say: I am the Báb,
the Gate of	
upon fruits of Paradise. I could not but	God, and thou art the
Bábu'l-Báb, the gate	
marvel at the manners, and the devoted	of that Gate. Eighteen souls
must, in the	
attentions of that Ethiopian servant, whose	beginning, spontaneously and
of their own	
very life seemed to have been transformed by	accord, accept Me and
recognize the truth	
the regenerating influence of his Master. I	of My Revelation. Unwarned
and unin-	
then, for the first time, recognized the secret	vited, each of these must
seek independently	
and significance of this well-known and	to find me. And when their
number is	
sacred tradition ascribed to Muhammad:	completed, one of them must
needs be	
'I have prepared for the godly and righteous	chosen by Me, who will
accompany Me	
among My servants what eye hath seen not,	on My pilgrimage to Mecca and
Medina.	
ear heard not, nor human heart conceived.'	There I shall deliver the
Message of God	
Had that youthful Host of mine no other	to the Sharif of Mecca. I
will then return	
claim to greatness, this were sufficient—	to Kúfih, where again, in
the Masjid of that	
that He received me with the quality of	holy city, I shall manifest
His Cause. It is	
hospitality and loving-kindness which no	incumbent upon thee not to
divulge, neither	
other human being could show.	to thy companions nor to any
other soul,	
"I sat spell-bound by His utterance, for-	that which thou hast seen and
heard. Be	
getful of time and of those who awaited	thou engaged in the Masjid of

ílkháni in  
 me. Suddenly, the call of the Muadhhdhin, prayer and teaching. I too  
 will there join thee in congregational  
 who was summoning the faithful to their prayer. Beware, lest thy attitude towards Me  
 morning prayers, awakened me from the betray the secret of thy faith. Thou shouldst  
 state of ecstasy into which I seemed to have continue in  
 fallen. All the delights, all the ineffable this occupation and maintain-  
 this attitude, until Our departure for  
 glories, which the Almighty has recounted Hijáz. Ere we  
 in His Book as the priceless possessions of each of the depart, We shall appoint unto  
 the people of Paradise, these I seemed to be eighteen souls their special  
 mission, and will send them forth to accomplish  
 experiencing that night. Methinks, I was their task.  
 in a place of which it could be truly said: We will instruct them to  
 teach the Word of God, and to quicken the  
 ‘Therein no toil shall reach us, and therein souls of men.’  
 no weariness shall touch us’; ‘No vain dis- Having spoken these  
 words to me, He per- mitted me to retire. He  
 course shall they hear therein, nor any false- accompanied me  
 hood, but only the cry, “Peace! Peace!” ; to the door of the house,  
 and committed me to the care of God.  
 Their cry therein shall be, "Glory be to Thee, O God!" and their salutation “This Revelation, so  
 suddenly and im- petuously thrust upon me,  
 therein, “Peace!” And the close of their derbolt which, for a time,  
 came as a thun- derbolt which, for a time,  
 cry, “Praise be to God, Lord of all seemed to be- numb my faculties. I was  
 creatures!” ’ blinded by its  
 “Sleep had departed from me that night. dazzling splendor, and  
 overwhelmed by its crushing force. Excitement,  
 I was enthralled by the music of that voice joy, awe, and  
 which rose and fell as He chanted, now wonder, stirred the depths of  
 my soul. Pre- dominant among them was a  
 swelling forth as He revealed verses of the sense of glad-  
 ‘Qay-yrrnu’l-Asma,’ again acquiring ethe- ness and strength that

seemed to have trans-  
 real subtle harmonies as He uttered the      figured me. How feeble and  
 impotent, how  
 prayers which He was revealing. At the      dejected and timid, I had  
 previously felt!  
 end of each of the communes He revealed,      Then I could neither write  
 nor walk, so  
 He would repeat this verse: 'Far from the      tremulous were my hands and  
 feet. Now,  
 glory of thy Lord, the All-Glorious, be      however, the knowledge of His  
 Revelation

THE DAWN OF THE BAHÁ'Í REVELATION

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had galvanized my being. I felt possessed      sonified, calling unto all  
 mankind: 'Awake,  
 of such courage and power, that were the      for lo! the morning Light has  
 broken. Arise,  
 world, all its peoples and its potentates,      for His Cause is made manifest.  
 The Por-  
 to arise against me, I would, alone and      tal of His grace is open wide.  
 undaunted, resist them! The universe      " 'Enter ye therein, O ye  
 people of the  
 seemed but a handful of dust in my grasp!      world! For He, Who is your  
 promised One,

I seemed to be the Voice of Gabriel per-      is come!5"  
 MARTYRDOM      OF      THE      BAB  
 From Nabil's Narrative

The tale of the tragedy that marked the      Sháh. To do Him to  
 death seemed to that  
 closing stages of the Nayriz upheaval spread      foolish minister the  
 most efficacious means  
 over the length and breadth of Persia and      for the recovery of his  
 country from  
 kindled a startling enthusiasm in the hearts      the shame into which he  
 thought it had  
 of those who heard it. It plunged the au-      sunk.  
 thorities of the capital into consternation      Bestirred to action,  
 he summoned his  
 and nerved them to a resolve of despair.      counsellors, shared with  
 them his fears and  
 The Amír-Nizám, the Grand Vazir of      his hopes, and  
 acquainted them with the  
 NásirPd-Dín Sháh, was particularly over-      nature of his plans.  
 "Behold," he exclaimed,  
 awed by these recurrent manifestations of an      "the storm which the  
 Faith of the Siyyid-i-indomitable will, of a fierce and inflexible

Báb has provoked in the hearts of my fel-  
tenacity of faith. Though the forces of the  
short of his pub-  
Imperial army had everywhere triumphed,  
mind, enable this  
though the companions of Mullá Husayn  
recover its tranquillity  
and Vahid had successively been mowed  
compute the forces  
down in a ruthless carnage at the hands of  
the course of the en-  
its officers, yet to the shrewd minds of the  
Tabarsi? Who can es-  
rulers of Tihrán it was clear and evident  
exerted to secure that  
that the spirit responsible for so rare a hero-  
the mischief that  
ism was by no means vanquished, that its  
been suppressed, than  
might was far from broken. The loyalty  
sedition blazed forth  
which the remnants of that scattered band  
Fárs, bringing in its wake  
bore to their captive Leader still remained  
people. We had  
unimpaired. Nothing had as yet been suc-  
quelling the revolt  
cessful, despite the appalling losses they had  
south, than another  
sustained, in sapping that loyalty or in un-  
in the north, sweep-  
dermining that faith. Far from being ex-  
Zanján and its surround-  
tinguished that spirit had blazed more in-  
to advise a remedy,  
tense and devastating than ever. Galled by  
purpose is to  
the memory of the indignities they had suf-  
honor of my country-  
fered, that persecuted band clung ever more  
passionately to its Faith and looked with  
dared venture a reply,  
increasing fervor and hope to its Leader.  
|Gián-i-Núrí, the Minis-  
Above all He Who had kindled that flame  
that to put to  
and nourished that spirit was still alive, and,

low-countrymen! Nothing  
lic execution can, in my  
distracted country to  
and peace. Who dare  
that have perished in  
gagements at Shaykh  
timate the efforts  
victory? No sooner had  
convulsed Mázindarán  
the flames of another  
in the province of  
so much suffering to my  
no sooner succeeded in  
that had ravaged the  
insurrection breaks out  
ing in its vortex  
ings. If you are able  
acquaint me, for my sole  
insure the peace and  
men.”  
Not a single voice  
except Mirzá Áqá  
ter of War, who pleaded  
death a banished Siyyid

for the deeds com-  
 despite His isolation, was able to exercise  
 irresponsible agitators  
 the full measure of His influence. Even a  
 manifest cruelty. He  
 sleepless vigilance had been powerless to stem  
 the late Muhammad  
 the tide that had swept over the entire face  
 practice was to dis-  
 of the land, and which 'had as its motive  
 calumnies the enemies of  
 force the continued existence of the Báb.  
 continually to his at-  
 Extinguish that light, choke the stream at  
 Amír-Nizám was sorely dis-  
 its very source, and the torrent that had  
 considerations," he protested,  
 brought so much devastation in its way,  
 to the issue with  
 would run dry. Such was the thought that  
 interests of the  
 swayed the Grand Vazir of Nasiri'd-Din  
 and we can in no

mitted by a band of  
 would be an act of  
 recalled the example of  
 Sháh whose invariable  
 regard the base  
 that Siyyid brought  
 tion. The  
 pleased. "Such  
 "are wholly irrelevant  
 which we are faced. The  
 State are in jeopardy,

MARTYRDOM OF THE BÁB

Views of the town and ruins of the castle of Máh-Kú, Ádhirbáyján, Persia, where the Báb was confined.

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wise tolerate these periodic upheavals. Was I was then in Qum, together  
 with a certain  
 not the Imám Husayn, in view of the para- Sádiq-i-Tabrízí, whom  
 Mírzá Ahmad had  
 mount necessity for safeguarding the unity sent to fetch me from Zarand.  
 I was living  
 of the State, executed by those same per- in the same house with  
 Mírzá Ahmad, a  
 sons who had seen him more than once house which he had hired in  
 the Bágh-Panreceive marks of exceptional affection from bih quarter. In  
 those days Shaykh 'Azim,  
 Muhammad, his Grandfather? Did they not Siyyid Ismá'íl and a  
 number of other com-  
 in such circumstances refuse to consider the panions likewise were  
 dwelling with us.  
 rights which his lineage had conferred upon Mullá Bâqir delivered the  
 trust into the  
 him? Nothing short of the remedy I advo- hands of Mírzá Ahmad who,  
 at the insist-

cate can uproot this evil and bring us the peace for which we long., beheld among Disregarding the advice of his counsellor, contained a the Amír-Nizám dispatched his orders to the most delicate Navváb Hamzih Mírzá, the governor of Báb, in His own ex- Ádhirbáyján, who was distinguished among the princes of royal blood for his kind- in the form of heartedness and rectitude of conduct, to about five hun- summon the Báb to Tabriz. He was care- of derivatives ful not to divulge to the Prince his real scroll was in a purpose. preservation, was spotlessly The Navváb, assuming that the inten- at first sight tion of the minister was to enable his than a written Captive to return to His home, immedi- was the penman- ately directed one of his trusted officers, to- distance the w rit- gether with a mounted escort, to proceed of ink on the to Chihriq, where the Báb still lay confined, admiration and to bring Him back to Tabriz. He rec- masterpiece which no ommended Him to their care, urging them could rival. That to exercise towards Him the utmost con- coffer and handed sideration. on the very Forty days before the arrival of that of- to Tihrán. Ere ficer at Chihriq, the Báb collected all the that all he could documents and Tablets in His possession

ence of Shaykh ‘Azim, us. We marvelled when we the things which that coffer scroll of blue paper, of texture, on which the quisite handwriting, which shikastih script, had penned, a pentacle, what numbered dred verses, all consisting from the word Bahá.<sup>2</sup> That state of perfect clean, and gave the impressiqn of being a printed rather page. So fine and intricate ship that viewed from a ing appeared as a single wash paper. We were overcome with as we gazed upon a calligraphist, we believed, scroll was replaced in the back to Mírzá Ahmad, who, day he received it, proceeded he departed he informed us divulge of that letter was

the instruction  
and, placing them with His pen-case, His that the trust was to be  
delivered into the  
seals, and agate rings, into a coffer, en- hands of Jináb-i-Bahá3 in  
Tihrán.<sup>4</sup> As to  
trusted them to the care of Mullá Báqir, one me I was instructed by  
Mírzá Ahmad to  
of the Letters of the Living. To him He  
2 According to "A Traveller's Narrative" (p. 42),  
also delivered a letter addressed to Mírzá the Báb had produced no  
less than three hundred and  
Ahmad, His amanuensis, in which He en- sixty derivatives from the  
word "Bahá."

closed the key of that coffer. He urged him 3 Title by which  
Bahá'u'lláh was designated in  
to take the utmost care of that trust, em- those days.

4 "The end of the Báb's earthly Manifestation is  
phasized the sacredness of its character, and now close upon us. He knew it  
himself before the  
bade him conceal its contents from anyone event, and was not displeased  
at the presentiment. He  
except Mírzá Ahmad. had already 'set his house  
in order,' as regards the  
Mullá Báqir departed forthwith for spiritual affairs of the Bábi  
community, which he  
Qazvin. Within eighteen days he had reached had, if I mistake not,  
confided to the intuitive wis-  
dom of Bahá'u'lláh . . . It is impossible not to feel  
that town and was informed that Mírzá that this is far more  
probable than the view which  
Ahmad had departed for Qum. He left im- makes Subh-i-Azal the  
custodian of the sacred w rit-  
mediately for that destination and arrived ings and the arranger of a  
resting-place for the  
toward the middle of the month of Shatbán.a sacred remains. I much fear  
that the Azalis have  
manipulated tradition in the interest of their party."

(Dr. T. K. Cheyne's "The Reconciliation of Races  
1 June 12-July 11, 1850 A.D. and Religions," p. 656 .)

MARTYRDOM OF THE BÁB

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proceed to Zarand and join my father who of the rooms of the barracks.  
He moreover  
was anxiously awaiting my return. directed Sám Khán to  
despatch ten of his  
Faithful to the instructions he had re- men to guard the entrance of



of greater merit than the one with which feet were bare, and his hair dishevelled.

he has now commissioned me. The task I and exhausted

am called upon to perform is a task that with fatigue, he flung himself at the feet of

only ignoble people would accept. I am the Báb and, seizing the hem of His garment, passionately implored

neither Ibn-i-Ziyád nor Ibn-i-Sa'dí that he should call upon me to slay an innocent descendant of the Prophet of God." Mírzá goest, suffer me to follow Thee." "Muhammad-Hasan Khán reported these sayings of the mad-'Ali," answered the Báb, "arise, and rest assured that you will be with me.<sup>2</sup> To-morrow you shall witness what God has decreed." Two other companions, unable to contain themselves, rushed forward and assured Him of their

urged his brother, "from this anxiety that weighs upon our hearts, and let this affair Muhammadbe brought to an end ere the month of 'Alíy-i-Zunúzí, were seized and placed in the same cell in which the Báb and Siyyid Husayn were confined.

Ramadán breaks upon us, that we may enter the period of fasting with undisturbed tranquillity." Mírzá Hasan JGián attempted to I have heard Siyyid Husayn bear witness

acquaint the Prince with these fresh instructions, but failed in his efforts, as the Prince, pretending to be ill, refused to meet had never shone from His countenance. Inhim. Undeterred by this refusal, he issued

his instructions for the immediate transfer to the following: "That singular coincidence that both the Báb was aglow with joy, 2 "It is no doubt a

of the Báb and those in His company from Christ are reported to \*Ali-Muhammad and Jesus

have addressed these words to a disciple: 'To-day thou shalt be with me in Paradise.' "

(Dr. T. K. Cheyne's "The Reconciliation of Races

1 Persecutors of the descendants of Muhammad. and Religions," p. 18  
5.)

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different to the storm that raged about entered into the presence of the  
mujtahids he  
Him, He conversed with us with gaiety and was repeatedly urged, in view  
of the po-  
cheerfulness. The sorrows that had weighed situation which his stepfather,  
Siyyid 'Aliy-iso heavily upon Him seemed to have com- Zunúzí,  
occupied, to recant his faith.  
pletely vanished. Their weight appeared to "Never," he exclaimed, "will  
I renounce my  
have dissolved in the consciousness of ap- Master. He is the essence of  
my faith, and  
proaching victory. 'Tomorrow/ He said to the object of my truest  
adoration. In Him  
us, 'will be the day of my martyrdom. I have found my paradise, and  
in the ob-  
Would that one of you would now arise servance of His law I recognize  
the ark of  
and, with his own hands, end my life. I my salvation." "Hold your  
peace," thun-  
prefer to be slain by the hand of a friend dered Mullá  
Muhammad-i-Mámáqání, be-  
rather than that of the enemy/ Tears rained fore whom that youth was  
brought, "Such  
from our eyes as we heard Him express that words betray your madness; I  
can well ex-  
wish. We shrank, however, at the thought cuse the words for which you  
are not re-  
of taking away with our own hands so sponsible." "I am not mad,"  
he retorted,  
precious a life. We refused and remained "Such a charge should rather be  
brought  
silent. Mírzá Muhammad-'Ali suddenly against you who have  
sentenced to death a  
sprang to his feet and announced himself man no less holy than the  
promised Qá'im.  
ready to obey whatever the Báb would de- He is not a fool who has  
embraced His  
sire. 'This same youth who has risen to Faith and is longing to shed  
his blood in  
comply with my wish/ the Báb declared, as His path."  
soon as we had intervened and forced The Báb was, in His <turn,  
brought before

him to abandon that thought, 'will, to- Mullá Muhammad-i-Mámáqáni.  
 No sooner  
 gether with me, suffer martyrdom. Him had he recognized Him than he  
 seized the  
 will I choose to share with me its death-warrant he himself had  
 previously  
 crown/ 55 written and, handing it to his  
 attendant,  
 Early in the morning Mírzá Hasan Khán bade him deliver it to the  
 farrásh-báshí.  
 ordered his farrásh-báshí to conduct the "No need," he cried, "to  
 bring the Siyyid-i- Báb into my presence. This  
 Báb to the presence of the leading mujta- Báb into my presence. This  
 death-warrant  
 hids of the city and to obtain from them I have penned the very day I  
 met him at  
 the authorization required for His execu- the gathering presided over by  
 the Valition. As the Báb was leaving the barracks, 'Ahd. He surely is  
 the same man whom I  
 Siyyid Husayn asked Him as to what he saw on that occasion and has  
 not, in the  
 should do. "Confess not your faith /' He meantime, surrendered any of  
 his claims."  
 advised him, "thereby you will be enabled, From thence the Báb was  
 conducted to  
 when the hour comes, to convey to those the house of Mírzá Báqir,  
 the son of Mírzá  
 who are destined to hear you, the things of Ahmad to whom he had recently  
 succeeded.  
 which you alone are aware." He was en- When they arrived they found  
 his attendant  
 gaged in a confidential conversation with standing at the gate and  
 holding in his  
 him when the farrásh-báshí suddenly inter- hand the Báb's death  
 rupted and, holding Siyyid Husayn by the enter," he told them, "My  
 master is already  
 hand, drew him aside and severely rebuked satisfied that his father was  
 right in pro-  
 him. "Not until I have said to him all those nouncing the sentence of death.  
 He can do  
 things that I wish to say," the Báb warned no better than follow his  
 example."  
 the farrásh-báshí, "can any earthly power Mullá Murtadá-Qulí,  
 following in the  
 silence me. Though all the world be armed footsteps of the two other  
 mujtahids, had

against me, yet shall they be powerless to  
 written testimony  
 deter me from fulfilling, to the last word,  
 face his dreaded  
 my intention.” The farrásh-báshí was  
 the farrásh-báshí  
 amazed at such a bold assertion. He made,  
 than he  
 however, no reply and bade Siyyid Husayn  
 hands of Sám  
 to arise and follow him. Khán, assuring him that he  
 could proceed

When Mírzá Muhammad-‘Ali was ush-  
 obtained the

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sanction of the civil and ecclesiastical au-  
 could scarcely  
 thorities of the realm. believe. There, standing  
 before them alive  
 Siyyid Husayn had remained confined in  
 the Báb,  
 the same room in which he had spent the  
 uninjured  
 previous night with the Báb. They were  
 cords with  
 proceeding to place Mírzá Muhammad-‘Ali  
 had been rent in  
 in that same room, when he burst forth into  
 their bodies had  
 tears and entreated them to allow him to  
 volleys. Even the  
 remain with his Master. He was delivered  
 Muhammad-‘Ali was  
 into the hands of Sám Khán who was or-  
 thickness of the  
 dered to execute him also, if he persisted in  
 "The Siyyid-i-his refusal to deny his faith.  
 from our sight!" rang out the  
 Sám iGián was in the meantime finding  
 multitude. They set  
 himself increasingly affected by the be-  
 Him and found  
 havior of his Captive and the treatment  
 same room  
 that had been meted out to Him. He was  
 night before,

previously issued his own  
 and refused to meet face to  
 opponent. No sooner had  
 secured the necessary documents  
 delivered his Captive into the  
 with his task now that he had  
 upon a scene which their eyes  
 and unhurt, was the companion of  
 whilst He Himself had vanished  
 from their sight. Though the  
 which they were suspended  
 pieces by the bullets, yet  
 miraculously escaped the  
 tunic which Mírzá  
 wearing had, despite the  
 smoke, remained unsullied.  
 Báb has gone  
 voice of the bewildered  
 out in a frenzied search for  
 Him, eventually, seated in the  
 which He had occupied the

seized with great fear lest his action should interrupted con-  
 bring upon him the wrath of God. "I pro-  
 An expression  
 fess the Christian Faith," he explained to  
 His face. His  
 the Báb, "and entertain no ill-will against  
 from the  
 you. If your Cause be the Cause of Truth,  
 regiment had  
 enable me to free myself from the obliga-  
 finished my  
 tion of shedding your blood." "Follow your  
 Husayn," the Báb  
 instructions," the Báb replied, "and if your  
 told the farrásh-báshí,  
 "Now you may pro-  
 intention be sincere, the Almighty is surely  
 intend to fulfill your  
 intention." The man was  
 able to relieve you from your perplexity."  
 too shaken to resume what he  
 had already  
 Sám Khán ordered his men to drive a  
 attempted. Refusing to  
 accomplish his duty  
 he, that same moment, left  
 nail into the pillar that lay between the  
 that scene and  
 door of the room that Siyyid Husayn oc-  
 resigned his post. He related  
 all that he had  
 seen to his neighbor, Mírzá  
 cupied and the entrance to the adjoining  
 Siyyid Muhsin,  
 one, and to make fast two ropes to that nail,  
 one of the notables of Tabriz,  
 who, as soon  
 from which the Báb and His companion  
 as he heard the story, was  
 converted to the  
 were to be separately suspended. Mirzi  
 Faith.  
 Muhammad-‘Ali begged Sám Khán to be  
 I was privileged to  
 meet, subsequently,  
 placed in such a manner that his own body  
 this same Mírzá Siyyid  
 Muhsin who con-  
 ducted me to the scene of the  
 would shield that of the Báb. He was  
 Báb’s martyr-  
 eventually suspended in such a position that  
 dom and showed me the wall  
 where He had  
 been suspended. I was taken to  
 his head reposed on the breast of his Master.  
 the room  
 As soon as they were fastened, a regiment  
 in which He had been found  
 conversing  
 of soldiers ranged itself in three files, each  
 with Siyyid Husayn, and was  
 shown the very

of two hundred and fifty men, each of spot where He had been seated.  
I saw the very nail which His enemies  
which was ordered to open fire in its turn had hammered  
had hammered into the wall and to which the  
until the whole detachment had discharged rope which  
the volleys of its bullets. The smoke of the had supported His body had  
been attached.  
firing of the seven hundred and fifty rifles Sám Khán was likewise  
stunned by the  
was such as to turn the light of the noon- force of this tremendous  
revelation. He or-  
day sun into darkness. About ten thousand dered his men to leave the  
barracks imme- diately and refused to ever  
people had crowded onto the roof of the again associate  
again associate himself and his regiment with  
barracks as well as on the top of the adjoin- any act that  
any act that involved the least injury to  
ing houses, all of whom were witnesses to the Báb. He  
the Báb. He  
that sad and moving scene. swore as he left that courtyard  
never again  
As soon as the cloud of smoke had cleared to resume that task even though  
his refusal  
away, an astounded multitude were looking should entail the loss of his  
own life.

12 THE B A H Á ' Í CENTENARY

No sooner had Sám Khán departed than were blended into one mass of  
mingled flesh  
Áqá Ján iGián-i-Khamsih, colonel of the and bone. "Had you believed  
in me, O  
body-guard, known also by the names of wayward generation," were the  
last words  
iGiamsih and Násirí, volunteered to carry of the Báb to the gazing  
multitude as the  
out the order for execution. On the same regiment was preparing to fire  
the final vol-  
wall and in the same manner the Báb and ley, "everyone of you would have  
followed  
His companion were again suspended, while the example of this youth, who  
stood in  
the regiment formed into line to open fire rank above most of you, and  
willingly  
upon them. Contrariwise to the previous oc- would have sacrificed yourselves  
in my path.  
casation, when only the cord with which they The day will come when you will

have recog-

were suspended had been shot into pieces, nized me; that day I shall have  
ceased to be

this time their bodies were shattered and with you.”

### BAHÁ'U'LLÁH'S TRIBUTE TO THE BAB

From Kitáb-i-íqán

T h o u g h young and tender of age, and this Sadrih of the though the Cause He revealed was contrary prime of youth, to the desire of all the peoples of the earth, of God. Be- both high and low, rich and poor, exalted the Beauty of and abased, king and subject, yet He arose whole world rose and steadfastly proclaimed it. All have utterly failed! The known and heard this. He feared no one; they inflicted He was reckless of consequences. Could Blessedness, the more such a thing be made manifest except the brighter through the power of a Divine Revelation, love. All this is and the potency of God's invincible Will? disputeth its truth. Finally, By the righteousness of God! Were anyone winged His to entertain so great a Revelation in his above. . . . heart, the thought of such a declaration eternal Beauty re- would alone confound him! Were the hearts in the year sixty of all men to be crowded into his heart, he asunder the veil of would still hesitate to venture upon so aw- of the ascen- ful an enterprise. He could achieve it only sovereignty, and by the permission of God, only if the chan- Essence of Es- nel of his heart were to be linked with manifest in	And now consider how  Ridván of God hath, in the  risen to proclaim the Cause  hold, what steadfastness He,  God, hath revealed! The  to hinder Him, yet it  more severe the persecution  on that Sadrih of  His fervor increased, and  burned the flame of His  evident, and none  He surrendered His soul, and  flight unto the realms  No sooner had that  vealed Himself in Shíráz,  (i. e., 1844) and rent  concealment, than the signs  dency, the might, the  power emanating from that  sences and Sea of Seas, were
--	--

the Source of Divine grace, and his soul every land. So much so, that  
 from every city there appeared the  
 be assured of the unfailing sustenance of the signs, the evidences,  
 Almighty. To what, We wonder, do they the tokens, and testimonies  
 of that Divine Luminary. How many were  
 ascribe so great a daring? Do they accuse those pure  
 Him of madness as they accused the Prophets and kindly hearts which  
 faithfully reflected the light of that eternal  
 of old? Or do they maintain that His mo- Sun! And how  
 tive was none other than leadership and the manifold the emanations of  
 knowledge from that Ocean of Divine Wisdom  
 acquisition of earthly riches? which en-  
 Gracious God! In His Book, which He compassed all beings! In every  
 city, all the divines and nobles  
 hath entitled QayyúmuT-Asmá— the first, rose to hinder and  
 the greatest, and mightiest of all books—He repress them, and girded  
 up the loins of malice, of envy, and tyranny  
 prophesied His own martyrdom. In it is for their sup-  
 this passage: "O Thou Remnant of God! pression. How great the  
 number of those holy souls, those essences of  
 I have sacrificed myself wholly for Thee; justice, who, ac-  
 I have accepted curses for Thy sake; and cused of tyranny, were put  
 to death! And how many embodiments of  
 have yearned for naught but martyrdom in purity, who  
 the path of Thy love. Sufficient Witness unto showed forth naught but true  
 knowledge and stainless deeds,  
 me is God, the Exalted, the Protector, the suffered an agonizing  
 Ancient of Days!" . . . death! Notwithstanding all  
 this, each of these holy beings, up to his  
 Could the Revealer of such utterance be last moment,  
 regarded as walking in any other way than breathed the name of God and  
 soared in the realm of submission and  
 the way of God, and as having yearned for resignation. Such  
 aught else except His good pleasure? In was the potency and  
 transmuting influence which He exercised over  
 this very verse there lieth concealed a breath

them, that they  
of detachment for which, if it were breathed      ceased to cherish any desire  
but His Will,  
upon the world, all beings would renounce      and wedded their souls to  
His remembrance.

their life, and sacrifice their soul. . . .      Reflect: Who in the world  
is able to

14                      THE      B A H Á 'Í      CENTENARY

Shrine of the Báb and of 'Abdu'l-Bahd, Mount Carmel, Hai;fa, Palestine.

manifest such transcendent power, such per-      unto salvation, prosperity,  
and everlasting

vading influence? All these stainless hearts      success. Hath the world,  
since the days

and sanctified souls have, with absolute resig-      of Adam, witnessed such  
tumult, such

nation, responded to the summons of His      violent commotion?  
Notwithstanding all

decree. Instead of making complaint, they      the torture they suffered,  
and the mani-

rendered thanks unto God, and, amidst the      fold afflictions they  
endured, they became

darkness of their anguish, they revealed      the object of universal  
opprobrium and

naught but radiant acquiescence in His Will.      execration.

It is well known how relentless was the hate,      Methinks, patience was  
revealed only by

and how bitter the malice and enmity, enter-      virtue of their fortitude,  
and faithfulness

tained by all the peoples of earth towards      itself was begotten by their  
deeds.

these Companions.      Do thou ponder these

momentous happen-      ings in thine heart, so that  
The persecution and pain which they

thou mayest      apprehend the greatness of  
inflicted on these holy and spiritual

this Revelation,      and perceive its stupendous  
beings were regarded by them as means

glory.

#### THE BAB AND THE REVELATION OF BAHÁ'U'LLÁH\*

D e ARLY-BELOVED friends! That the      not in His being the  
divinely-appointed Fore-

Báb, the inaugurator of the Bábi Dispensa-      runner of so  
transcendent a Revelation, but

tion, is fully entitled to rank as one of the      rather in His having  
been invested with the

self-sufficient Manifestations of God, that inaugurator of a  
 He has been invested with sovereign power Dispensation, and in His  
 and authority, and exercises all the rights unrivaled by the Mes-  
 and prerogatives of independent Prophet- the sceptre of in-  
 hood, is yet another fundamental verity which the Message of Bahá'í insistent-  
 ly of His Dispensation, proclaims and which its followers must un-  
 within which His laws compromisingly uphold. That He is not to  
 made to operate, be regarded merely as an inspired Precursor  
 whatever wherewith to of the Bahá'í Revelation, that in His person,  
 origin and to evaluate the as He Himself bears witness in the Persian  
 "That so brief a Bayán, the object of all the Prophets gone  
 Bahá'u'lláh Himself explains, "should before Him has been fulfilled, is a truth  
 mighty and won- which I feel it my duty to demonstrate and  
 Mine own previous emphasize. We would assuredly be failing  
 secret that no man can in our duty to the Faith we profess and  
 such as no mind can would be violating one of its basic and sacred  
 been fore-ordained, principles if in our words or by our conduct  
 discover its reason un- we hesitate to recognize the implications of  
 informed of the contents this root principle of Bahá'í belief, or refuse  
 ffBehold," Bahá'í •  
 to uphold unreservedly its integrity and the Kitáb-i-Badidemonstrate its truth. Indeed the chief mo- one of  
 His works refuting the arguments of tive actuating me to undertake the task of  
 Bayán, "behold, how im- editing and translating Nabil's immortal  
 completion of the ninth Narrative has been to enable every follower

powers inherent in the separate religious wielding, to a degree  
 sengers gone before Him, dependent Prophethood.  
 The short duration the restricted range and ordinances have been  
 supply no criterion judge its Divine potency of its message.  
 span," have separated this most drous Revelation from  
 Manifestation, is a unravel and a mystery fathom. Its duration had  
 and no man shall ever less and until he be of My Hidden Book"  
 láláh further explains in the people of the  
 mediately upon the year of this wondrous,

this most holy and  
 of the Faith in the West \*to better under-  
 the requisite number  
 stand and more readily grasp the tremendous  
 consecrated and sanctified  
 implications of His exalted station and to  
 secretly consummated.”  
 more ardently admire and love Him.  
 happenings that have  
 There can be no doubt that the claim  
 Founder of  
 to the twofold station ordained for the  
 the dramatic circum-  
 Báb by the Almighty, a claim which He  
 eventful life, the mirac-  
 Himself has so boldly advanced, which  
 martyrdom, the magic  
 BaháVlláh has repeatedly affirmed, and to  
 exerted on the most eminent  
 which the Will and Testament of ‘Abdu’l-  
 His countrymen, to all  
 Bahá has finally given the sanction of its tes-  
 of Nabil’s stirring  
 timony, constitutes the most distinctive fea-  
 should in themselves be  
 ture of the Bahá’i Dispensation. It is a  
 evidence of the validity  
 further evidence of its uniqueness, a tre-  
 exalted a station among  
 mendous accession to the strength, to the  
 mysterious power and authority with which  
 thi^ holy cycle has been invested. Indeed  
 Dispensation of BaháV lláh,” by  
 the greatness of the Báb consists primarily,

merciful dispensation,  
 of pure, of wholly  
 souls had been most  
 The marvelous  
 heralded the advent of the  
 the Bábí Dispensation,  
 stances of His own  
 ulous tragedy of His  
 of His influence  
 and powerful among  
 of which every chapter  
 narrative testifies,  
 regarded as sufficient  
 of His claim to so  
 the Prophets.  
 \* From “The  
 Shoghi Effendi.

16 THE BAHÁ’Í CENTENARY

However graphic the record which the  
 itself was be-  
 eminent chronicler of His life has trans-  
 deeds.” t  
 mitted to posterity, so luminous a narrative  
 sublimity of the  
 must pale before the glowing tribute paid to  
 compared with that  
 the Báb by the pen of BaháVlláh. This  
 past, BaháVlláh in  
 tribute the Báb Himself has, by the clear as-

fortitude, and faithfulness  
 gotten only by their  
 Wishing to stress the  
 Báb’s exalted station as  
 of the Prophets of the  
 that same epistle

asserts: "No understanding of His claim, abundantly supported, His Revelation, while the written testimonies of 'Abdu'l-comprehend the full Bahá have powerfully reinforced its character and elucidated its meaning. argument, these pro- Where else if not in the Kitáb-i-íqán can twenty and the student of the Bábi Dispensation seek to the Prophets have re-find those affirmations that unmistakably at- thereof. No man thus test the power and spirit which no man, ex- these two letters. cept he be a Manifestation of God, can mani- arise, He will cause fest? "Could such a thing" exclaims Bahá' - twenty and five letters to be ufláh, "be made manifest except through the "Behold" He adds, "how power of a Divine Revelation and the po- station! His rank extency of Godys invincible Will? By the that of all the Prophets and His Rev- celled relation transcendeth the righteousness of God! Were anyone to en- comprehension and ertain so great a Revelation in his heart the chosen ones." "Of thought of such a declaration would alone further adds, "the confound him! Were the hearts of all men and chosen ones to be crowded into his heart, he would still informed, or, in pursu- hesitate to venture upon so awful an enter- decree, they have prise" "None" He in another passage af- firms, "hath beheld so great an outpouring of which BahaVllah's bounty, nor hath any ear heard of such a pay to the Revelation of loving-kindness . . . The Pro- "Best-Beloved," the phets 'endowed with constancy, whose lofti- touching is this brief,

ing can grasp the nature of  
 nor can any knowledge  
 measure of His Faith."  
 confirmation of His  
 phetic words: "Knowledge is  
 seven letters. All that  
 vealed are two letters  
 far hath known more than  
 But when the Qd'im shall  
 the remaining  
 made manifest "  
 great and lofty is His  
 Will? By the celled  
 elation transcendeth the  
 understanding of all their  
 His Revelation," He  
 Prophets of God, His saints  
 have either not been  
 ance of Godys inscrutable  
 not disclosed "  
 Of all the tributes  
 unerring pen has chosen to  
 memory of the Báb, His  
 most memorable and

ness and glory shine as the sun, were each yet eloquent passage which  
so greatly en- hances the value of the  
honored with a Book which all have seen and concluding passages  
the verses of which have been duly ascer- of that same epistle.  
"Amidst them a ll" He writes, referring to the  
tained. Whereas the verses which have dangers besetting Him in  
afflictive trials and dád, "W e  
rained from this Cloud of divine mercy have the city of Baghbeen so abundant that none hath yet been  
the city of Baghbeen so abundant that none hath yet been stand life in hand wholly resigned  
able to estimate their number . . . How to His Will, that perchance  
through Godys loving kindness and grace,  
can they belittle this Revelation? Hath this revealed and  
any age witnessed such momentous hap- manifest Letter  
(BaháVlláh) may lay down penings?" His life as a sacrifice in  
the path of the  
Commenting on the character and influ- Primal Point, the most exalted  
Word (the Báb). By Him, at Whose  
ence of those heroes and martyrs whom the bidding the Spirit  
bidding the Spirit hath spoken, but for this  
spirit of the Báb had so magically trans- yearning of Our  
yearning of Our formed BaháVlláh reveals the following:  
formed BaháVlláh reveals the following: soul, We would not, for  
one moment, have tarried any longer in  
one moment, have "If these companions be not the true strivers  
this city." Dearly-beloved friends!  
after God, who else could be called by this  
after God, who else could be called by this name? . . . If these companions, with all their  
name? . . . If these companions, with all their praise, so bold an  
assertion issued by the pen marvelous testimonies and wondrous works,  
assertion issued by the pen of BaháVlláh in so  
marvelous testimonies and wondrous works, re-echoed in the language  
weighty a work, are fully in which the  
weighty a work, are fully himself the truth? . . . Has the world since  
himself the truth? . . . Has the world since Source of the Bábi  
Revelation has chosen to clothe the claims He himself  
the days of Adam witnessed such tumult, has advanced.  
the days of Adam witnessed such tumult, such violent commotion? . . . Me thinks,  
such violent commotion? . . . Me thinks, "I am the Mystic Fane"  
the Báb thus pro- patience was revealed only by virtue of their  
the Báb thus pro- patience was revealed only by virtue of their claims His station in the  
patience was revealed only by virtue of their Qayyúm-i-Asmá',

THE BÁB AND THE REVELATION OF BAHÁ'U'LLÁH

The Interior of the Shrine of the Báb on Mount Carmel.

"which the Hand of Omnipotence hath through the power of truth, are the 'Re-reared. I am the Lamp which the Finger of membrance of God' and His Day before

God hath lit within its niche and caused to the eyes of the angels that circle His mercyshine with deathless splendor. I am the seat." "Should it be Our wish," He again af-

Flame of that supernal Light that glowed firms, "it is in Our power to compel, through

upon Sinai in the gladsome Spot, and lay con- the agency of but one letter of Our Revela-

cealed in the midst of the Burning Bush." tion, the world and all that is therein to

"O Qurratu'l- A yn l'" He, addressing Himself recognize, in less than the twinkling of an

in that same commentary, exclaims, "I recog- eye, the truth of Our Cause" nize in Thee none other except the 'Great "I am the Primal Point " the

Báb thus ad-

Announcement—the Announcement voiced dresses Muhammad Sháh from the prisonby the Concourse on high. By this name, fortress of Máh-Kú, "from which have been

I bear witness, they that circle the Tkrone of generated all created things . .

. I am the

Glory have ever known Thee." "W ith each Countenance of God Whose splendor can

and every Prophet, Whom We have sent never be obscured, the light of God whose down in the past," He further adds, "W e radiance can never fade . . . All

the keys of

have established a separate Covenant con- heaven God hath chosen to place on My

cerning the 'Remembrance of Gody and His right hand, and all the keys of hell on My

Day. Manifest, in the realm of glory and left . . . I am one of the sustaining pillars

18 THE BAHÁ'Í CENTENARY

of the Primal Word of God. Whosoever hath Xodiac—the sign

Aries—which the sun en-

recognized Me, hath known all that is true ters at the Vernal Equinox.

The station of

and right, and hath attained all that is good Bahd'u'lldh's

Revelation, on the other hand,

and seemly . . .The substance wherewith God is represented by the sign

Leo, the sun's mid-

hath created\* Me is not the clay out of which summer and highest station.

By this is

others have been formed. He hath con- meant that this holy

Dispensation is il-  
ferred upon Me that which the worldly- lumined with the light of  
the Sun of Truth  
wise can never comprehend, nor the faithful shining from its most exalted  
station, and in  
discover.” "Should a tiny ant,” the Báb, the plenitude of its  
resplendency, its heat  
wishing to stress the limitless potentialities and glory.”  
latent in His Dispensation, characteristically "The Bdb, the Exalted  
One,” ‘Abdu’l-Bahd  
affirms, "desire in this day to be possessed of more specifically 'affirms in  
another Tablet,  
such power as to be able to unravel the ab- "is the Morn of Truth, the  
splendor of Whose  
strusest and most bewildering passages of the light shineth throughout all  
regions. He is  
Qur’an, its wish will no doubt be fulfilled, also the Harbinger of the  
Most Great Light,  
inasmuch as the mystery of eternal might the Abhd Luminary. The  
Blessed Beauty is  
vibrates within the innermost being of all the One promised by the  
sacred books of  
created things” "If so helpless a creature,” the past, the revelation  
of the Source of  
is ‘Abdu’l-Bahd’s comment on so startling an light that shone upon  
Mount Sinai, Whose  
affirmation, "can be endowed with so subtle fire glowed in the midst of  
the Burning Bush.  
a capacity, hcnv much more efficacious must We are, one and all servants  
of their thresh-  
be the power released through the liberal ef- old, and stand each as a  
lowly keeper at their  
fusions of the grace of Bahd’u’lldh!” door.” "Every proof  
and prophecy,” is His  
To these authoritative assertions and still more emphatic warning,  
“every manner  
solemn declarations made by Bahd’u’lldh and of evidence, whether  
based on reason or on  
the Báb mtist be added ‘Abdu’l-Bahd’s own the text of the  
scriptures and traditions, are  
incontrovertible testimony. He, the ap- to be regarded as centered  
in the persons of  
pointed interpreter of the utterances of both Bahd’u’lldh and the Bdb.  
In them is to be  
Bahd’u’lldh and the Báb, corroborates, not found their complete  
fulfillment.”  
by implication but in clear and categorical And finally, in His Will

and Testament,  
 language, both in His Tablets and in His wishes and parting  
 Testament, the truth of the statements to following passage,  
 which I have already referred. specifically designed to set  
 forth the guid-  
 In a Tablet addressed to a Bahd'i in Mdzin- ing principles of Bahd'i  
 belief, sets the seal  
 dardn, in which He unfolds the meaning of of His testimony on the  
 Bdb's dual and ex-  
 a misinterpreted statement attributed to Hin\* altd station: "The  
 foundation of the be-  
 regarding the rise of the Sun of Truth in lief of the people of Bahd  
 (may my life be  
 this century, He sets forth, briefly but con- offered up for them) is  
 this: His holiness  
 clusively, what should remain for all time the exalted One (the Bdb) is  
 the Manifesta-  
 our true conception of the relationship be- tion of the unity and  
 oneness of God and the  
 tween the two Manifestations associated Forerunner of the Ancient  
 Beauty (Bahd'u'-  
 with the Bahd'i Dispensation. "In making lldh) . His holiness, the  
 Abhd Beauty (Bahd'-  
 such a statement," He explains, "I had in u'lldh) (may my life be  
 offered up as a sacri-  
 mind no one else except the Bdb and Bahd'u'l- fice for His steadfast  
 friends) is the supreme  
 lldh, the character of whose Revelations it had Manifestation of God and the  
 Dayspring of  
 been my purpose to elucidate. The Revela- His most divine Essence/'  
 "All others," He  
 tion of the Bdb may be likened to the sun, its significantly adds, "are  
 servants unto Him  
 station corresponding to the first sign of the and do His bidding."

PART TWO

AMERICAS SPIRITUAL DESTINY

References to North America in the Baha'i Writings

I

BAHÁ'U'LLÁH

O RULERS of America, and Presidents Station, whereat all  
 creation, both seen and  
 of the Republics therein! Harken to the unseen, smiled and  
 rejoiced.

strains of the Dove on the Branch of Eternity	O people, avail
yourselves of the Day of	
singing the melody: "There is no God but	God. Verily, to meet Him
is better for you	
Me, the Everlasting, the Forgiver, the	than all that upon which
the sun rises, were	
Generous."	you of those who know!
Adorn the temple of dominion with the	O concourse of Statesmen!
Harken to	
embroidered garment of justice and virtue,	that which is raised from
the Day-Spring of	
and crown its head with the diadem of the	Majesty, that: "There is
no God but Me, the	
celebration of your Lord, the Creator of	Speaker, the All-Knowing.
Assist with the	
heaven and earth. Thus the Day-Spring of	hands of justice the
broken-hearted, and	
the Names commands you on the part of	crush the great oppressors
with the scourges	
the One all-knowing and wise. The	of the commands of your
Lord, the Power-	
Promised One has appeared in this exalted	ful, the Wise!"

## II

‘ABDUL-BAHÁ

Public Addresses in the United States and Canada, 1912

The body of the human world is sick.	has developed powers and
capacities greater	
Its remedy and healing will be the oneness	and more wonderful than
other nations.	
of the kingdom of humanity. Its life is	While it is true that its
people have attained	
the Most Great Peace. Its illumination and	a marvelous material
civilization, I hope that	
quickenings is love. Its happiness is the at-	spiritual forces may
animate this great body	
tainment of spiritual perfections. It is my	and a corresponding
spiritual civilization be	
wish and hope that in the bounties and favors	established.
of the Blessed Perfection (Baha'u'llah) we	New York, April 16
may find a new life, acquire a new power	
and attain to a wonderful and supreme	I have traveled this
long distance, crossed	
source of energy so that the Most Great Peace	the Atlantic Ocean to this
western continent	
of divine intention shall be established upon	in the desire and hope

that the strongest  
the foundations of the unity of the world  
established between  
of men with God. May the love of God  
this to be your  
be spread from this city, from this meet-  
am sure of your  
ing, to all the surrounding countries. Nay,  
therefore offer sup-  
may America become the distributing center  
threshold that a great  
of spiritual enlightenment and all the world  
of the hearts of  
receive this heavenly blessing. For America  
of the world.

bond of unity may be  
America and Persia. I know  
wish and purpose also and  
cooperation. We shall  
plication in the divine  
love may take possession  
men and unite the nations

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We will pray that the ensign of international  
equality here be-  
peace may be uplifted and that the oneness  
your fellowof the world of humanity may be realized  
. . .  
and accomplished. All this is made possible  
and put forth  
and practicable through your efforts. May  
the accom- N  
this American democracy be the first nation  
and the cement-  
to establish the foundation of international  
brotherhood between  
agreement. May it be the first nation to pro-  
not possible  
claim the universality of mankind. May it  
the part of each;  
be the first to upraise the standard of the  
gratitude and ap-  
"Most Great Peace," and through this nation  
kindliness and  
of democracy may these philanthropic in-  
Each one should  
tentions and institutions be spread broadcast  
assist the other to-  
throughout the world. Truly this is a great  
is possible  
and revered nation. Here liberty has reached  
and inclination.  
its highest degree. The intentions of its

institution of liberty and  
came the cause of liberating  
beings elsewhere.  
Therefore strive earnestly  
your greatest endeavor toward  
plishment of this fellowship  
ing of this bond of  
you. Such an attainment is  
without will and effort on  
from one, expressions of  
preciation; from the other,  
recognition of equality.  
endeavor to develop and  
ward mutual advancement. This  
only by conjoining of effort  
Love and unity will be

fostered between  
people are most praiseworthy. They are in- you, thereby bringing about  
the oneness  
deed worthy of being the first people to of mankind. For the  
accomplishment of  
build the tabernacle of the great peace and unity between the colored and  
whites will  
proclaim the oneness of the world of human- be an assurance of the  
world's peace. Then  
ity. I will supplicate God for assistance racial prejudice, national  
prejudice, limited  
and confirmation in your behalf. patriotism and religious bias  
will pass away  
Washington, D. C., April 20 and remain no longer. ,  
Washington, D. C., April 23  
Today I am exceedingly glad that both O God! O Thou who givest!  
white and colored people have gathered here  
This con-  
and I hope the time will come when they gregation is turning to Thee,  
casting their  
shall live together in the utmost peace, unity glances toward Thy Kingdom  
and favor,  
and friendship. I wish to say one thing of longing to behold the lights  
of Thy face.  
importance to both in order that the white O God! bless this nation.  
Confirm this gov-  
race may be just and kind to the colored ernment. Reveal Thy glory  
unto this people  
and that the colored race may in turn be and confer upon them life  
eternal. O God!  
grateful and appreciative toward the white. illumine the faces, render  
the hearts radiant,  
The great proclamation of liberty and eman- exhilarate the breasts,  
crown the heads with  
cipation from slavery was made upon this the diadem of Thy providence,  
cause them  
continent. A long bloody war was fought to soar in Thy pure  
atmosphere so they may  
by white men for the sake of colored people. reach the highest pinnacles  
of Thy splendor.  
These white men forfeited their possessions Assist them in order that  
this world may  
and sacrificed their lives by thousands in ever find the light and  
effulgence of Thy  
order that colored men might be freed from presence. O God! shelter this  
congregation  
bondage. The colored population of the and admonish this nation.

Render them pro-  
 United States of America are possibly not they become  
 fully informed of the wide-reaching effect  
 humanity. May they  
 of this freedom and emancipation upon their  
 humankind. May  
 colored brethren in Asia and Africa where  
 grace. May  
 even more terrible conditions of slavery ex-  
 inspiration of Thy  
 isted. Influenced and impelled by the ex-  
 Thou art  
 ample of the United States, the European  
 giver and thou  
 powers proclaimed universal liberty to the  
 colored race and slavery ceased to exist. This  
 effort and accomplishment by the white  
 nations should never be lost sight of. Both  
 its stimulat-  
 races should rejoice in gratitude, for the  
 for knowledge and

gressive in all degrees. May  
 leaders in the world of  
 be Thy examples among  
 they be manifestations of Thy  
 they be filled with the  
 Word. Thou art the powerful!  
 the mighty! Thou art the  
 art the omniscient!  
 Chicago, May 3  
 In this western world with  
 ing climate, its capacities

A M E R I C A ' S S P I R I T U A L      D E S T I N Y      21

lofty ideals, the message of peace should be  
 may spread it  
 easily spread. The people are not so in-  
 fluenced by imitations and prejudices, and  
 through their comprehension of the real and  
 unreal they should attain the truth. They  
 hast created  
 should become leaders in the effort to estab-  
 original parents.  
 lish the oneness of humankind. What is  
 belong to the  
 higher than this responsibility? In the king-  
 presence they  
 dom of God no service is greater and in the  
 mankind are  
 estimation of the prophets including Jesus  
 tabernacle. All have  
 Christ there is no deed so estimable.  
 bounty and are  
 Yet even now warfare prevails. Envy and  
 providence.  
 hatred have arisen between nations but be-  
 all, thou hast

this government and nation  
 to all the world.  
 Chicago, May 3  
 O thou kind Lord! Thou  
 all humanity from the same  
 Thou hast intended that all  
 same household. In Thy holy  
 are Thy servants and all  
 sheltered beneath Thy  
 gathered at Thy table of  
 radiant through the light of Thy  
 O God! Thou art kind to

cause I find the American nation so capable provided for all, thou dost  
 shelter all, thou dost confer life upon all.  
 of achievement and this government the  
 Thou hast en- dowed all with talents and  
 fairest of western governments, its insti- dowed all with talents and  
 faculties; all are submerged in the ocean of  
 tutions superior to others, my wish and hope Thy mercy. O  
 Thou kind Lord! unite all,  
 is that the banner of international recon- agree, make the nations one  
 let the religions be as one kind and as  
 ciliation may first be raised on this continent fatherland. May they  
 so that they may concord. O God! upraise the  
 and the standard of the "Most Great Peace" oneness of humankind. O God!  
 children of the same "Most Great Peace." Cement  
 be unfurled here. May the American people together, O God! O thou kind  
 associate in unity and exhilarate the hearts through  
 and their government unite in their efforts in of Thy love; brighten the  
 standard of the light of Thy guidance; cheer  
 order that this light may dawn from this with the melodies of Thy Word  
 establish the us in the cave of Thy  
 point and spread to all regions; for this is the mighty and powerful!  
 the hearts to- together, O God! O thou kind  
 one of the greatest bestowals of God. In exhilarate the hearts through  
 father, God! of Thy love; brighten the  
 order that America may avail herself of this light of Thy guidance; cheer  
 the fragrance with the melodies of Thy Word  
 opportunity I beg that you strive and pray us in the cave of Thy  
 eyes through the the mighty and powerful!  
 with heart and soul, devoting all your forgiving and thou art the  
 the hearing lookest the  
 energies to this end that the banner of of the cessation of warfare in all other  
 and shelter one who overcountries.  
 international peace may be upraised here shortcomings of humankind.  
 providence. Thou art Observe what is taking place in Tripoli; Chicago, May 5  
 and that this' democracy may be the cause This revered American  
 Thou art the evidences of greatness and  
 of the cessation of warfare in all other hope that this just  
 one who overcountries.  
 shortcomings of humankind.  
 Observe what is taking place in Tripoli;  
 men cutting each other into pieces; bom-  
 bardment from the sea, attacks from the  
 nation presents  
 land and the hail of dynamite from the very  
 worth. It is my  
 heaven itself. The contending armies are  
 government will stand for

thirsting for each other's blood. How they  
 abolished  
 can do this is inconceivable. They have  
 standards of  
 fathers, mothers, children; they are human.  
 reconciliation be up-  
 What of their wives and families? Think of  
 attainment of  
 their anguish and suffering. How unjust,  
 American na-  
 how terrible! Human beings should prevent  
 to accom-  
 and forbid this. These kings, rulers and  
 the pages of  
 chieftains should strive for the good of their  
 the world  
 subjects instead of their destruction. These  
 the west for the  
 shepherds should bring their sheep within  
 pray that this  
 the fold, comfort them and give them pas-  
 blessing of  
 ture instead of death and slaughter.

peace so that warfare may be  
 throughout the world and the  
 national unity and  
 raised. This is the greatest  
 the world of humanity. This  
 tion is equipped and empowered  
 plish that which will adorn  
 history, to become the envy of  
 and be blest in the east and  
 triumph of its democracy. I  
 may come to pass and I ask the  
 God in behalf of you all.

I supplicate the divine Kingdom and ask  
 that you may be instrumental in establish-  
 ing the Great Peace in this country and that  
 international peace is

Cleveland, May 6  
 All of us know that

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good, that it is conducive to human welfare  
 the "Most Great  
 and the glory of man, but volition and action  
 upraised in the world.  
 are necessary before it can be established.  
 powers of  
 Action is the essential. Inasmuch as this  
 earth cannot withstand the  
 privileges and  
 century is a century of light, capacity for  
 bestowals which God has  
 ordained for this N  
 action is assured to mankind. Necessarily  
 great and glorious century.  
 It is a need  
 the divine principles will be spread among  
 and exigency of the time. Man  
 can with-  
 men until the time of action arrives. Surely  
 stand anything except that  
 which is divinely  
 this has been so and truly the time and con-  
 intended and indicated for  
 the age and its

ditions are ripe for action now. All men to God! in all requirements. Now, Praise be  
 know that verily, war is a destroyer of countries of the world,  
 lovers of peace are to be found and these principles  
 human foundations and in every country of are being spread  
 the world this is admitted and apparent. among mankind, especially in  
 this country. Praise be to God! this thought  
 I find the United States of America an ex- and souls are continually  
 is prevailing and souls are continually  
 ceedingly progressive nation, the govern- of the oneness of humanity,  
 arising as defenders assist and establish  
 ment just, the people in a state of readiness of the oneness of humanity,  
 endeavoring to assist and establish  
 and the principle of equality established to is no doubt that this  
 international peace. There is no doubt that this  
 an extraordinary degree. Therefore it is my will be able to realize it  
 wonderful democracy international agreement will  
 hope that inasmuch as the standard of inter- to spread onward and outward  
 and the banner of among all  
 national peace must be upraised it may be the nations of the world. I  
 be unfurled here to spread onward and outward  
 upraised upon this continent, for this nation among all  
 among all the nations of the world. I  
 is more deserving and has greater capacity give thanks to  
 for such an initial step than any other. If God that I find you imbued  
 with such sus- other nations should attempt to do this the ceptibilities and lofty  
 other nations should attempt to do this the that you will be the means  
 aspirations and I hope light to all men. Thus may  
 motive will be misunderstood. . . Your gov- Reality shine upon the east  
 ernment has, strictly speaking, no colonies enveloping clouds shall pass  
 the Sun of heat of the divine rays will  
 to protect. You are not endeavoring to The reality of man shall  
 and west. The forth as the image of God his  
 extend your domain nor have you need of thoughts of man shall take  
 away and the flight that former  
 territorial expansion. Therefore if America  
 dispel the mist.  
 takes the first step toward the establish-  
 develop and come  
 ment of world peace it is certain to be  
 creator. The  
 ascribed to unselfishness and altruism. . . .  
 such upward  
 Just now Europe is a battlefield of ammuni-

accomplishments shall appear as the play of  
 tion ready for a spark; and one spark will set  
 children;—for the ideas  
 aflame the whole world. Before these com- and beliefs of the past and  
 the prejudices re-  
 plications and cataclysmic events happen, guarding race and religion have  
 ever been  
 take the step to prevent it. . . . Let this be lowering and destructive to  
 human evolution.  
 her mission and undertaking and may its I am most hopeful that in this  
 century these  
 blessed impetus spread to all countries. lofty thoughts shall be  
 conducive to human  
 New York, May 12 welfare. Let this century be  
 the sun of  
 previous centuries the effulgences of which  
 His Holiness Bahá'u'lláh was imprisoned shall last forever, so  
 that in times to come  
 and subjected to severe persecutions. Finally they shall glorify the  
 twentieth century, say-  
 He was exiled from Persia to Mesopotamia; ing the twentieth century  
 was the century  
 from Baghdád He was sent to Constantinople of lights, the twentieth  
 century was the cen-  
 tury of life, the twentieth  
 and Adrianople and from thence to the  
 century was the  
 prison of Akka in Syria. Through all these century of international  
 peace, the twentieth  
 ordeals He strove day and night to proclaim century was the century of  
 divine bestowals  
 the oneness of humanity and promulgate the and the twentieth century  
 has left traces  
 message of Universal Peace. From the prison which shall last forever.  
 of Akka He addressed the kings and rulers of New York, May 13  
 the earth in lengthy letters summoning them  
 to international agreement and explicitly I have come to this country  
 in the ad-

A M E R I C A ' S S P I R I T U A L DESTINY 23

vanced years of my life, undergoing difficul- and all races of mankind  
 come together in  
 ties of health and climate because of ex- unity and love. Fifty years  
 ago His Holi-  
 cessive love for the friends of God. It is ness Bahá'u'lláh  
 proclaimed the peace of the  
 my wish that they may be assisted to become nations and oneness of the  
 divine religions,

servants of the heavenly kingdom, captives the kings and addressing His words to all  
the kings and rulers of the world in  
in the service of the will of God. This cap- specific tablets. There- fore my supreme desire is  
specific tablets. There- fore my supreme desire is  
tivity is freedom, this sacrifice is glorifica- tion, this labor is reward, this need is be- east and west, Universal  
the unity of the Peace, and the one-  
tion, this labor is reward, this need is be- east and west, Universal  
Peace, and the one-  
stowal. For service in love for mankind is ness of the world of  
humanity. Denver, September 2 5  
unity with God. He who serves has already entered the kingdom and is seated at the right hand of his Lord. The issue of paramount  
importance in the New York, June 11 world today is International  
New York, June 11 world today is International  
Peace. The Eu-  
ropean continent is like an arsenal, a store- I desire to make manifest among the house of explosives ready for  
I desire to make manifest among the house of explosives ready for  
ignition, and one spark will set the whole  
friends in America a new light that they may of Europe aflame,  
of Europe aflame,  
become a new people, that a new foundation particularly at this time  
when the Balkan question is before the world.  
may be established and complete harmony Even now war  
question is before the world.  
Even now war  
be realized; for the foundation of Bahá'u'lláh is raging furiously in  
is raging furiously in  
some places, the blood of innocent people is being  
some places, the blood of innocent people is being  
is love. When you go to Green Acre by you shed, children are made captive, women are left  
of innocent people is being made captive, women are left  
must have infinite love for each other, each without sup- port and homes are being  
made captive, women are left port and homes are being  
without sup- port and homes are being  
port and homes are being  
preferring the other before himself. The fore the greatest need in the  
fore the greatest need in the  
destroyed. There- International Peace. The  
International Peace. The  
people must be so attracted to you that they time for the abolition of  
time for the abolition of  
world today is tion of nations and  
tion of nations and  
will exclaim "What happiness exists among of the kingdom; then in wonderment they  
of the kingdom; then in wonderment they  
time is ripe. It is tion of nations and  
tion of nations and  
you!" and will see in your faces the lights of the kingdom; then in wonderment they  
of the kingdom; then in wonderment they  
will turn to you and seek the cause of your time for love. It is time for  
time for love. It is time for  
cementing to- gether the east and the west.  
gether the east and the west.  
happiness. You must give the message Inasmuch as the  
Inasmuch as the  
through action and deed, not alone by word. loving and possessed of great  
loving and possessed of great  
Californians seem peace-  
Word must be conjoined with deed. You

worthiness and  
must love your friend better than yourself; capacity, I hope that  
advocates of peace may  
yes, be willing to sacrifice yourself. The daily increase among them  
until the whole  
cause of Bahá'u'lláh has not yet appeared in population shall stand  
for that beneficent  
this country. I desire that you be ready to outcome. May the men of  
affairs in this  
sacrifice everything for each other, even life democracy uphold the standard  
of interna-  
itself; then I will know that the cause of tional conciliation. Then may  
altruistic aims  
Bahá'u'lláh has been established. I will pray and thoughts radiate  
from this center to-  
for you that you may become the cause of ward all other regions of the  
earth and may  
upraising the lights of God. May everyone the glory of this  
accomplishment forever  
point to you and ask "Why are these people halo the history of this  
country. May the  
so happy?" I want you to be happy in Green first flag of International  
Peace be upraised  
Acre, to laugh, smile and rejoice in order in this State. May the first  
illumination of  
that others may be made happy by you. I reality shine gloriously upon  
this soil. May  
will pray for you. this center and capitol  
become distinguished  
New York, July 1 in all degrees of  
accomplishment; for the  
virtues of humanity and the possibilities of  
My highest hope and desire is that the human advancement are boundless.  
There  
strongest and most indissoluble bond shall is no end to them and  
whatever be the de-  
be established between the American nation gree to which humanity may  
attain, there are  
and the people of the Orient. This is my always degrees beyond. There  
is no attain-  
prayer to God. May the day come when ment in the contingent realm  
of which it  
through divine and spiritual activity in the may be said "Beyond this  
state of being and  
human world, the religions shall be reconciled perfection there is no  
other," or "This has

achieved the superlative degree." No matter how perfect it may appear, there is always a greater degree of attainment to be reached. Therefore no matter how much humanity may advance there are even higher stations to be attained because virtues are spread the teaching unlimited. There is a consummation for the illumination of everything except virtues and although this country has achieved extraordinary progress, I hope that its attainment may be immeasurably greater, for the divine bounties are nation, the standard infinite and unlimited. peace throughout the world, shedding light to all regions.

Sacramento, October 26

Foreign nations are not untrammelled and free from intrigues and complications like the United States, therefore they are not able to bring about universal harmony, but service to the cause of peace, I will dictate a statement for the people of Cincinnati and God!—is at peace with all America—praise be to God!—worthy of raising the flag of brotherhood and international agreement. When this is done, the rest of the world will are many lovers of peace in America. Therefore I left my native land to associate here with those who are the standard-bearers of more than fifty years ago. In His epistles He international conciliation and agreement. asked the parliaments of the world to send their Having traveled from coast to coast, I find wisest and best

lláh and are living fellowship without racial prejudices: Christians, Buddhists, many others. America has arisen to bring peace, to increase humankind and bestow prosperity upon the children of the principles and evidences of divine civilization. America is a noble bearer of

the United States of America vast and pro- men to an international  
 world conference which should decide all  
 gressive, the government just and equable, the peoples and establish  
 questions between the peoples and establish  
 the nation noble and independent. I at- Universal Peace.  
 tended many meetings where International This would be the highest  
 court of appeal and the parliament of man so  
 Peace was discussed and am always extremely long dreamed  
 happy to witness the results of such meet- of by poets and idealists  
 would be realized.  
 ings, for one of the great principles of Its accomplishment would be  
 more far-reach- ing than the Hague  
 Bahd'u'llah's teachings is the establishment tribunal.  
 of agreement among the peoples of the I am most grateful to  
 President Taft for  
 world. having extended his  
 influence toward the  
 He founded and taught this principle in establishment of Universal  
 Peace. What he  
 the Orient fifty years ago. He proclaimed has accomplished in making  
 treaties with various nations is very good  
 international unity, summoned the religions but when we  
 of the world to harmony and reconciliation have the inter-parliamentary  
 body composed of delegates from all the  
 and established fellowship among many nations of the  
 races, sects and communities. At that time world and devoted to the  
 maintenance of agreement and good will, the  
 He wrote Epistles to the kings and rulers utopian dream  
 of the world, calling upon them to arise and of sages and poets, the  
 parliament of man, will be realized.  
 cooperate with Him in spreading these prin- Cincinnati, November 5  
 ciples, saying that the stability and advance- ment of humanity could only be realized  
 through the unity of the nations. Through Praise be to God! The  
 standard of lib- erty is held aloft in this  
 His efforts this principle of universal har- land. You enjoy  
 mony and agreement was practically demon- political liberty; you enjoy  
 strated in Persia and other countries. To- thought and speech, religious  
 liberty, racial

day, in Persia, for instance, there are many and personal liberty. Surely  
this is worthy of appreciation and  
people of various races and religions who  
thanksgiving.

have followed the exhortations of Bahd'u'- Washington, D. C.,  
November 6

A M E R I C A ' S S P I R I T U A L DESTINY  
25

It is my fond and fervent hope through the reality of the divine  
religions shall be- come resplendent and  
the favor of God that this present meeting  
refulgent, indicating that they were meant to be  
may be instrumental in ushering in the  
the cause of unity and love and that  
day when the standard of the oneness of  
through them, heavenly bestowals have ever  
the world of humanity shall be held aloft  
been conferring light upon the human world.  
in America. May it be the first real foun-  
dation of International Peace, having for  
its object universal service to man. May  
New York, November 18

it be divine philanthropy without distinc- I have been in America  
nine months and

tions or differentiations in humankind. May have traveled to all the  
large cities, speak-

you consider all religions the instruments of ing before various  
assemblages, proclaiming

God and regard all races as channels of to them the oneness of the  
world of hu-

divine manifestation. May you view man- manity, summoning all to  
union, harmony,

kind as the sheep of God and know for a and oneness. I have indeed  
received the

certainty that He is the real shepherd. greatest kindness from the  
American people.

Washington, D. C., November 9 I look upon them as a noble  
nation capable

of every perfection. Tomorrow I am going away to Europe and now I bid  
I consider the American people a highly  
farewell

civilized and intelligent nation,— a nation to you all, seeking for you  
the divine mercy,

investigating truth and reality. It is my the eternal glory and  
everlasting life; and

hope that through the efforts of this noble I pray that you may attain  
the highest sta-

nation the solidarity of humanity may be greatly pleased continually advanced, that the illumination happiness is great.	tion of humanity. I am
of the human world may become wide-	with this meeting. My
You shall always	I shall never forget you.
spread, that the banner of Universal Peace always pray	live in my thought. I shall
may be held aloft, the lamp of the oneness of Kingdom of God	and supplicate before the
the human world be ignited and the hearts for you.	and seek heavenly blessings
of the east and west be conjoined. Then	New York, December 5

III

‘A B D U ’L - B A H Á

Tablets of the Divine Plan

To the Assemblies and Meetings of the Believers of God and the maid-servants of the Merciful in the United States and Canada.

Upon them be BaháVlláh El-Abhá!	Therefore I direct
you to that which is	
conducive to your heavenly confirmation and HE IS GOD!	
illumination in the Kingdom of God!	

O ye blessed souls!	It is this: Alaska is
a vast country; al-	
though one of the maid-servants of the Mer-	
I desire for you eternal success and pros-	ciful has hastened to those
parts, serving as	
perity and beg perfect confirmation for each	a librarian in the Public
Library, and accord-	
one in the divine world. My hope for you is	ing to her ability is not
failing in teaching	
that each one may shine forth like unto the	the Cause; yet the call
of the Kingdom of	
morning star from the horizon of the world	God is not yet raised
through that spacious	
and in this Garden of God become a blessed	territory.
i tree, producing everlasting fruits and re-	His Holiness
Christ says: Travel ye to	
sults.	the East and to the West

of the world and

26 THE B A H Á ’Í CENTENARV

summon the people to the Kingdom of God. midst, they became so

illumined that they  
 Hence the mercy of God must encompass all brightened the world.  
 Likewise, should these  
 humanity. Therefore do ye not think it per- Indians and aborigines be-  
 educated and ob-  
 missible to leave that region deprived of the tain guidance, there is no  
 doubt that through  
 breezes of the Morn of Guidance. Conse- the divine teachings, they  
 will become so en-  
 quently, strive as far as ye are able to send lightened as in turn to shed  
 light to all  
 to those parts fluent speakers, who are de- regions.  
 tached from aught else save God, attracted All the above countries  
 have impor-  
 tance, but especially the  
 with the fragrances of God, and sanctified  
 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 the Likewise the Islands of the  
 West Indies,  
 breezes of the rose garden of the love of such as Cuba, Haiti, Puerto  
 Rico, Jamaica,  
 God may perfume the nostrils of the in- the Islands of the Lesser  
 Antilles, Bahama  
 habitants of Alaska. Should ye 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, situ-  
 ated in the cluster of the  
 with the diadem of everlasting sovereignty,  
 Greater Antilles.  
 and at the threshold of oneness you will be- Likewise the cluster of the  
 Islands of Ber-  
 come the favored and accepted servants. muda in the Atlantic Ocean  
 have impor-  
 tance.  
 Likewise the Republic of Mexico is very  
 important. The majority of the inhabitants In a similar way, the

Republics on the Continent of South  
 of that country are devoted Catholics. They America—Colombia,  
 are totally unaware of the reality of the Ecuador, Peru, Brazil, British  
 Guiana, Dutch  
 Bible, the Gospel and the new divine teach- Guiana, French Guiana,  
 Bolivia, Chile, Ar- gentina, Uruguay, Paraguay,  
 ings. They do not know that the basis of the Islands in the North, East  
 Venezuela; also the Islands in the North, East  
 the religions of God is one and that the South America, such as  
 and West of Holy Manifestations are like unto the Sun  
 Falkland Island,  
 of Truth, rising from the different dawning Galapagos, Juan Fernandez,  
 Tobago and Trinidad. Likewise the city of  
 places. Those souls are submerged in the Bahia,  
 sea of dogmas. If one breath of life be situated on the eastern shore  
 of Brazil. Be- cause it is some time that it  
 blown over them, great results will issue has become  
 therefrom. But it is better for those who known by this name, its  
 efficacy will be most potent.  
 intend to go to Mexico to teach, to be fa- In short, O ye believers of  
 miliar with the Spanish language. your effort and magnify your  
 God! Exalt  
 Similarly, the six Central American Re- aims. His  
 ublics, situated south of Mexico,—Guate- Holiness Christ says:  
 Blessed are the poor, for theirs shall be the  
 mala, Honduras, Salvador, Nicaragua, Costa Kingdom of Heaven.  
 Rica, Panama and the seventh country, Be- In other words: Blessed are  
 the nameless and traceless poor, for they are  
 lize or British Honduras. The teachers go- mankind. Likewise it is said  
 the leaders of ing to these parts must also be familiar  
 in the Qur'án: "We desire to bestow our gifts  
 with the Spanish language. upon those  
 You must give great importance to teach- who have become weak on the face  
 of the ing the Indians i. e., the aborigines of earth, and make them a nation,  
 and the heirs America. For these souls are like the ancient (of spiritual tru th)."  
 Or, we wish to grant a favor to the impotent souls  
 inhabitants of Peninsular Arabia, who previ-

and suffer them

ous to the Manifestation of His Holiness M u- to become the inheritors of  
the Messengers

hammad were treated as savages. But when and Prophets.  
the Muhammadic light shone forth in their Therefore, now is the time  
that you may

A M E R I C A ' S S P I R I T U A L DESTINY 27

divest yourselves from the garment of at- them victorious; so that  
each one of them  
tachment to this phenomenal realm, be may become like unto a  
regiment and con-  
wholly severed from the physical world, be- quer these countries through  
the love of  
come angels of heaven and travel and teach God and the illumination of  
divine teach-  
through all these regions. ings.

I declare by Him, beside whom there is O God! Be Thou their  
supporter and

no one, that each one of you shall become their helper, and in the  
wilderness, the moun-

the Israfel of Life, blowing the breath of life tain, the valley, the  
forests, the prairies and

in the souls of others. the seas, be Thou their

confidant— so that

Upon you be greeting and praise! they may cry out through the  
power of the

Kingdom and the breath of the Holy Spirit!

Supplication

Verily Thou art the powerful, the mighty

O Thou Incomparable God! O thou Lord and the omnipotent, and Thou  
art the wise,

of the Kingdom! These souls are Thy the hearing and the seeing.

heavenly army. Assist them and with the Haifa, Palestine,

cohorts of the Supreme Concourse, make April 8, 1916.

To the believes and the maid-servants of the Merciful of the Baha'i

Assemblies and

Meetings in the United States and Canada

HE IS GOD! through the pillars of the earth. Therefore

it is the hope of 'Abdu'l-Bahá that just as ye

O ye real Baha'is of America!

are confirmed and assisted on the continent

Praise be to His Highness the Desired One of America, ye may also be

confirmed and

that ye have become confirmed in the pro- assisted in other continents  
of the globe:—

motion of divine teachings in that vast Con- that is, ye may carry the  
 fame of the Cause of God to the East and to the  
 tinent, raised the call of the Kingdom of  
 West and spread the Glad Tidings of the  
 God in that region and announced the Glad  
 appearance of the Kingdom of the Lord of Hosts  
 Tidings of the manifestation of the Lord  
 throughout the five continents of the  
 of Hosts and His Highness the Promised  
 world. When this divine call  
 One. Thanks be unto the Lord that ye have  
 travels from the continent of America to  
 become assisted and confirmed in this aim.  
 Europe, Asia, Africa, Australia and the  
 This is purely through the confirmations  
 Islands of the Pa- cific, the American believers  
 of the Lord of Hosts and the breaths of the  
 shall be estab- lished on the throne of  
 Holy Spirit. At present your confirmation  
 everlasting Glory, the fame of their  
 is not known and understood. Ere long ye  
 illumination and guidance shall reach to all regions  
 shall observe that each one of you like  
 and the renown of their greatness become  
 unto a brilliant and shining star will dif-  
 world-wide. There- fore, a party, speaking the  
 fuse the light of guidance from that horizon  
 languages, sev- ered, holy, sanctified and  
 and that ye have become the cause of eternal  
 filled with the love of God, must turn their faces  
 life to the inhabitants of America. to and travel  
 Consider! The station and the confirma- through the three great island  
 groups of the Pacific Ocean, — Polynesia,  
 tion of the apostles in the time of Christ was  
 Micronesia and Malanesia, and the islands  
 not known, and no one looked on them with  
 attached to these groups, such as New Guinea,  
 the feeling of importance—nay, rather, they  
 Borneo, Java, Sumatra, Philippine Islands,  
 persecuted and ridiculed them. Later on it  
 Solomon Islands, Fiji Islands, New Hebrides,  
 became evident what crowns studded with  
 Loyalty Islands, New Caledonia, Bismarck  
 the brilliant jewels of guidance were placed  
 Archipelago, Ce- ram, Celebes, Friendly  
 on the heads of the apostles, Mary Magda-

Islands, Samoa Is-

lene and Mary the mother of John.

Caroline Islands, Low

Likewise your confirmation is not known  
Islands,

at the present time. I hope that ere long

Marshall Islands,

it may throw a mighty reverberation

With hearts

28

THE B A H A ' I CENTENARY

overflowing with the love of God, with  
would it be

tongues commemorating the mention of  
a commission

God, with eyes turned to the Kingdom of  
to travel to-

God, they must deliver the Glad Tidings  
Japan—so that

of the manifestation of the Lord of Hosts  
strengthened,

to all the people. Know ye of a certainty that  
coming they may

in whatever meeting ye may enter, in the  
world of hu-

apex of that meeting the Holy Spirit shall  
the Kingdom

be waving and the heavenly confirmations  
teachings.

of the Blessed Perfection shall encompass all.  
they should travel

Consider ye, that Miss Agnes Alexander,  
Canary Islands,

the daughter of the Kingdom, the beloved  
Islands, Re-

maid-servant of the Blessed Perfection,  
Zanzibar, Mau-

traveled alone to Hawaii and the Island of  
countries summon

Honolulu, and now she is gaining spiritual  
God and raise

victories in Japan! Reflect ye how this  
Abha!" They must

daughter was confirmed in the Hawaiian Is-  
the oneness of the

lands. She became the cause of the guid-  
Island of Mada-

lands, Society Islands,

Archipelago, Marquesas, Hawaiian

Gilbert Islands, Moluccas,

Timor and the other islands.

be forthcoming. How good

were there any possibility of

composed of men and women,

gether through China and

this bond of love may become

and through this going and

establish the oneness of the

manity, summon the people to

of God and spread the

Similarly, if possible,

to the continent of Africa,

Cape Verde Islands, Madeira

union Islands, St. Helena,

ritius, etc., and in those

the people to the Kingdom of

the cry of: "Ya Bahá i'l

also upraise the flag of

world of humanity in the

ance of a gathering of people. gascar.  
 Likewise Miss Knobloch traveled alone to Books and pamphlets must be  
 either  
 Germany. To what a great extent she be- translated or composed in  
 the languages of  
 came confirmed! Therefore, know ye of a these countries and islands,  
 to be circulated  
 certainty that whosoever arises in this day to in every part and in all  
 directions.  
 diffuse the divine fragrances the cohorts of It is said that in South  
 Africa, a diamond  
 the Kingdom of God shall confirm him and mine is discovered. Although  
 this mine is  
 the bestowals and the favors of the Blessed most valuable, yet after all  
 it is stone. Per-  
 Perfection shall encircle him. chance, God willing, the  
 mine of humanity  
 O how I long that it could be made pos- may be discovered and the  
 brilliant pearls of  
 sible for me to travel throughout these parts, the Kingdom be found.  
 even if necessary on foot and with the u t- In brief, this  
 world-consuming war has  
 most poverty, and while passing through the set such a conflagration to  
 the hearts that no  
 cities, villages, mountains, deserts and oceans, word can describe it. In all  
 the countries  
 cry at the top of my voice: "Yá Bahá i'l of the world the  
 longing for Universal Peace  
 Abhá!" and promote the divine teachings. is taking possession of  
 the consciousness of  
 But now this is not feasible for me, therefore men. There is not a soul who  
 does not yearn  
 I live in great regret; perchance, God willing, for concord and peace. A  
 most wonderful  
 ye may become assisted therein. state of receptivity is  
 being realized. This  
 A t this time, in the Islands of Hawaii, is through the consummate wisdom  
 of God,  
 through the efforts of Miss Alexander, a so that capacity may be  
 created, the standard  
 number of souls have reached the shore of of the oneness of the world  
 of humanity be  
 the sea of faith! Consider ye, what happi- upraised, and the  
 fundamentals of Universal  
 ness, what joy is this! I declare by the Lord Peace and the divine  
 principles be promoted  
 of Hosts that had this respected daughter in the East and the West.

founded an empire, that empire would not  
 believers of God! Show  
 have been so great! For this sovereignty is  
 war spread ye the  
 eternal sovereignty and this glory is ever-  
 teachings in the Brit-  
 lasting glory. ish Isles, France, Germany,  
 Austria-Hun-  
 Likewise, if some teachers go to other  
 Belgium, Switzer-  
 islands and other parts, such as the continent  
 Denmark, Holland,  
 of Australia, New Zealand, Tasmania, also  
 Montenegro, Portugal, Roumania, Serbia,  
 to Japan, Asiatic Russia, Korea, French Indo-  
 Liechtenstein, Bulgaria, Greece, Andora,  
 China, Siam, Straits Settlements, India, Cey-  
 Marino, Balearic Luxembourg, Monaco, San  
 lon and Afghanistan, most great results will  
 Sicily, Crete, Malta, Isles, Corsica, Sardinia,

A M E R I C A ' S S P I R I T U A L DESTINY  
 29

Iceland, Faroe Islands, Shetland Islands, will not be exhausted! It is  
 evident that  
 Hebrides and Orkney Islands. they have earned these  
 material bounties  
 In all these countries, like unto the morn- with the utmost facility.  
 ing stars shine ye forth from the horizon of Still more ideal than  
 this life is the life of  
 guidance. Up to this time you have dis- a bird. A bird, on the  
 summit of a moun-  
 played great magnanimity, but after this, tain, on the high, waving  
 branches, has built  
 ye must add a thousand times to your ef- for itself a nest more  
 beautiful than the  
 fort and throughout the above countries, palaces of the kings! The  
 air is in the utmost  
 capitals, islands, meetings and churches, in- purity, the water cool and  
 clear as crystal,  
 vite mankind to the Kingdom of Abha! The the panorama charming and  
 enchanting. In  
 circle of your exertion must become widened. such glorious surroundings,  
 he expends his  
 The more it is broadened and extended, the numbered days. All the  
 harvests of the plain  
 greater will be your confirmation. are his possessions, having

earned all this  
 Ye have observed that while ‘Abdu’l-Bahá wealth without the least  
 labor. Hence, no matter how much man may  
 was in the utmost bodily weakness and advance in this  
 feebleness, while He was indisposed, and had world, he shall not attain  
 to the station of this bird! Thus it  
 not the power to move,—notwithstanding becomes evident that  
 this physical state He traveled through many in the matters of this  
 world, however much man may strive and work to  
 countries, in Europe and America, and in the point of  
 the point of death, he will be unable to  
 churches, meetings and conventions, was oc- earn the abun-  
 earn the abun- dance, the freedom and the  
 cupied with the promotion of the divine independent life  
 independent life of a small bird. This proves  
 principles and summoned the people to the and establishes  
 and establishes the fact that man is not  
 manifestation of the Kingdom of Abhá. Ye created for the life  
 created for the life of this ephemeral  
 have also observed how the confirmations of world:—nay, rather, he is  
 world:—nay, rather, he is created for the acquirement  
 the Blessed Perfection encompassed all. What of infinite per-  
 of infinite per- fections, for the attainment  
 result is forthcoming from material rest, to the sublimity  
 to the sublimity of the world of humanity, to  
 tranquillity, luxury and attachment to this be drawn nigh  
 be drawn nigh unto the divine threshold  
 corporeal world! It is evident that the man and to sit on the  
 and to sit on the throne of everlasting  
 who pursues these things will in the end be- sovereignty!  
 sovereignty! Upon you be Bahá  
 come afflicted with regret and loss. El-Abhá!  
 El-Abhá!  
 Consequently, one must close his eyes Any soul starting on a trip  
 of teaching to various parts, and while  
 wholly to these thoughts, long for eternal sojourning in  
 sojourning in strange countries, may  
 life, the sublimity of the world of humanity, peruse the following  
 peruse the following supplication—day and night.  
 the celestial developments, the Holy Spirit, the promotion of the Word of God, the guid-  
 the promotion of the Word of God, the guid- Supplication  
 Supplication  
 ance of the inhabitants of the globe, the promulgation of Universal Peace and the  
 promulgation of Universal Peace and the O God! O God! Thou seest  
 me en-

proclamation of the oneness of the world of Thy Kingdom,  
 humanity! This is the work. Otherwise the fire of Thy  
 like unto other animals and birds one must herald of Thy  
 occupy himself with the requirements of this spacious coun-  
 physical life, the satisfaction of which is the else save Thee, re-  
 highest aspiration of the animal kingdom, rest and comfort,  
 and one must stalk across the earth like unto wanderer  
 the quadrupeds. fallen on the  
 Consider ye! No matter how much man exalted thresh-  
 gains wealth, riches and opulence in this most high  
 world, he will not become as independent as the middle of  
 a cow. For these fattened cows roam freely evenings, en-  
 over the vast tableland. All the prairies and the morn and  
 meadows are theirs for grazing, and all the assist me in the  
 springs and rivers are theirs for drinking! promotion of Thy  
 No matter how much they graze, the fields of Thy Word

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in the East of the earth and the West of the earth, which Thou dethereof.  
 verily Thou art the powerful, the O Lord! Associate with me in my loneliness and accompany me in my journeys through these foreign lands.  
 Verily, Thou art the confirmer of whom-

Haifa, Palestine,  
 April 11, 1916.

To the Assemblies and Meetings of the believers of God and the maid-servants of the Merciful in the United States and Canada:

Upon them be Bahá'Vlláh El-Abhá! nistic aims are brushed aside, the law of the

struggle for existence is abrogated, and the  
**HE IS GOD!**  
canopy of the oneness of the world of hu-  
O ye heavenly souls, sons and daughters of       manity is raised on the apex  
of the globe,  
the Kingdom!   casting its shade over all the  
races of men.  
Consequently, the real Collective Center is  
God says in the Q ur'án: "Take ye hold of       the body of the divine  
teachings, which in-  
the Cord of God, all of you, and become ye       clude all the degrees and  
embrace all the  
not disunited.<sup>55</sup>   universal relations and  
necessary laws of  
In the contingent world there are many       humanity.  
collective centers which are conducive to as-       Consider! The people of  
the East and the  
sociation and unity between the children of       West were in the utmost  
strangeness. Now  
men. For example, patriotism is a collective       to what a high degree they  
are acquainted  
center; nationalism is a collective center;       with each other and united  
together! How  
identity of interests is a collective center;       far are the inhabitants of  
Persia from the  
political alliance is a collective center; the       remotest countries of  
America! And now  
union of ideals is a collective center, and the       observe how great has been  
the influence of  
prosperity of the world of humanity is de-       the heavenly power, for the  
distance of thou-  
pendent upon the organization and promo-       sands of miles has become  
identical with one  
tion of the collective centers. Nevertheless,       step! How various nations  
that have had no  
all the above institutions are in reality,       relations or similarity with  
each other are  
the matter and not the substance, accidental       now united and agreed through  
this divine  
and not eternal— temporary and not ever-       potency! Indeed to God  
belongs power in  
lasting. W ith the appearance of great revo-       the past and in the future!  
And verily God  
lutions and upheavals, all these collective       is powerful over all things!  
centers are swept away. But the Collective       Consider! When the rain,  
the heat, the sun  
Center of the Kingdom, embodying the In-       and the gentle zephyrs

cooperate with each other, what beautiful gardens  
 stitutes and Divine Teachings, is the eternal  
 are produced!  
 Collective Center. It establishes relationship  
 How the various kinds of  
 hyacinths, flowers,  
 trees and plants associate  
 between the East and the West, organizes the  
 with each other and  
 oneness of the world of humanity, and de-  
 are conducive to the  
 adornment and charm  
 of one another! Hence the  
 destroys the foundation of differences. It over-  
 oneness of the  
 comes and includes all the other collective  
 bounty of the sun, the  
 oneness of rain and  
 the oneness of the breeze  
 centers. Like unto the ray of the sun, it dis-  
 have so overcome all  
 pels entirely the darkness, encompassing all  
 other considerations, that  
 the variety of  
 the regions, bestows ideal life, and causes the  
 hues, fragrances and tastes  
 have increased the  
 effulgence of divine illumination. Through  
 adornment, the attraction and  
 sweetness of  
 the breaths of the Holy Spirit it performs  
 the whole. In a similar  
 manner, when the  
 divine Collective Center and  
 miracles; the Orient and the Occident em-  
 brace each other, the North and South be-  
 of the Sun of Reality and the  
 breaths of the  
 Holy Spirit are brought  
 come intimates and associates; conflicting  
 together, the variety  
 and contending opinions disappear; antago-  
 of races and the differences  
 existing between

A M E R I C A ' S S P I R I T U A L      D E S T I N Y      31

countries will become the cause of the em-  
 Reality that they may become  
 the objects of  
 the praise and commendation  
 bellishment, decoration and elegance of the  
 of all other  
 world of humanity.      countries. Likewise, ye must  
 give great at-  
 Therefore, the believers of God through-  
 tion to the Republic of  
 Panama, for in  
 that point the Occident and  
 out all the Republics of America, through  
 the Orient find  
 each other united through the  
 the divine power, must become the cause of  
 Panama Canal,  
 and it is also situated  
 the promotion of heavenly teachings and the  
 between the two great

establishment of the oneness of humanity. become very im-	oceans. That place will
Every one of the important souls must arise, Teachings once	portant in the future. The
blowing over all parts of America the breath unite the East and	established there, they will
of life, conferring upon the people a new South.	the West, the North and the
spirit, baptizing them with the fire of the be purified, the	Hence the intention must
love of God, the water of life, and the so that ye may	effort ennobled and exalted,
breaths of the Holy Spirit—so that the sec- the hearts of the	establish affinity between
ond birth may become realized. For it is glorious aim will	world of humanity. This
written in the Gospel: "That which is born through the pro-	not become realized save
of the flesh is flesh; and that which is born which are the	motion of divine teachings
of the spirit is spirit." foundations of the holy religions.	
Therefore, O ye believers of God in the God served	Consider how the religions of
United States and Canada! Select ye im- the religion of	the world of humanity! How
portant personages, or that they by them- the glory and	Torah became conducive to
selves becoming severed from rest and com- Israelitish nation!	honor and progress of the
posure of the world, may arise and travel Spirit of His	How the breaths of the Holy
throughout Alaska, the Republic of Mexico, affinity and unity	Holiness Christ created
and south of Mexico, in the Central Ameri- communities and quarrel-	between divergent
can Republics, such as Guatemala, Hon- power of His	ing families! How the sacred
duras, Salvador, Nicaragua, Costa Rica, means of	Holiness Muhammad became the
Panama and Belize; and through the great contentious	uniting and harmonizing the
South American Republics, such as Argen- clans of Peninsular	tribes and the different
tine, Uruguay, Paraguay, Brazil, French that one thousand	Arabia— to such an extent
Guiana, Dutch Guiana, British Guiana,	tribes were welded into one

tribe, strife and  
 Venezuela, Ecuador, Peru, Bolivia and Chile; discord was done away with,  
 all of them  
 also in the group of the West Indies Islands unitedly and with one accord  
 strove in ad-  
 vancing the cause of culture  
 such as Cuba, Haiti, Puerto Rico, Jamaica and civilization,  
 and Santo Domingo, and the group of Islands and thus were freed from the  
 lowest degree  
 of degradation, soaring  
 of the Lesser Antilles, the Islands of Bahama toward the height of  
 and the Islands of Bermuda; likewise to the everlasting glory! Is it  
 possible to find a  
 greater Collective Center in  
 Islands of the east, west and south of South the phenomenal  
 America, such as Trinidad, Falkland Islands, world than this? In  
 comparison to this Di-  
 vine Collective Center, the  
 Galapago Islands, Juan Fernandez and To-  
 tive center, the patriotic  
 national collec-  
 tive center, the political collective  
 bago. Visit ye especially the city of Bahia, tural and intellectual  
 collective center, center, and the cul-  
 on the eastern shore of Brazil. Because in tural and intellectual  
 center, and the cul-  
 tural and intellectual  
 the past years this city was christened with like child's play!  
 collective center are Now strive ye that the  
 the name, Baha'i, there is no doubt that it Holy  
 has been through the inspiration of the Holy Spirit. of the sacred religions, for  
 Collective Center  
 Spirit. of the sacred religions, for  
 the inculcation of  
 Consequently, the believers of God must which all the Prophets were  
 manifested and  
 display the utmost effort, upraise the divine which is no other than the  
 spirit of the Di-  
 vine Teachings,—be spread  
 melody throughout those regions, promul-  
 gate the heavenly teachings and waft over America—so that each one of  
 in all parts of  
 you may shine  
 all, the spirit of eternal life; so that those forth from the horizon of  
 Reality like unto  
 Republics may become so illumined with the the morning star, divine  
 illumination may  
 splendors and the effulgences of the Sun of overcome the darkness of  
 nature, and the

THE  
 BAHÁ'Í  
 CENTENARY

Entrance to the Garden of Ridván where Bahá'í lláh declared His Mission to the world and after twelve days departed for Constantinople. These twelve days are observed as a Bahá'í Festival (Ridván) in commemoration of this event.

A M E R I C A ' S S P I R I T U A L      D E S T I N Y      33

world of humanity may become enlightened.      O Lord! Should the breaths  
of the Holy  
This is the most great work! Should ye be-      Spirit confirm the weakest of  
creatures, he  
come confirmed therein, this world will be-      shall attain to the highest  
station of great-  
come another world, the surface of the earth      ness and shall possess  
anything he desireth.  
will become the delectable Paradise, and      Indeed Thou hast assisted Thy  
servants in the  
eternal Institutions be founded.      past, and they were the  
weakest of Thy crea-  
Let whosoever travels to different parts to      tures, the lowliest of Thy  
servants and the  
teach, peruse over mountain, desert, land      most insignificant of those  
who lived upon  
and sea this supplication!      the earth; but through Thy  
sanction and  
potency they took precedence over the most  
Supplication  
glorious of Thy people and the most noble  
O God! O God! Thou seest my weakness,      of Thy mankind. Whereas formerly  
they  
lowliness and humility amongst Thy crea-      were as moths, they became  
royal falcons and  
tures; nevertheless I have trusted on Thee      whereas before they were as  
bubbles they  
and have arisen in the promotion of Thy      became seas. Through Thy  
bestowal, Thy  
Teachings amongst Thy strong servants,      mercy and Thy most great  
favor, they be-  
relying on Thy power and might!      came stars shining in the  
horizon of guid-  
O Lord! I am a broken-winged bird and      ance, birds singing in the rose  
garden of im-  
desire to soar in this Thy space to which      mortality, lions roaring in  
the forest of  
there is no limit. How is it possible for me      knowledge and wisdom, and  
whales swim-  
to do this save through Thy providence and      ming in the oceans of life.  
grace, Thy confirmation and assistance!      Verily, Thou art the

clement, the power-

O Lord! Have pity on my weakness and merciful of the mighty, and the most merciful of

strengthen me with Thy power! the merciful!

O Lord! Have pity on my impotency and Haifa, Palestine,  
assist me with Thy might and majesty! March 8, 1917.

To the believers of God and the maid-servants of the Merciful of the Baha'i Assemblies  
in the United States and Canada:

Upon them be Bahd'u'llah El-Abhá! ness Bahi'u'llah, i.  
e., the love of Bahd'u'llah

has so mastered every organ, part and limb of  
HE IS GOD!

their bodies, as to leave no effect by the

O ye apostles of Bahd'u'llah,— May my life be promptings of the human  
world.

a ransom to you! These souls are the armies of  
God and the

conquerors of the East and the West. Should

The blessed Person of the Promised One is one of them turn his face toward  
some direc-

interpreted in the Holy Rook as the Lord of tion and summon the people to  
the Kingdom

Hosts, i. e., the heavenly armies. By heavenly of God, all the ideal forces  
and lordly con-

armies those souls are intended who are en- firmations will rush to his  
support and rein-

tirely freed from the human world, trans- forcement. He will behold all  
the doors open

formed into celestial spirits and have become and all the strong  
fortifications and im-

divine angels. Such souls are the rays of the pregnable castles razed to the  
ground. Singly

Sun of Reality who will illumine all the con- and alone he will attack the  
armies of the

tinents. Each one is holding in his hand a world, defeat the right and  
left wings of the

trumpet, blowing the breath of life over all hosts of all the countries,  
break through the

the regions. They are delivered from human lines of the legions of all  
the nations and

qualities and the defects of the world of na- carry his attack to the very  
center of the

ture, are characterized with the characteris- powers of the earth. This is  
the meaning of

tics of God, and are attracted with the frag- the Hosts of God.

rances of the Merciful. Like unto the apostles Any soul from among the  
 believers of  
 of Christ, who were filled with Him, these Baha'u'llah who attains to  
 this station, will  
 souls also have become filled with His Holi- become known as the Apostle  
 of Baha'u'llah.

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Therefore strive ye with heart and soul—so scattered and certain souls  
 who were the  
 that ye may reach this lofty and exalted prisoners of their own  
 passions and lusts  
 position, be established on the throne of ever- would have taken into their  
 hands an axe,  
 lasting glory, and crown your heads with the cutting the root of this  
 Blessed Tree. Every  
 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 magnani- nant, a few negligent souls  
 galloped with  
 mity and soar high toward the apex of heaven their chargers into the  
 battlefield, thinking  
 —so that your blessed hearts may become perchance they might be  
 able to weaken the  
 illumined more and more, day by day, foundation of the Cause of  
 God: but praise  
 through the Rays of the Sun of Reality, i. e., be to God, all of them were  
 afflicted with  
 His Holiness Bahá'u'lláh; at every moment regret 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 ye may become incar- firm in the Covenant—so  
 that the confirma-  
 nate light and personified spirit, become en- tions of Bahá'u'lláh  
 may encircle from all  
 tirely unaware of the sordid matters of this sides, the cohorts of the  
 Supreme Concurrence  
 world and in touch with the affairs of the may become the supporters and  
 the helpers,  
 divine world. and the exhortations and

advices of 'Abdu'l-

Consider ye what doors His Holiness Bahá, like unto the pictures engraved on Baha'u'llah has opened before you, and what permanent and inefface- stone, may remain a high and exalted station He has destined able in the tablets of the hearts. for you, and what bounties He has prepared Fellowship and love The second condition: for you! Should we become intoxicated with amongst the believers. The divine friends this cup, the sovereignty of this globe of must be attracted to and enamored of each earth will become lower in our estimation other and ever be ready and willing to sacri- than the children's plays. Should they place fice their own lives for each other. Should in the arena the crown of the government of one soul from amongst the believers meet the whole world, and invite each one of us another, it must be as though a thirsty one to accept it, undoubtedly we shall not con- with parched lips has reached to the fountain descend, and shall refuse to accept it. of the water of life, or a lover has met his To attain to this supreme station is, how- true beloved. For one of the greatest divine ever, dependent on the realization of certain wisdoms regarding the appearance of the conditions.

Holy Manifestations is this:

The souls may The first condition is firmness in the Cov- come to know each other and become inti- enant of God. For the power of the Cove- mate with each other; the power of the love of God may make all of them the waves of from the doubts of the people of error. It is one sea, the flowers of one rose garden and the fortified fortress of the Cause of God the stars of one heaven. This is the wisdom and the firm pillar of the religion of God. for the appearance of the Holy Manifesta- tions! When the most great Today no power can conserve the oneness of bestowal reveals the Baha'i world save the Covenant of God; itself in the hearts of the believers, the world

otherwise differences like unto a most great of nature will be transformed, the darkness of the contingent being tempest will encompass the Baha'i world. It will vanish, and heavenly illumination will be is evident that the axis of the oneness of the obtained. Then the whole world will become world of humanity is the power of the Cove- the Paradise of Abba, every one of the nant and nothing else. Had the Covenant believers of God will become a blessed tree, not come to pass, had it not been revealed producing wonderful fruits. from the Supreme Pen and had not the Book of the Covenant, like unto the ray of the Sun O ye friends! Fellowship, fellowship! Love, love! Unity, of Reality, illuminated the world, the forces power of the Baha'i Cause unity!—So that the of the Cause of God would have been utterly may appear and

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become manifest in the world of existence. them all the divine proofs and irrefragible arguments, explain and Just at this moment I am engaged in your elucidate the history of the Cause, and interpret commemoration and this heart is in the u t- also the prophe- cies and proofs which are most glow and excitement! Were ye to recorded and are cies and proofs which are realize how this conscience is attracted with extant in the divine Books and Epistles re- garding the Manifestation of the love of the friends, unquestionably ye One, so that the young ones the Promised may go in per- fect knowledge in all these would obtain such a degree of joy and fra- degrees. may go in per- fect knowledge in all these degrees.

with each other! Likewise, whenever it is possible a com- mittee must be organized for The third condition: Teachers must con- tinually travel to all parts of the continent, of the Tablets. Wise souls who have mas- tered and studied perfectly nay, rather, to all parts of the world, but the Persian, Arabic and foreign they must travel like 'Abdu'l-Baha, who

languages, or know one  
journeyed throughout the cities of America. of the foreign  
languages—must commence  
He was sanctified and free from every at- translating Tablets and  
books containing  
tachment and in the utmost severance. Just the proofs of this  
Revelation, and publishing  
as His Holiness Christ says: "Shake off the those books, circulate them  
throughout the  
very dust from your feet." five continents of the  
globe.

Ye have observed that while in America Similarly, the Magazine, the  
Star of the  
many souls in the utmost of supplication and West, must be edited in the  
utmost regu-  
larity, but its contents must  
larity, but its contents must  
entreaty desired to offer some gifts, but this be the promul-  
gator of the Cause of  
servant, in accord with the exhortations and  
the East and the West, they  
God—so that both in  
the East and the West, they  
behests of the Blessed Perfection, never ac- formed of the most important  
may become in-  
formed of the most important  
cepted a thing, although on certain occasions events.  
In short, in all the  
we were in most straitened circumstances. meetings, whether pub-  
lic or private, nothing  
But on the other hand, if a soul for the sake should be discussed  
save that which is under  
of God, voluntarily and out of his pure de- all the articles be centered  
consideration, and  
around the Cause  
sire, wishes to offer a contribution (toward of God. Promiscuous talks  
the expenses of a teacher) in order to make  
dragged in and contention is  
must not be  
the contributor happy, the teacher may ac- bidden.  
absolutely for-  
The teachers traveling in  
cept a small sum, but must live with utmost contentment. different direc-  
tions must know the language of  
contentment. The aim is this: The intention of the the country  
in which they will enter. For  
different direc-  
example, a  
The aim is this: The intention of the person being proficient in  
the country  
in which they will enter. For  
teacher must be pure, his heart independent, person being proficient in  
his spirit attracted, his thought at peace, his the Japanese  
resolution firm, his magnanimity exalted language may travel in Japan,  
or a person  
and in the love of God a shining torch. knowing the Chinese language

may hasten

Should he become as such, his sanctified breath will even affect the rock; otherwise universal war, the people there will be no result whatsoever. As long as a soul is not perfected, how can he efface teachings, for the defects of others! Unless he is detached from aught else save God, how can he teach the severance to others! rays of peace In short, O ye believers of God! Endeavor ye; so that ye may take hold of every means in the promulgation of the religion of God and the diffusion of the fragrances of God. Amongst other things is the holding of meetings for teaching— so that blessed souls and the old ones from amongst the believers may gather together the youths of the love of God in schools of instruction and teach

to China, and so forth.  
In short, after this people have obtained hearken to the divine wisdom of this war is this: come proven to all that the world-consuming, whereas the are world-enlightening. One is death, the other is life; this is mortality; one is the most other is the most great bounty; this is darkness, that is light; this is and that is everlasting stroyer of the foundation of man, the other is the founder of the race.

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Consequently, a number of souls may arise and act in accordance with the aforesaid conditions, and hasten to all parts of the world, establish affinity especially from America to Europe, Africa, Asia and Australia, and travel through Japan and China. Likewise, from Germany teachers and believers may travel to the continents Arouse them

Lord! Awaken them from the sea of animosity, impenetrable darknesses, between their hearts and with the light of peace and Lord! Rescue them from depths of war and bloodshed!

of America, Africa, Japan and China; in	out of the gloom of error,
rend asunder the	
brief, they may travel through all the con-	veil from their eyes,
brighten their hearts	
tinents and islands of the globe. Thus in a	with the light of guidance,
deal with them	
short space of time, most wonderful results	through Thy favor and mercy
and do not	
will be produced, the banner of Universal	treat them according to Thy
justice and	
Peace will be waving on the apex of the	wrath through which the backs
of the	
world and the lights of the oneness of the	mighty ones are shaken!
world of humanity may illumine the uni-	Lord! Verily the wars
have prolonged,	
verse.	the calamities have
increased, and every	
In brief, O ye believers of God! The text	building hath turned into ruin.
of the Divine Book is this: If two souls quar-	Lord! Verily the breasts
are agitated and	
rel and contend about a question of the Di-	the souls are convulsed.
Have mercy on	
vine questions, differing and disputing, both	these poor ones and do not
leave them to do	
are wrong. The wisdom of this incontro-	with themselves that which
they desire!	
vertible law of God is this: That between	Lord! Send forth
throughout Thy coun-	
two souls from amongst the believers of God,	tries humble and submissive
souls, their faces	
no contention and dispute might arise; that	illumined with the rays of
guidance, severed	
they may speak with each other with infinite	from the world, speaking Thy
remembrance	
amity and love. Should there appear the least	and praise and diffusing Thy
holy fragrances	
trace of controversy, they must remain	amongst mankind!
silent, and both parties must continue their	Lord! Strengthen their
backs, reinforce	
discussions no longer, but ask the reality of	their loins and dilate their
breasts with the	
the question from the Interpreter. This is	signs of Thy most great love.
the irrefutable command!	Lord! Verily, they are
weak and Thou	
Upon you be Bahá El-Abhá!	art the powerful and the
mighty, and they	
are impotent and Thou art the helper and	

Supplication

the merciful!

O God! O God! Thou seest that black  
transgression is  
darkness hath encompassed all the regions,  
hurricanes will not be

all the countries are burning with the con-  
boundless  
flagration of dissension and the fire of war  
the regions!

and carnage is ignited in the East of the  
in the deep  
earth and the West thereof. The blood is  
will awaken them

being shed, the corpses are out-stretched and  
bounties.

the heads are decapitated and thrown on the  
darknesses of tempta-  
ground in the battlefield.  
with the lamp

Lord! Lord! Have pity on these ignorant  
the countries  
ones, look upon them with the eye of for-  
those believers

giveness and pardon. Extinguish this fire—  
countries, their families  
so that these gloomy clouds covering the  
throughout the

horizon may be scattered; the Sun of Reality  
love of Thy  
may shine forth with the rays of concilia-  
fragrances and

tion; this darkness be rent asunder and all the  
teachings. Be thou  
countries be illumined with the lights of  
loneliness, their

peace.  
remover of their

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sorrow, the comforter in their calamity, their  
Thou art the compas  
deliverer in their hardship, the satisfier of  
their thirst, the healer of their malady and  
the allayer of the fire of their longing.

Verily, Thou art the clement, the possessor

Lord! Verily the sea of

waving high and these

calmed down save through Thy

grace which hath embraced all

Lord! Verily the souls are

valleys of lust and nothing

save Thy most wonderful

Lord! Dispel these

tions and illumine the hearts

of Thy love, through which all

will be enlightened. Confirm

who, leaving their

and their children, travel

regions for the sake of the

beauty, the diffusion of Thy

the promulgation of Thy

their companion in their

helper in a strange land, the

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of mercy, and verily,

sionate and the merciful.

Haifa, Palestine,

April 19, 20 and 22, 1917.

## S H O G H I E F F E N D I

Excerpts from Letters and Messages, 1923-1943

OW surely, if ever, is the time for us, He wishes us, and all the peoples and kindreds the chosen ones of Baha'u'llah and the bear- on earth, to attain in this world; how much ers of His Message to the world, to endeavor more to achieve unity and common under- by day and by night, to deepen, first and standing among ourselves, and then arise to foremost, the Spirit of His Cause in our own herald with one voice the coming of the Kingdom and the salvation individual lives, and then labor, and labor of mankind. incessantly to exemplify in all our dealings With unity of purpose firmly established in our minds, with every with our fellowmen that noble Spirit of trace of personal animosity banished which His beloved Son 'Abdu'l-Bahá has from our hearts, and with the spirit of been all the days of His life a true and unique tained fellowship whole-hearted and sus- exponent. The sayings of our beloved Mas- kindled in our souls, can we hope to deliver ter have been noised abroad, His name has effectively the Message of Bahá'Vlláh, and execute filled all regions, and the eyes of mankind faithfully the vari- ous provisions of our are now turned expectant towards His dis- Beloved's Will and Testament. ciples who bear His name and profess His Steadfast in our teachings. Shall we not by our daily life faith, firm in our union, abounding in our hope, vindicate the high claims of His teachings, fervent in our spirit, and selfless in our and prove by our services the influence of labors, let us arise and with His undying Spirit? This surely is our high- prayerful hearts make another and supreme effort to fulfill these est privilege, and our most sacred duty. last words of our Be- loved, His most cherished Let us, with a pure heart, with humility desire: and earnestness, turn afresh to His counsels

and exhortations, and seek from that Source in the Covenant!  
of Celestial Potency all the guidance, the this wronged  
spirit, the power which we shall need for the will have taken  
fulfilment of our mission in this life. Concourse, when it  
Behold, the station to which 'Abdu'l-Realm of the Un-  
Bahá is now calling His loved ones from the frame will have either  
Realm of Glory:— been lost or hidden  
neath the dust, it is incumbent upon the A fndn that are steadfast  
"It behooveth the loved ones of God to be in the Covenant of God and  
have branched  
enamored of one another and to sacrifice from the Tree of  
Holiness, the Hands of the Cause of God (the glory  
themselves for their fellow-workers in the of the Lord rest  
Cause. They should yearn towards one an-tipon them), and all the  
friends and loved  
other even as the sore athirst yearneth for ones, one and all, to  
bestir themselves and  
the Water of Life, and the lover burneth to arise with heart and soul  
and in one accord  
meet his hearts desire" to diffuse the sweet  
savors of God, to teach  
His Cause and to promote His Faith. It be-  
Such is the sublime, the glorious position hooveth them not to rest for  
a moment,

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neither to seek repose. They must disperse We need but glance at the  
Words of  
themselves in every land, pass by every clime, Bahd'u'llah and the  
Epistles of 'Abdu'l-Baha  
and travel throughout all regions. Bestirred, to realize the great  
privilege of teaching the  
without rest, and steadfast to the end, they Cause, its vital necessity,  
its supreme  
must raise in every land the triumphal cry urgency, and its  
wide-reaching effects. These  
of Yd-Bahd'u'l-Abhd, must achieve renown are the very words of  
'Abdu'l-Bahd:—  
in the world wherever they go, must burn "In these days, the Holy

Ones of the  
 brightly even as a candle in every meeting,      Realm of Glory, dwelling in  
 the all-highest  
 and must kindle the flame of Divine Love in      Paradise, yearn to return  
 unto this world,  
 every assembly; that the Light of Truth      and be of some service to the  
 Cause of  
 may rise resplendent in the midmost heart      Bahd'uTldh and prove their  
 servitude to the  
 of the world, that throughout the East and      Threshold of the Abha  
 Beauty.”  
 throughout the West a vast concourse may  
 gather under the shadow of the Word of      What a wondrous vision  
 these words un-  
 God, that the sweet savors of Holiness may      fold to our eyes! How great  
 our privilege  
 be diffused, that faces may shine radiantly,      to labor in this Day in the  
 Divine Vineyard!  
 hearts be filled with the Divine Spirit and      Is it not incumbent upon us  
 to arise and  
 souls be made heavenly. In these days the      teach His Cause with such an  
 ardor which  
 most important of all things is the gádance      no worldly adversity can  
 quell, nor any  
 of the nations and the peoples of the world.      measure of success can  
 satiate?  
 Teaching the Cause is of utmost importance,      March 12, 1923.  
 for it is the head corner-stone of the founda-  
 tion itself. This wronged servant has spent      And as to the world's  
 evil plight, we need  
 His days and nights in promoting the Cause,      but recall the writings and  
 sayings of  
 and urging the peoples to service. He rested      Bahá'u'lláh, who, more  
 than fifty years ago,  
 not a moment, till the fame of the Cause      declared in terms prophetic  
 the prime cause  
 of God was noised abroad in the world, and      of the ills and sufferings of  
 mankind, and set  
 the celestial Strains from the Abha Kingdom      forth their true and divine  
 remedy. "Should  
 roused the East and the West. The beloved      the Lamp of Religion be  
 hidden," He deof God must also follow the same example.      dares, "Chaos  
 and confusion will ensue."  
 This is the secret of faithfulness, this is the      How admirably fitting and  
 applicable are  
 requirement of servitude to the Threshold      these words to the present  
 state of mankind!

of Bahd.”  
and privilege to

Ours then is the duty

Barracks at 'Akká, Palestine, where BaháViláh was incarcerated in 1868,

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labor, by day and by night, amidst the storm      and vigor that will enable me  
to pursue over  
and stress of these troublous days, that we      a long and unbroken period of  
strenuous  
may quicken the zeal of our fellow-men, re-      labor the supreme task of  
achieving, in col-  
kindle their hopes, stimulate their interest,      laboration with the friends  
in every land,  
open their eyes to the true Faith of God and      the speedy triumph of the  
Cause of Baha'u' -  
enlist their active support in the carrying out      lláh. This is the prayer I  
earnestly request  
of our common task for the peace and re-      all my fellow-brethren and  
sisters in the  
generation of the world.      Faith to offer on my behalf.  
Let us take heart and be thankful to our      Let us pray to God that in  
these days of  
beloved 'Abdu'l-Bahá, as we remember His      world-encircling gloom,  
when the dark  
manifold blessings and unfailing care and      forces of nature, of hate,  
rebellion, anarchy  
protection, ever since the hour of His de-      and reaction are threatening  
the very sta-  
parture from our midst. The flames of sedi-      bility of human society,  
when the most  
tion, so maliciously kindled in the past by      precious fruits of  
civilization are undergoing  
those who have dared to flout His will, are      severe and unparalleled  
tests, we may all  
gone out for ever, and the fondest hopes of      realize, more profoundly than  
ever, that  
these evil plotters are now abandoned,      though but a mere handful  
amidst the seeth-  
doomed never to revive. He has indeed re-      ing masses of the world, we  
are in this day  
deemed His promise!      the chosen instruments of  
God's grace, that  
It seemed not a long time ago that their      our mission is most urgent and  
vital to the  
agitation, so violently renewed immediately      fate of humanity, and,  
fortified by these  
after the passing of our Beloved, would for      sentiments, arise to achieve

God's holy pur-  
 a time confuse the Divine Message of Bahd'u'llah, obscure His Covenant, retard the progress of His Cause, and shatter its unity; and yet how well we see them all to-entreat all the dele-  
 day, not through our efforts, but by their Convention, and  
 own folly, and above all, by the interven- larger body of  
 tion of the hidden hand of God, reduced to represent, to ever bear  
 the vilest and most humiliating position. injunction of 'Abdu'l-  
 And now, with the Cause purified and the "head  
 inwardly victorious, its principles vindicated, foundation" of the Cause  
 its enemies silenced and sunk in unspeakable in every heart.  
 misery, may we not, henceforth, direct all resources and means  
 our efforts to collective action and construc- length and  
 tive achievement, and, in utter disregard of continent, let them  
 the flickerings of their, fast-fading light, arise to carry out those urgent measures that  
 enthusiasm and detach-  
 will secure the outward and complete God's undying  
 triumph of the Cause. multitudes of a sadly-  
 I, for my part, as I look back to the un- fortunate circumstances of ill-health and  
 conclusion. Let the  
 physical exhaustion that have attended the Great Republic of  
 opening years of my career of service to the Cause, feel hardly gratified, and would be  
 Banner was firmly im-  
 truly despondent but for the sustaining now rests the re-  
 memory and inspiring example of the dili- universal recog-

pose for mankind.  
 November 14, 1923.  
 I would also earnestly  
 gates at this coming  
 through them I appeal to the  
 believers whom they  
 in mind the supreme  
 Bahá, to teach unceasingly until  
 cornerstone of the  
 of God is firmly established  
 Let those whose time,  
 allow, travel throughout the  
 breadth of that vast  
 scatter to the most distant  
 earth and, fired with  
 ment, hand on the torch of  
 flame to the waiting  
 stricken world.  
 One word more in  
 West, and particularly the  
 the New World, where a quarter  
 tury ago Baha'u'llah's  
 planted, realize that upon it  
 sponsibility of achieving the

gent and ceaseless efforts which my fellow-  
of fulfilling  
workers the world over have displayed dur-  
hopes.  
ing these two trying years in the service of  
unfolding world  
the Cause.  
of her freedom,  
I cherish the hope that, from now on, the  
contending pol-  
Beloved may bestow upon me all the strength  
one hand by the

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powers of orthodoxy and sectarian fanaticism  
West. I would  
and assailed on the other by the forces of  
copies of the  
materialism and unbelief. In her evil plight  
fundamental im-  
she is radiantly confident that the Flame she  
copies of the  
had kindled in the world will, in the fullness  
text of the  
of time, blaze forth in the heart of the mighty  
existing Na-  
West and shed redeeming illumination upon  
with my insistent  
the silent sufferers of a distracted country.  
provisions, comprehend  
Will it be America, will it be one of the na-  
endeavor to incorporate  
tions of Europe, that will seize the torch of  
own circum-  
Divine Guidance from Persia's fettered hands  
framework of  
and with it set the western world aflame?  
activities. You can but  
May your Convention, by its spirit, its reso-  
comforting a stimulant  
lutions and its accomplishments, give to that  
publication and  
country's urgent call a noble and decisive  
those patient and toil-  
answer.  
lands, and particu-  
June 3, 1925.

nition of the Baha'i Faith,  
'Abdu'l-Bahi's fondest  
Persia, the cradle of an  
civilization, is still bereft  
sunk in ignorance, a prey to  
icies and factions, beset on  
tuted in the East or in the  
ask you particularly to send  
text of this document of  
portance accompanied by  
Declaration of Trust and the  
Indenture of Trust, to every  
tional Spiritual Assembly,  
request to study the  
its implications, and  
it, to the extent that their  
stances permit, within the  
their own national  
faintly imagine how  
and how helpful a guide its  
circulation will be to  
ing workers in Eastern  
larly Persia, who in the

midst of uncertainties  
 and almost insuperable obstacles are strain-  
 The Declaration of Trust, the provisions ing every nerve in order to  
 establish the  
 of which you have so splendidly conceived, world order ushered in by  
 Bahd'u'llah. You  
 and formulated with such assiduous care, can hardly realize how  
 substantially it will  
 marks yet another milestone on the road of contribute to pave the way  
 for the elabora-  
 progress along which you are patiently and tion of the beginnings of  
 the constitution  
 determinedly advancing. Clear and concise of the worldwide Baha'i  
 Community that  
 in its wording, sound in principle, and com- will form the permanent  
 basis upon which  
 plete in its affirmations of the fundamentals the blest and sanctified  
 edifice of the first  
 of Bahd'i administration, it stands in its final International House of  
 Justice will securely  
 form as a worthy and faithful exposition of rest and flourish.  
 the constitutional basis of Bahá'í communi- October 18, 1927.  
 ties in every land, foreshadowing the final  
 emergence of the world Bahd'i Common- American believers'  
 inspired leadership  
 wealth of the future. This document, when steadily unfolding to  
 Bahá'ís world over the  
 correlated and combined with the set of by- potentialities of the  
 majestic edifice herald- ing formative period of the  
 laws which I trust are soon forthcoming, will Faith of Baha'u'lserve as a pattern to every National Baha'i láh.  
 Their unerring vision conceived its  
 Assembly, be it in the East or in the West, matchless design.  
 'Abdu'l-Bahd's own hands  
 which aspires to conform, pending the for- laid its cornerstone. Their  
 dynamic faith  
 mation of the First Universal House of Jus- reared its structure. Their  
 sustained selftice, with the spirit and letter of the world sacrifice  
 crowned it with immortal glory.  
 order ushered in by Baha'u'lldh. May the flame of their  
 unconquerable en-  
 May 27, 1927. thusiasm continue glowing  
 undimmed in  
 their hearts till its naked frame is enveloped  
 As already intimated, I have read and re- in its shining mantle.  
 read most carefully the final draft of the June 4, 1934.  
 By-Laws drawn up by that highly-talented,

much-loved servant of Baha'u'llah, Mount- Convey to assembled  
 believers celebrating termination entire dome unit  
 fort Mills, and feel I have nothing substantial Adhkár my  
 of Mashriqu'lto add to this first and very creditable at-  
 heart-felt congratulations on triumphant progress of their  
 tempt at codifying the principles of general undeniably  
 Bahd'i administration. I heartily and unhesi- glorious enterprise. To  
 prayers and testi- monies ascending to Throne  
 tatingly commend it to the earnest perusal of Bahá'u'lláh  
 of, and its loyal adoption by, every National I am moved to add my fervent  
 though in- adequate tribute to  
 Bahd'i Spiritual Assembly, whether consti- solidarity of so dazzling

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an achievement. The forces which progres- appeal voiced by  
 'Abdu'l-Baha in Tablets of the Divine Plan. Urge earnest  
 sive revelation of this mighty symbol of our deliberation  
 Faith is fast releasing in heart of a sorely with incoming National  
 Assembly to insure its complete fulfilment. First  
 tried continent no one of this generation Bahd'i era drawing to a  
 century of close. Humanity  
 can correctly appraise. The new hour has entering outer fringes most  
 close. Humanity perilous stage  
 struck in history of our beloved Cause, its existence. Opportunities  
 perilous stage calling for nation-wide, systematic, sustained  
 of present hour unimaginally precious. Would  
 efforts in teaching field, enabling thereby ery State within American  
 to God ev- Republic and  
 these forces to be directed into such chan- every Republic in American  
 Republic and nels as shall redound to glory of our Faith ere termination of this  
 continent might glorious century"  
 and to the honor of its institutions. embrace the light of the Faith  
 glorious century"  
 October 26, 193 5. of Baha'u'-  
 lláh and establish structural basis of His  
 This new stage in the gradual unfoldment World Order.  
 of the Formative Period of our Faith into May 1, 1936.  
 which we have just entered— the phase of  
 concentrated teaching activity— synchro- I cannot allow this

communication to be  
nizes with a period of deepening gloom, of sent without adding a few  
words in person  
universal impotence, of ever-increasing desti- and stress afresh the  
significance of the un-  
tution and wide-spread disillusionment in the dertaking in which the entire  
Baha'i com-  
fortunes of a declining age. This is truly munity has embarked. The  
promulgation of  
providential and its significance and the op- the Divine Plan, unveiled by  
our departed  
portunities it offers us should be fully ap- Master in the darkest days of  
one of the  
prehended and utilized. Now that the ad- severest ordeals which  
humanity has ever  
ministrative organs of a firmly established experienced, is the key which  
Providence has  
Faith are vigorously and harmoniously func- placed in the hands of the  
American believ-  
tioning, and now that the Symbol (i.e., the ers whereby to unlock the  
doors leading  
House of Worship) of its invincible might them to fulfil their  
unimaginably glorious  
is lending unprecedented impetus to its Destiny. As the proclamation  
of the Mes-  
spread, an effort unexampled in its scope and sage reverberates throughout  
the land, as its  
sustained vitality is urgently required so resistless march gathers  
momentum, as the  
that the moving spirit of its Founder may field of its operation widens,  
and the nunv  
permeate and transform the lives of the bers of its upholders and  
champions m ul-  
countless multitudes that hunger for its ply, its potentialities will  
correspondingly  
teachings. That the beloved friends in Amer- unfold, exerting a most  
beneficent influence  
ica, who have carried triumphantly the ban- not only on every community  
throughout  
ner of His Cause through the initial stages the Baha'i world, but on the  
immediate for-  
of its development, will in a still greater tunes of a travailing society.  
The repercus-  
measure prove themselves capable of meet- sions of this campaign are  
already apparent  
ing the challenge of the present hour, I for in Europe, India, Egypt, Tráq  
and even

one, can never doubt. Of the evidences of communities in Persia their inexhaustible vitality I am sufficiently and continually conscious. My fervent plea power. Not until, will not, I feel certain, remain unanswered. which you are For them I shall continue to pray from all course and at-my heart.

its appointed time, January 10, 1936. benefits be fully apprehended or revealed. The perseverance Convey to American believers abiding no doubt, in-gratitude efforts unitedly exerted in teach- of these benefits.

ing field. Inaugurated campaign should be vigorously pursued, systematically extended. Baha'i Era, inaugurated Appeal to assembled delegates ponder historic Báb, May 23, 1844.

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The responsibilities which, under your di- reach. Though rection and in response to my plea, the pressing and heavy American community is now assuming, over and manifold, and above the task they have already under- invincible Faith will en- taken in connection with the Divine Plan, arise unitedly proclaiming in unmistakable terms their un- persevere till the very swerving determination to prove themselves worthy of the sublimity of their mission, and of their privileged position among their sis- as I witness the ter communities in both the East and the of unbroken West,— the twofold task they have arisen to enthusiasm that perform will, if carried out in time, release

among the sore-trying and Russia. The Faith of God stature, effectiveness and however, the great enterprise now conducting runs its full tains its final objective, at can its world-encompassing of the American believers will, sure the ultimate realization November 14, 1936. \* The First Century of the by the Declaration of the and the obstacles formidable yet the spirit of our able them to conquer if they and determinedly and end. June 4, 1937. I feel truly exhilarated ever-recurrent manifestations solidarity and unquenchable distinguish every stage in

the progressive de-  
the potentialities with which the community velopment of the nation-wide  
enterprise  
of the Greatest Name has been so generously which is being so  
unflinchingly pursued by

House where Baha'u'llah Passed Away at Bahjí, 'Akká, Palestine.

and mysteriously endowed by 'Abdu'l-Baha. the whole American  
Bahá'í community. The

To carry out in its entirety and to its final marked deterioration in world  
affairs, the  
consummation this dual enterprise would steadily deepening gloom that  
envelops the  
shed on the closing years of this first century storm-tossed peoples and  
nations of the Old

of the Baha'í Era a luster no less brilliant World, invest the  
Seven-Year Plan, now op-  
than the immortal deeds which have signal- erating in both the northern  
and southern  
ized its birth, in the heroic age of our Faith. American continents, with a  
significance

To the American believers, the spiritual de- and urgency that cannot be  
overestimated.

scendants of the heroes of God's Cause, I Conceived as the supreme  
agency for the es-  
again address my plea to arise as one soul tablishment, in the opening  
century of the

and to prosecute with unrelaxing resolve the Bahá'í Era, of what is but  
the initial stage

high mission with which their immediate in the progressive  
realization of 'Abdu'ldestiny is inextricably interwoven. The call  
Baha's Plan for the American believers, this  
has gone forth, the path is clear, the goal enterprise, as it extends its  
ramifications

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throughout the entire New World, is dem- demptive Cause. The occasion is  
propitious

onstrating its power to command all the re- for a display, by the American  
Baha'í Com-

sources and utilize all the facilities which munity, in its corporate  
capacity, of an ef-

the machinery of a laboriously evolved Ad- fort which in its magnitude,  
character, and

ministrative Order can place at its disposal. purpose must outshine its past  
endeavors.

However we view its aspects, it offers in its Failure to exploit these

present, these golden opportunities would blast the  
 functioning a sharp contrast to the work- hopes which  
 ings of the moribund and obsolescent insti- the prosecution of the Plan has  
 thus far  
 tutions to which a perverse generation is aroused, and would signify the  
 loss of the  
 desperately clinging. Tempestuous are the rarest privilege ever conferred  
 by Providence  
 winds that buffet and will, as the days go by, upon the American Bahd'i  
 Community. It  
 fiercely assail the very structure of the Or- is in view of the criticalness  
 of the situation  
 der through the agency of which this two- that I was led to place at the  
 disposal of any  
 fold task is being performed. The potenti- pioneer willing to dedicate  
 himself to the  
 alities with which an almighty Providence task of the present hour such  
 modest re-  
 has endowed it will no doubt enable its pro- sources as would facilitate the  
 discharge of  
 moters to achieve their purpose. Much, how- so enviable a duty.  
 ever will depend upon the spirit and manner The Bahd'i World,  
 increasingly subjected  
 in which that task will be conducted. to the rigors of suppression,  
 in both the East  
 Through the clearness and steadiness of their and the West, watches with  
 unconcealed  
 vision, through the unvitiated vitality of astonishment, and derives hope  
 and comfort  
 their belief, through the incorruptibility of from the rapid unfoldment of  
 the successive  
 their character, through the adamantine stages of God's Plan for so  
 blest a commun-  
 force of their resolve, the matchless superi- ity. Its eyes are fixed upon  
 this community,  
 ority of their aims and purpose, and the un- eager to behold the manner in  
 which its gal-  
 surpassed range of their accomplishments, lant members will break down,  
 one after  
 they who labor for the glory of the Most another, the barriers that  
 obstruct their  
 Great Name throughout both Americas can progress towards a  
 divinely-appointed goal.  
 best demonstrate to the visionless, faithless On every daring adventurer in  
 the service of  
 and restless society to which they belong the Cause of Bahd'u'lldh the

Concourse on  
 their power to proffer a haven of refuge to high shall descend, "each  
 bearing aloft a  
 its members in the hour of their realized chalice of pure light." Every  
 one of these  
 doom. Then and only then will this tender adventurers God Himself will  
 sustain and in-  
 sapling, embedded in the fertile soil of a Di- spire, and will "cause the pure  
 xvaters of wis-  
 vinely appointed Administrative Order, and dom and utterance to gush out  
 and flow  
 energized by the dynamic processes of its in- copiously from his heart"  
 "The Kingdom  
 of God," writes tAbdu'l-Bahá, "is possessed  
 stitutions, yield its richest- and destined fruit.  
 That the community of the American be- of limitless potency. Audacious  
 must be the  
 lievers, to whose keeping so vast, so delicate army of life if the confirming  
 aid of that  
 and precious a trust has been committed will, Kingdom is to be repeatedly  
 vouchsafed unto  
 severally and collectively prove themselves it. . . . Vast is the arena, and  
 the time ripe  
 worthy of their high calling, I for one, who to spur on the charger within  
 it. Now is  
 in my association with them have been priv- the time to reveal the force of  
 oneys strength,  
 ileged to observe more closely than perhaps the stoutness of one's heart  
 and the might of  
 any one else the nature of their reactions to one's soul."  
 the momentous issues that have confronted Dearly-beloved friends! What  
 better field  
 them in the past, will refuse to doubt. than the vast virgin territories,  
 so near at  
 September 10, 1938. hand, and waiting to receive, at  
 this very  
 hour, their full share of the onrushing tide  
 The period ahead is short, strenuous, of Baha'u'llah's redeeming grace?  
 What  
 fraught with mortal perils for human society, theatre more befitting than these  
 long-neg-  
 yet pregnant with possibilities of unsurpassed lected nine remaining states and  
 provinces in  
 triumphs for the power of Bahd'u'llah's re- which the true heroism of  
 the intrepid pio-

neers of His World Order can be displayed? ministrative agencies, and  
are legalizing the status of the newly  
There is no time to lose. There is no room  
established institutions. Slowly and patiently they  
left for vacillation. Multitudes hunger for  
are canalizing the spirit that at once directs,  
the Bread of Life. The stage is set. The firm  
energizes and safeguards its operation.  
and irrevocable Promise is "given. Gods own  
They are exploiting its potentialities,  
Plan has been set in motion. It is gathering  
broadcasting its message, publicizing its literature,  
momentum with every passing day. The  
fostering the aspi- rations of its youth,  
powers'of heaven and earth mysteriously as-  
devising ways and means for the training of its  
sist in its execution. . Such an opportunity is  
children, guarding the integrity of its teachings,  
irreplaceable. Let the doubter arise and him-  
and paving the way for the ultimate  
self verify the truth of such assertions. To  
codification of its laws. Through all the resources at  
try, to persevere, is to insure ultimate and  
their disposal, they are promoting the  
complete victory. -growth and con- solidation of that pioneer  
January 28, 1938. movement for  
which the entire machinery of their Admin-  
The concerted activities of the followers istrative Order has been  
primarily designed and erected. They are  
of BaháVlláh in the North American conti-  
visibly and progres- sively contributing to the  
nent assume, as they multiply and develop, their unique community life,  
enrichment of ing, with magnificent  
a dual aspect, and may be said to fall into  
and are insur- teristic promptitude, the  
two distinct categories, both equally vital  
courage and charac- consecrated Edifice— the  
and complementary to each other. The one  
completion of their their hopes and the supreme  
aims at the safeguarding and consolidation  
embodiment of ideals.  
of the work already achieved; the other is  
symbol of their As to those into whose  
designed to enlarge the range of its operation.  
The former depends chiefly for its success

valiant and trusted  
 upon the capacity, the experience and loyalty hands— and no believer,  
 however humble is  
 of wise, resourceful and judicious adminis- to think himself debarred  
 from joining their  
 trators, who, impelled by the very nature of ranks— the standards of a  
 forward marching  
 their task, will be increasingly called upon Faith have been entrusted,  
 they too with  
 to exercise the utmost care and vigilance in no less zest and  
 thoroughness are pushing  
 protecting the interests of the Faith, in re- farther and farther its  
 frontiers, breaking  
 solving its problems, in regulating its life, in new soil, establishing fresh  
 outposts, winning  
 enriching its resources, and in preserving the more recruits, and  
 contributing to the greater  
 pristine purity of its precepts. The latter is diversification and more  
 harmonious blending  
 essentially pioneer in nature, demanding first of the elements comprised in  
 the world-wide  
 and foremost those qualities of renunciation, society of its followers.  
 tenacity, dauntlessness and passionate fervor The Edifice of this New  
 World Order,  
 that can alone brave the dangers and sweep which the Báb has heralded,  
 which the mind  
 away the obstacles with which an infant of Bahá'Viláh has  
 envisioned, and whose  
 Faith, struggling against vested interests and features 'Abdu'l-Bahá,  
 its Architect, has de-  
 face to face with the entrenched forces of lineated, we, whatever our  
 capacities, op-  
 portunities or position, are  
 portunities or position, are  
 now, at so pre-  
 carious a period in the  
 needs contend. In both of these spheres of  
 world's history,  
 summoned to found and  
 Baha'i activity the community of the Amer-  
 erect. The com-  
 munity of the Most Great  
 ican believers, it is becoming increasingly  
 Name in the  
 evident, is evincing those characteristics Western Hemisphere is,  
 through the nature  
 which must be regarded as the essential foun- of its corporate life and  
 the scope of its ex-  
 ertions, assuming, beyond  
 dation for the success of their dual task.  
 the shadow of a  
 As to those whose function is essentially doubt, a preponderating share

in the laying  
of an administrative character it can hardly of such a foundation and the  
erection of  
be doubted that they are steadily and inde- such a structure. The eyes  
of its sister com-  
fatigably perfecting the structural machin- munities are fixed upon it.  
Their prayers  
ery of their Faith, are multiplying its ad- ascend on its behalf. Their  
hands are out-

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f

stretched to lend whatever aid lies within entrenched forces of Christendom's  
mightiest  
their power. I, for my part, am determined ecclesiastical institutions.  
Laboring amidst  
to reinforce the impulse that impels its mem- race foreign in language,  
custom, tempera-  
bers forward to meet their destiny. The ment embracing vast proportion of New  
Founders of their Faith survey from the World's ethnic elements. American  
believ-  
Kingdom on high the range of their achieve- ers' isolated oversea teaching  
enterprises  
ments, acclaim their progress, and are ever hitherto tentative, intermittent,  
now at end.  
ready to speed their eventual triumph.      New epoch opening, demanding  
exertions in-  
Far be it from me to underrate the gi- comparably more strenuous,  
unflinchingly  
gantic proportions of their task, nor do I for sustained, centrally directed,  
systematically  
one moment overlook the urgency and grav- organized, efficiently conducted.  
Upon alac-  
ity of the times in which they are laboring. rity, tenacity, fearlessness of  
present prose-  
Nor do I wish to minimize the hazards and cutors of the unfolding mission  
depend  
trials that surround or lie ahead of them. speedy and fullest revelation, in  
the First and  
The grandeur of their task is indeed com- Second Centuries, of the  
potentialities of the  
mensurate with the mortal perils by which birthright conferred upon American  
believ-  
their generation is hemmed in. As the dusk ers. Convey to pioneers in North,  
Middle  
creeps over a steadily sinking society the and South America my eagerness to  
main-  
radiant outlines of their redemptive mission tain with each direct, personal

contact. As-  
 become sharper every day. The present sure Teaching and Inter-America Commit-  
 world unrest, symptom of a world-wide tees my delight at successive testimonies  
 of  
 malady, their world religion has already af- believers' glowing spirit  
 reflected in Minutes,  
 firm must needs culminate in that world letters and reports recently  
 received. Entreat  
 catastrophe out of which the consciousness every section of community to labor  
 unre-  
 of world citizenship will be born, a con- mittingly until every nation in  
 Western  
 sciousness that can alone provide an adequate Hemisphere is illumined by rays  
 and woven  
 basis for the organization of world unity, into fabric of Bahá'u'lláh's  
 triumphant Ad-  
 on which a 'lasting world peace must neces- ministrative Order.  
 sarily depend, the peace itself inaugurating May 28, 1939.  
 in turn that world civilization which will  
 mark the coming of age of the entire human The readiness of your  
 Assembly, as ex-  
 race. pressed in your recently cabled  
 message, to  
 Fortified by such reflections, the American transfer the National Baha'i  
 Secretariat to  
 believers, in whichever section of the West- the vicinity of the Temple in  
 Wilmette has  
 ern Hemisphere they find themselves labor- evoked within me the deepest  
 feelings of  
 ing, whether at home or abroad, and thankfulness and joy. Your historic  
 decision,  
 however dire and distressing the processes in- so wise and timely, so  
 surprising in its sud-  
 volved in the disintegration of the structure denness, so far-reaching in its  
 consequences,  
 of present-day civilization, will, I feel con- is one that I cannot but  
 heartily and unre-  
 vinced, prove themselves, through their lives servedly applaud. To each one of  
 your  
 and deeds, worthy of that priceless heritage brethren in the Faith, throughout  
 the United  
 which it is their undoubted privilege to pro- States and Canada, who are  
 witnessing, from  
 claim, preserve and perpetuate. day to day and at an  
 ever-hastening speed,  
 May 22, 1939. the approaching completion of  
 their N a-

tional House of Worship, the great Mother  
 Newly-launched Central American cam- Temple of the West, your resolution to  
 es-  
 paign marks official inauguration of long-de- tablish within its hallowed  
 precincts and in  
 ferred World Mission constituting 'Abdu'l- the heart of the North American  
 continent  
 Baha's distinctive legacy to the Baha'i the Administrative Seat of their  
 beloved  
 Community of North America. Chosen Faith cannot but denote henceforward a  
 Community broadening its basis, gaining in closer association, a more constant  
 commun-  
 stature, deepening in consecration. Its van- ion, and a higher degree of  
 coordination  
 guard now entering arena monopolized by between the two primary agencies  
 providen-

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tially ordained for the enrichment of their accomplish befittingly this  
 particular task,  
 spiritual life and for the conduct and regu- must simultaneously brace  
 themselves for  
 lation of their administrative affairs. To the another sublime effort to  
 discharge, ere the  
 far-flung Bahá'í communities of East and present year draws to a  
 close, their manifold  
 West, most of which are being increasingly responsibilities allotted to  
 them under the  
 proscribed and ill-treated, and none of which Seven Year Plan. The placing  
 of yet another  
 can claim to have had a share of the dual contract for the casting of  
 the ornamenta-  
 blessings which a specially designed and con- tion of the First Story of  
 the Temple, the  
 structured House of Worship and a fully and permanent settlement of the  
 six remaining  
 efficiently functioning Administrative Order Republics of Central America,  
 and the ex-  
 invariably confer, the concentration in a tension of continual support  
 both material  
 single locality of what will come to be re- and moral, to those weaker  
 States, Provinces  
 garded as the fountain-head of the com- and Republics that have been  
 recently in-  
 m unity's spiritual life and what is already corporated in the body of  
 the Faith, combine  
 recognized as the mainspring of the admin- to offer, at this hour when

the fate of civ-  
 ilization trembles in the  
 istrative activities, signalizes the launching  
 balance, the boldest  
 of yet another phase in the slow and im- and gravest challenge that  
 has ever faced  
 perceptible emergence, in these declining the community of the American  
 believers  
 times, of the model Bahd'i community—a both in the propagative  
 and administrative spheres of Bahd'i activity.  
 community divinely ordained, organically  
 In the field of  
 united, clear-visioned, vibrant with life, and pioneer teaching, and  
 particularly in connec-  
 whose very purpose is regulated by the twin tion with the opening of the  
 Republics of  
 directing principles of the worship of God Haiti, Salvador, Costa Rica,  
 Nicaragua, Do-  
 and of service to one's fellow-men. minica and Guatemala, the  
 utmost encour-  
 The decision you have arrived at is an act agement should at all times be  
 vouchsafed  
 that befittingly marks the commencement of by the elected representatives  
 of the com-  
 munity to those who\* out of  
 your allotted term of stewardship in service  
 the abundance  
 to the Cause of Baha'u'llah. Moreover, it of their hearts, and in  
 direct response to the  
 significantly coincides with the inauguration call of their Faith and the  
 dictates of their  
 of that world mission of which the settle- conscience, have renounced  
 their comforts,  
 ment of Baha'i pioneers in the virgin terri- fled their homes, and  
 hazarded their fortunes  
 for the sake of bringing into  
 tories of the North American continent has  
 operation the  
 been but a prelude. That such a decision majestic Plan of  
 'Abdu'l-Baha, while special  
 may speedily and without the slightest hitch support should be extended to  
 those who ap-  
 pear to be best qualified for  
 be carried into effect is the deepest longing  
 the strenuous  
 of my heart. That those who have boldly labors which pioneering under  
 such exacting  
 carried so weighty a resolution may without circumstances demands. Care  
 should be ex-  
 ercised lest any hindrance  
 pause or respite continue to labor and build  
 should, for any

up, as circumstances permit, around this administrative nucleus such accessories as the rich or poor, so machinery of a fast evolving administrative themselves to so order, functioning under the shadow of, and in such close proximity to, the Mashriqu'l-newly-appointed enterprise Adhkár, must demand, is the object of my incessant and fervent prayer. That such a dedication is step, momentous as it is, may prove the more widespread starting point for acts of still greater re- further consoli- nown and richer possibilities that will leave their distinct mark on the third year of the participants are Seven Year Plan is a hope which I, together a more abun- with all those who are eagerly following its resources should be progress, fondly and confidently cherish. The American believers, while straining to ambassadors of

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the Message of Baha'u'llah, bear in mind His humanity itself crying words as they go forth on their errands of when the tide service to His Cause. "It behoveth whoso- destroyed its equi- ever willeth to journey for the sake of God, its very life. and whose intention is to proclaim His Word Bahd'i duty the and quicken the dead, to bathe himself with immediately if only the waters of detachment, and to adorn his present status, their temple with the ornaments of resignation debar them, how- and submission. Let trust in God be his reason, be placed in the way have, whether young or old, spontaneously dedicated urgent and holy a mission. Towards this a more definite reorientation its purposes a more complete demanded. In its fortunes a concern is required. For its dation and speedy fulfilment a ber and a greater variety of indispensable. For its success dant flow of material assured. Let the privileged few, the others, is the call of out for deliverance at a time of mounting evils has librium and is now strangling These imperative calls of American believers can partially answer. Their circumscribed resources, ever great their eagerness,

from responding shield, and reliance on God his provision, and completely and decisively to the full impli- cations of this threefold the fear of God his raiment. Let patience be obligations of this threefold obligation. They can, neither individually nor his helper, and praise-worthy conduct his through their concerted efforts, impose succourer, and goodly deeds his army. Then upon those into whose hands directly their will will the concourse on high sustain him. Then the immediate destinies of their persecuted will the denizens of the Kingdom of Names brethren are placed. Nor are they as yet march forth with him , and the banners of capable of launching a campaign of such Divine guidance and inspiration be unfurled magnitude as on his right hand and before him.” could capture the imagination and arouse the conscience of mankind, and Faced with such a challenge, a community thereby insure the immediate and full that has scaled thus far such peaks of endur- redress of those griev- ing achievements can neither falter nor re- help- anceless from which their helpless co-religion- coil. Confident in its destiny, reliant on its ists in both the East and the West are suffering. They cannot God-given power, fortified by the conscious- moreover hope to wield at the present time in ness of its past victories, galvanized into ac- the councils of nations an influence the councils of tion at the sight of a slowly disrupting civ- commensurate with the stupendous claims ilization, it will—I can have no doubt— con- advanced, or adequate to the greatness of the Cause tinue to fulfil unflinchingly the immediate proclaimed, by the requirements of its task, assured that with Author of their Faith. Nor can they assume every step it takes and with each stage it a position or exercise such responsibilities as traverses, a fresh revelation of Divine light would enable them by their acts and de- and strength will guide and propel it for- cisions to reverse the process which is urging ward until it consummates, in the fulness of so tragically the decline of human society

time and in the plenitude of its power, the Plan inseparably bound up with its shining influence be at the destiny. their divinely- July 4, 1939. unrecognized, the role they can play in both alleviating the hard- A triple call, clear-voiced, insistent and brethren and in at- inescapable, summons to the challenge all torment mankind is members of the American Bahá'í commun- and far-reaching. ity, at this, the most fateful hour in their of their contri- history. The first is the voice, distant and distress of the be- piteous, of those sister communities which imprisoned; by now, alas, are fettered by the falling chains judicious inter- of religious orthodoxy and isolated through representatives the cruel barriers set up by a rampant na- concerned; by a clear tionalism. The second is the plea, no less whenever cir- vehement and equally urgent, of those peo- of the issues in- ples and nations of the New World, whose of the rights vast and unexplored territories await to be accurate and dig- warmed by the light and swept into the orbit events that have of the Faith of Bahá'Vlláh. The third, more of encourage- universal and stirring than either of the may suggest, or

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their means permit, or their consciences dic- and in the en- tate, to succor the outcast and the impov- shattered basis erished; and above all by their tenacious

and its institutions.                    And yet, though their present hour indecisive and conferred authority                    ships that afflict their                    tenuating the ills that                    none the less considerable                    By the range and liberality                    butions to mitigate the                    reaved, the exiled and the                    the persistent, the wise and                    vention of their elected                    through the authorities                    and convincing exposition,                    cumstances are propitious,                    volved; by a vigorous defence                    and liberties denied; by an                    nified presentation of the                    transpired; by every manner                    ment which their sympathies

down of human institutions,                    suing epoch during which the                    of a dismembered society is

to be recast,  
adherence to, and wide proclamation of, and its forces reshaped,  
re-directed and uni-  
those principles, laws, ideals, and institutions fied. With the age that is  
still unborn, with  
which their disabled fellow-believers are un- its herculean tasks and  
suspected glories,  
able to affirm or publicly espouse; and lastly, we need not concern  
ourselves at present.  
by the energetic prosecution of those tasks It is to the fierce  
struggle, the imperious  
which their oppressed fellow-workers are duties, the distinctive  
contributions which  
forbidden to initiate or conduct, the priv- the present generation of  
Baha'is are sum-  
ileged community of the American Bahd'is moned to undertake and  
render that I feel  
can play a conspicuous part in the great we should, at this hour,  
direct our immediate  
drama involving so large a company of their and anxious attention.  
Though powerless to  
unemancipated brethren in the Asiatic, the avert the impending contest  
the followers of  
European and African continents. Baha'u'llah can, by the  
spirit they evince and  
Their duties towards mankind in general the efforts they exert help to  
circumscribe its  
are no less distinct and vital. Their impo- range, shorten its  
duration, allay its hardships,  
tence to stem the tide of onrushing calami- proclaim its salutary  
consequences, and dem-  
onstrate its necessary and  
onstrate its necessary and  
ties, their seeming helplessness in face of vital role in the  
shaping of human destiny.  
vital role in the  
those cataclysmic forces that are to convulse  
Theirs is the duty  
human society, do not in the least detract to hold, aloft and undimmed,  
the torch of  
from the urgency of their unique mission, Divine Guidance, as the  
shades of night de-  
scend upon, and ultimately  
nor exonerate them from those weighty re-  
envelop the, en-  
sponsibilities which they alone can and must tire human race. Theirs is  
the function,  
assume. Humanity, heedless and impenitent, amidst its tumults, perils  
and agonies, to wit-  
ness to the vision, and  
is admittedly hovering on the edge of an  
proclaim the approach,

awful abyss, ready to precipitate itself into of that re-created society,  
 that Christthat titanic struggle, that crucible whose promised Kingdom,  
 that World Order whose  
 chastening fires alone can and will weld its generative impulse is the  
 spirit of none other  
 antagonistic elements of race, class, religion than Baha'u'llah  
 Himself, whose dominion  
 and nation into one coherent system, one is the entire planet, whose  
 watchword is  
 world commonwealth. "The hour is ap- unity, whose animating  
 power is the force of  
 proaching" is Baha'u'llah's own testimony, Justice, whose  
 directive purpose is the reign  
 "iwhen the most great convulsion will have of righteousness and truth,  
 and whose  
 appeared . . . I swear by God I The promised supreme glory is the  
 complete, the undis-  
 day is come, the day when tormenting trials turbed, and everlasting  
 felicity of the whole  
 will have surged above your heads, and be- of human kind. By the  
 sublimity and serenity  
 neath your feet, saying: (Taste ye, what your of their faith, by the  
 steadiness and clarity  
 hands have wrought" Not ours to question of their vision, the  
 incorruptibility of their  
 the almighty wisdom or fathom the inscrut- character, the rigor of  
 their discipline, the  
 able ways of Him in whose hands the ulti- sanctity of their morals,  
 and the unique  
 mate destiny of an unregenerate yet potenti- example of their community  
 life, they can  
 ally glorious race must lie. Ours rather is and indeed must in a world  
 polluted with its  
 the duty to believe that the world-wide com- incurable corruptions,  
 paralyzed by its  
 munity of the Most Great Name, and in par- haunting fears, torn by its  
 devastating  
 ticular, at the present time its vanguard in hatreds, and languishing  
 under the weight  
 North America, however buffeted by the of its appalling miseries  
 demonstrate the  
 powerful currents of these troublous times, validity of their claim to  
 be regarded as the  
 and however keen their awareness of the in- sole repository of that  
 grace upon whose  
 evitability of the final eruption, can, if they operation must depend the  
 complete deliv-

will, rise to the level of their calling and reorganization and discharge their functions, both in the period of the supreme felicity of all mankind.

which is witnessing the confusion and break- July 28, 1939.

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Views of the Outer Shrine of Bahá'Vlláh.

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Shades of night descending on imperilled external ornamentation was initiated and humanity inexorably deepening. American energizing influences accelerated through the believers, heirs of Bahá'u'lláh's Covenant, which the rising and continually consoli- prosecutors of 'Abdu'l-Bahá's plan, con- dating institutions of a divinely established Administrative Order had fronted supreme opportunity vindicate in- released in the midst of a community that destructibility their faith, inflexibility their had identified its resolution, their incorruptibility, sanctity vital interests with that Temple's destiny. The measures devised to for appointed task. Anxiously, passionately hasten its com- entreat them, whatever obstacles march of pletion were incorporated in a Plan which derives its inspiration from tragic events may create, however distressing those destiny- shaping Tablets wherein, in barriers predicted calamities raise between shaping Tablets wherein, in bold relief, stands outlined the world them and sister communities and possibly mission entrusted by their Author to the mission entrusted by their Author to the American Baha'i aloft torch whose infant light heralds the community. And finally, the Fund, designed to receive and dispose of birth of the effulgent World Order destined to receive and dispose of the resources amassed for its prosecution, supplant disrupting civilization. was linked with August 30, 1939. the memory and bore the name of her whose ebbing life was brightened and, cheered by The association of the First Mashriqu'l- those tidings that unmistakably revealed to Adhkár of the West with the hallowed mem- her the depth of devotion

and the tenacity  
 ories of the Purest Branch and of 'Abdu'l- of purpose which animate  
 the American be- lievers in the cause of  
 Baha's mother, recently re-interred under  
 their beloved Temple. And now, while the  
 the shadow of the Bab's holy Shrine, in-  
 Bahd'i world vibrates with emotion at the news of  
 augurates a new, and at long last the final  
 the transfer of the precious remains of both  
 phase of an enterprise which, thirty years  
 the Purest Branch and of  
 ago, was providentially launched on the very  
 'Abdu'l-Bahd's mother to a spot which, watched over by  
 day the remains of the Forerunner of our  
 the Twin Holy Shrines and in the close  
 Faith were laid to rest by our beloved Master  
 neighborhood of the resting-place of the  
 in the sepulchre specifically erected for that  
 Greatest Holy Leaf, is to become the focus of the  
 purpose on Mt. Carmel. The birth of this  
 administrative institutions of the Faith at  
 holy enterprise, pregnant with such rich,  
 its world center, the mere act of linking the  
 such infinite possibilities, synchronized with, this historic reaching an  
 destiny of so far and was consecrated through, an event in the Formative  
 undertaking with so significant will assuredly set the seal  
 event which, as 'Abdu'l-Bahá Himself has  
 Period of our Faith triumph upon, and enhance  
 affirmed, constitutes the most signal act of  
 of complete potentialities of, a work so  
 the triple mission He had been prompted to  
 the spiritual started and so magnificently  
 perform. The site of the Temple itself was  
 significantly followed by Baha'u'llah  
 honored by the presence of Him Who, ever  
 executed by the can continent.  
 since this enterprise was initiated, had, December 30, 1939.  
 in the North Ameri-  
 through His messages and Tablets bestowed  
 upon it His special attention and care, and  
 surrounded it with the marks of His un-  
 fail- ing solicitude. Its foundation-stone was laid  
 memorable in And now as this year, so  
 by His own loving hands, on an occasion so  
 drawing to a the annals of the Faith, was  
 moving that it has come to be regarded as  
 close, there befell the  
 American Baha'i com-

one of the most stirring episodes of His his-  
dramatic and sudden  
toric visit to the North American continent.  
another loss,  
Its superstructure was raised as a direct con-  
will come to be  
sequence of the pent-up energies which  
blessing conferred upon  
surged from the breasts of ‘Abdu’l-Bahd’s  
so diligently con-  
lovers at a time when His sudden removal  
with the  
from their midst had plunged them into con-  
well-nigh half a  
sternation, bewilderment and sorrow. Its  
to the Cause she

A M E R I C A ’ S S P I R I T U A L

D E S T I N Y

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so greatly loved, heedless of the warnings of  
the ornamentation  
age and ill-health, and afire with the longing  
continually  
to worthily demonstrate her gratitude in her  
overwhelming awareness of the bounties of  
her Lord and Master, she set her face to-  
wards the southern outpost of the Faith in  
delight as I wit-  
the New World, and laid down her life in  
in such distant  
such a spirit of consecration and self-sacrifice  
formidable dif-  
as has truly merited the crown of martyr-  
obstacles and dangers,  
dom.  
solidarity, the valor,  
To Keith Ransom-Kehler, whose dust  
American  
sleeps in far-off Isfahan; to Martha Root,  
end of the First  
fallen in her tracks on an island in the mid-  
Era approaches, as the  
most heart of the ocean; to May Maxwell,  
enveloping  
lying in solitary glory in the southern out-  
remorselessly deepen,  
post of the Western Hemisphere— to these  
almost be re-

munity, through the  
death of May Maxwell, yet  
which viewed in retrospect  
regarded as a potent  
the campaign now being  
ducted by its members. Laden  
fruits garnered through  
century of toilsome service

tion of the last stage in  
of the Temple. I am praying  
with redoubled fervor.  
June 13, 1940.

My heart is thrilled with  
ness, in so many fields, and  
outposts, and despite such  
ficulties, restrictions,  
so many evidences of the  
and the achievements of the  
Bahd’i community. As the  
Century of the Bahá’í  
shadows descending upon and  
mankind steadily and  
this community, which can

three heroines of the Formative Age of the champion of the Faith  
 Faith of Baha'u'llah, they who now labor so increasingly evin-  
 assiduously for its expansion and establish-  
 capacity, its ment, owe a debt of gratitude which future  
 torchbearer of the generations will not fail to adequately  
 which is des- recognize. fulness of time the  
 April 15, 1940. particularly in the  
 virgin and far-flung territories of Latin  
 The stupendous struggle now convulsing  
 months, abundantly the major part of the European continent is  
 its merits and com- progressively revealing the ominous features,  
 immense responsi- and increasingly assuming the proportions,  
 of the sacred Fire of the titanic upheaval foreshadowed seventy  
 Western Hemi- years ago by the prophetic pen of Bahá'u'lláh.  
 necessarily entail. The disruptive forces associated with hu-  
 steps, which in pur- manity's world-shaking ordeal are closely  
 conceived by 'Abdu'linterrelated with the constructive potentiali-  
 Bahá, this community has taken, through ties inherent in the American believers'  
 these sovereign Divinely-ordained Plan. Both are directly  
 American Bahá'í hastening the emergence of the spiritual  
 formation of Bahá'í World Order stirring in the womb of a  
 of two Assem- travelling age. I entreat the American  
 Bahía, the Ameri- Bahá'í Community, whatever the immediate  
 as well asHts Interior distant repercussions of the present tu r-  
 Committee, and all subsidiary moil on their own continent, however violent  
 individual mem-

garded as the solitary  
 in the Western World, is  
 cing and demonstrating its  
 worth, and ability as the  
 New, the World Civilization  
 tined to supplant in the  
 present one. And more  
 America, it has in recent  
 given visible evidence of  
 petence to shoulder the  
 bilities which the carrying  
 to all the Republics of the  
 sphere must  
 Through these initial  
 suance of the Plan  
 the settlement in each of  
 states of the New World of  
 pioneers, through the  
 groups and the establishment  
 blies in Buenos Aires and  
 can National Assembly,  
 America  
 agencies, no less than the

its impact upon the World Center of their Baha'i community, to pledge themselves anew, before the Throne of Bahd'u'llah, to discharge, with their support of this unswerving aim, unflinching courage, invincible vigor, exemplary fidelity and ever-deepening consecration, the dual responsibility of Assemblies and fellow-workers solemnly undertaken under the Seven Year Plan throughout the Bahd'i World. Plan. I implore them to accelerate their efforts, increase their vigilance, deepen their unity, multiply their heroic feats, maintain their distant outposts in the teaching field of Latin America, and expedite the termination, however strenuous and

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meritorious, are insufficient if the Plan is to evolve harmoniously and yield promptly its destined fruit. The extension by the Parent Assembly — the immediate source from which this vast system with all its ramifications is now proceeding—of the necessary assistance to enable these newly-fledged groups and Assemblies to function in strict accordance with both the spiritual and administrative principles of the Faith of remorselessly

bers of the North American community who have sacrificed sacrificing so much in Divine and momentous Plan, the unqualified admiration gratitude of sister workers Their work, however, is The dispatch of pioneers, the adequate means for their settlement and initiation of in these far-off lands, continuation. Its first sparks the eastern shores of the enveloping two sister races conflagration which no either quench or clysmic process was break of a fierce conflict in Europe, fanning into flame ties and unchaining a series swift as they were gathered momentum it swept

Bahd'u'llah, would seem as essential and powerful nations of urgent as the preliminary task already the chief pro- achieved. To nurse these tender plants of highly-vaunted yet lament- the Vineyard of God, to foster their growth, The mounting to direct their development, to accord them devastation soon over- the necessary recognition, to help resolve regions of that their problems, to familiarize them with subsequently ravaged the gentleness, patience and fidelity with the and invaded the processes of the Administrative Order and Ethiopia and the thus enable them to assume independently Balkan coun- the conduct of future local and national 'Abdu'l-Baha, were soon Bahi'i activities, would bring the plan to this tragic ordeal, swift and full fruition and would add fresh the commo- laurels to the crown of immortal glory al- subjected to ready won by a community that holds in East, wherein are these days of dark and dire calamities, vali- Faith itself, its antly and almost alone, the Fort of the Faith Pilgrimage, and of Bahá'ílláh. its most sacred and historic sites.

December 3, 1940. Its menace is overleaping the limits of the Old World and is plunging into conster- The internecine struggle, now engulfing West, as the generality of mankind, is increasingly Central and South assuming, in its range and ferocity, the pro- well as the portions of the titanic upheaval fore- terrific impact of

into its vortex the most the European continent — tagonists of that ably defective civilization. tide of its havoc and spread the northernmost afflicted continent, shores of the Mediterranean, African continent as far as surrounding territories. The tries, as predicted by to sustain the impact of communicating in their turn tions to which they had been both the Near and Middle enshrined the heart of the Cradle, its chief center of

nation the Great Republic of the well as the peoples of America. The New World as Old is experiencing the

shadowed as far back as seventy years ago  
 the peoples of  
 by Baha'u'llah. It can be viewed in no other  
 trembling before the ap-  
 light except as a direct interposition by Him  
 threatens to burst  
 Who is the Ordainer of the Universe, the  
 Judge of all men and the Deliverer of the  
 Nordic, Slavonic,  
 nations. It is the rod of both the anger of  
 are alike sub-  
 God and of His correction. The fierceness of  
 violence. The world's  
 its devastating power chastens the children  
 affected by the  
 of men for their refusal to acclaim the cen-  
 creeping over  
 tury-old Message of their promised, their  
 The persecution  
 Heaven-sent Redeemer. The fury of its  
 deterioration of  
 flames, on the other hand, purges away the  
 intestine division  
 dross, and welds the limbs of humanity into  
 but manifestations  
 one single organism, indivisible, purified,  
 that has seized  
 God-conscious and divinely directed.  
 unprecedented tu r-  
 Its immediate cause can be traced to the  
 seas, in the air,  
 forces engendered by the last war of which  
 battle, in the  
 it may be truly regarded as the direct con-  
 cottages of peasants,

this disruptive force. Even  
 the Antipodes are  
 proaching tempest that  
 on their heads.  
 The races of the world,  
 Mongolian, Arab and African,  
 jected to its consuming  
 religious systems are no less  
 universal paralysis which is  
 the minds and souls of men.  
 of world Jewry, the rapid  
 Christian institutions, the  
 and disorders of Islám, are  
 of the fear and trembling  
 humanity in its hour of  
 moil and peril. On the high  
 on land, in the forefront of  
 palaces of kings and the

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A M E R I C A ' S S P I R I T U A L      D E S T I N Y      53

in the most hallowed sanctuaries, whether  
 entrusted to the  
 secular or religious, the evidences of God's  
 American believers  
 retributive act and mysterious discipline are  
 in the darkest days of the  
 last war, is, after  
 manifest. Its heavy toll is steadily mounting  
 a period of incubation of  
 well nigh twenty  
 —a holocaust sparing neither prince nor  
 years, and through the

instrumentality of  
 peasant, neither man nor woman, neither      the administrative agencies  
 erected after  
 young nor old.      ‘Abdu’l-Bahd’s  
 passing, efflorescing under our  
 The Faith of Bahá’u’lláh— that priceless      very eyes. Already,  
 since the inception of  
 gem of Divine Revelation enshrining the      the Seven Year Plan, this  
 community can  
 Spirit of God and incarnating His Purpose      well claim to have attained,  
 through its  
 for mankind in this age— can neither aspire      deeds, a stature that  
 dwarfs its sister com-  
 nor expect to escape unhurt amid the hurri-      munities, and can glory in a  
 parentage that  
 cane of human disasters that blows around it.      embraces every Republic of  
 Latin America.  
 By most men unnoticed, scorned and ridi-      The first  
 Mashriqu’l-Adhkdr of the West, its  
 culed by some, feared and challenged by      beauteous and noble  
 handiwork, is virtually  
 others, this world redemptive Faith, for      completed. A nucleus for a  
 future flourish-  
 whose precious sake the world is undergoing      ing local community is  
 already formed in  
 such agonies, finds its virgin strength as-      every state and province in  
 North America.  
 sailed, and its infant institutions hemmed      The administrative structure,  
 following the  
 in, by the dark forces which a godless civili-      pattern of its prototype in  
 the U.S.A. is,  
 zation has unloosed over the face of the      through the agency of that  
 same Plan, raising  
 planet. In the Old World, whether in      its triumphant head in the  
 Central and South  
 Europe, Asia or Africa, it is being buffeted      American Republics. The Plan  
 itself, pro-  
 about, ostracized, arraigned and repressed.      pelled by the agencies  
 released by those im-  
 In certain countries its community life is      mortal Tablets which  
 constitute its charter,  
 being extinguished, in others a ban is severely      bids fair, in the fifth year  
 of its operation,  
 imposed on its propagation, in still others      to exceed the highest  
 expectations of those  
 its members are denied all intercourse with      who have so courageously  
 launched it. Its

its World Center. Dangers, grave and un-      consummation, coinciding  
 with the termi-      nation of the first century  
 suspected, confront its cradle and surround  
 of the Baha'i Era,  
 its very heart.      will mark the opening of yet  
 another phase  
 Not so, however, with the countries of      in a series of crusades which  
 must carry, in      the course of the succeeding  
 the Western Hemisphere. The call of      the course of the succeeding  
 century, the      privileged recipients  
 Bahá'u'lláh summons, at this challenging      Tablets beyond the Western  
 of those epoch-making      Hemisphere to  
 hour, the peoples of the New World, and its      leaders to redress the balance of the old. "O  
 Hemisphere to      earth, to implant  
 leaders to redress the balance of the old. "O      the uttermost ends of the  
 earth, to implant      the banner, and lay an  
 Rulers of America" He thus addresses the      the administrative structure  
 unassailable basis for      of the Faith of  
 Chief Magistrates of that continent, "and      the Presidents of the Republics therein. . . . Bahá'u'lláh.  
 of the Faith of      Adorn the temple of your dominion with the      The quality and magnitude  
 the Presidents of the Republics therein. . . .      of the work  
 Adorn the temple of your dominion with the      ornament of Justice and of the fear of God.  
 of the work      stalwart champions  
 ornament of Justice and of the fear of God.      and its head (with the crown of the remem-  
 stalwart champions      are inexpress-  
 and its head (with the crown of the remem-      brance of your Lord, the Maker of the  
 are inexpress-      infinitely meritorious.  
 brance of your Lord, the Maker of the      heavens" The Great Republic of the West,  
 infinitely meritorious.      still to be per-  
 heavens" The Great Republic of the West,      an object of special solicitude throughout the  
 still to be per-      inflames our  
 an object of special solicitude throughout the      ministry of the Center of the Covenant,  
 inflames our      potentialities with which  
 ministry of the Center of the Covenant,      whose soil has been hallowed by His foot-  
 potentialities with which      elude our shrewdest  
 whose soil has been hallowed by His foot-      steps, and the foundation of whose edifice—  
 elude our shrewdest      they enshrine is  
 steps, and the foundation of whose edifice—      the Mother Temple of the West—has been  
 they enshrine is      contemplate. What else can  
 the Mother Temple of the West—has been      consecrated by His hand, has been singled  
 contemplate. What else can      thanksgiving  
 consecrated by His hand, has been singled      out through the operation of His Will, and  
 thanksgiving      hearts in preparation  
 out through the operation of His Will, and      been invested by His Pen with a unique, an  
 hearts in preparation      and intensify a

inescapable, a weighty and most sacred re-  
to carry on the

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hundredfold our resolution

task to which our hands are set at present?  
sufficient evidence

constitute in themselves

May 25, 1941.

of the unconquerable power

and invincible

spirit which animates those who stand identi-

As I survey the activities and accomplish-  
the pro-

fied with and loyally carry out

ments of the American believers in recent  
the Will and

visions and injunctions of

months, and recall their reaction to the  
'Abdu'l-Bahá.

Testament of

urgent call for service, embodied in the  
particularly concerning

And now more

Seven Year Plan, I feel overwhelmed by a  
latest agitation,

the prime mover of this

threefold sense of gratitude and admiration  
immediate consequences,

which, whatever its

which I feel prompted to place on record,  
be regarded as

will sooner or later come to

but which I cannot adequately express.  
ugly and abortive

merely one more of those

Future generations can alone appraise cor-  
undermine the founda-

attempts designed to

rectly the value of their present services,  
purpose, of the Admin-

tion, and obscure the

and the Beloved, whose mandate they are so  
of Bahá'u'lláh.

istrative Order of the Faith

valiantly obeying, can alone befittingly re-  
ambitious of leader-

Obscure in his origin,

ward them for the manner in which they are  
of such as have

ship, untaught by the lesson

discharging their duties.

erred before him, odious in

the hopes he

The virtual completion of a thirty year  
methods he pur-

nurses, contemptible in the

old enterprise, which was initiated in His  
deliberate distortions

sues, shameless in his

days and blessed by His Hand, is the first and  
ceased to believe

of truths he has long since

foremost accomplishment that must shed  
isolation and help-

in, ludicrous in his present

imperishable luster not only on the adminis-  
exasperated by the

lessness, wounded and

trative annals of the Formative Age of the	downfall which his own folly
has precipi-	
Faith, but on the entire record of the signal	tated, he, the latest
protagonist of a spurious	
achievements performed in the course of	cause, cannot but in the end
be subjected, as	
the First Century of the Bahd'i Era. The	remorselessly as his
infamous predecessors,	
steady expansion and consolidation of the	to the fate which they
invariably have	
world mission, entrusted by that same Mas-	suffered.
ter, to their hands and set in operation after	Generated by the
propelling and purifying	
His passing, constitutes the second object of	forces of a mysterious
Faith, born of delusion	
my undying gratitude to a community that	or malice, winning a
fleeting notoriety de-	
has abundantly demonstrated its worthiness	rived from the precarious
advantages of	
to shoulder the superhuman tasks with which	wealth, fame or fortune,
these movements	
it has been entrusted. The spirit with which	sponsored by deluded,
self-seeking adven-	
that same community has faced and resisted	turers find themselves,
sooner or later, en-	
the onslaught of the enemies of the Faith	meshed in the machinations
of their authors,	
who, for various reasons and with ever-	are buried in shame, and
sink eventually into	
increasing subtlety and malice, have per-	complete oblivion.
sistently striven to disrupt the administra-	The schism which their
foolish leaders had	
tive machinery of an Order, foreshadowed	contrived so sedulously to
produce within	
by the Báb, enunciated by Bahd'u'llah, and	the Faith, will soon,
to their utter amaze-	
established by 'Abdu'l-Bahd, is yet another	ment, come to be
regarded as a process of	
testimony to the unrivalled merits and the	purification, a cleansing
agency, which, far	
eminent position attained by its privileged	from decimating the ranks of
its followers,	
members since the ascension of the Center	reinforces its
indestructible unity, and pro-	
of the Covenant.	claims anew to a world,
skeptical or indif-	
The extinction of the influence precari-	ferent, the cohesive strength

of the institu-  
 ously exerted by some of these enemies, the tions of that Faith, the  
 incorruptibility of  
 decline that has set in in the fortunes of its purposes and principles,  
 and the recupera-  
 others, the sincere repentance expressed by tive powers inherent in its  
 community life.  
 still others, and their subsequent reinstatement - Were anyone to imagine  
 or expect that a  
 ment and effectual participation in the teach- Cause, comprising within its  
 orbit so vast a  
 ing and administrative activities of the Faith, portion of the globe, so  
 turbulent in its

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history, so challenging in its claims, so di- priceless a promise, has  
 sustained blows as  
 versified in the elements it has assimilated dire and treacherous as any  
 recorded in the  
 into its administrative structure, should, at world's religious history.  
 all times, be immune to any divergence of From the record of its  
 tumultuous history,  
 opinion, or any defection on the part of its almost every page of which  
 portrays a fresh  
 multitudinous followers, it would be sheer crisis, is laden with the  
 description of a new  
 delusion, wholly unreasonable and unwar- calamity, recounts the tale  
 of a base betrayal,  
 ranted, even in the face of the unprecedented and is stained with the  
 account of unspeak-  
 evidence of the miraculous power which its able atrocities, there  
 emerges, clear and in-  
 rise and progress have so powerfully ex- controvertible, the supreme  
 truth that with  
 hibited. That such a secession, however, every fresh outbreak of  
 hostility to the Faith,  
 whether effected by those who apostatize whether from within or from  
 without, a  
 their faith or preach heretical doctrines, corresponding measure of  
 outpouring grace,  
 should have failed, after the lapse of a cen- sustaining its defenders  
 and confounding its  
 tury, to split in twain the entire body of adversaries, has been  
 providentially released,  
 the adherents of the Faith, or to create a communicating a fresh  
 impulse to the on-

grave, a permanent and irremediable breach      ward march of the Faith,  
while this impetus,  
in its organic structure, is a fact too eloquent      in its turn, would through  
its manifestations,  
for even a casual observer of the internal      provoke fresh hostility in  
quarters heretofore  
processes of its administrative order to either      unaware of its challenging  
implications—  
deny or ignore.      this increased hostility  
being accompanied  
Therein, every loyal and intelligent up-      by a still more arresting  
revelation of Divine  
holder of Baha'u'llah's incomparable Cove-      Power and a more  
abundant effusion of celes-  
nant— a Covenant designed by Him as the      tial grace, which, by  
enabling the upholders  
sole refuge against schism, disruption and      of that Faith to register  
still more brilliant  
anarchy—will readily recognize the hall-      victories, would thereby  
generate issues of  
mark of His Faith, and will acclaim it as      still more vital import and  
raise up still more  
the supreme gift conferred by Him Who is      formidable enemies against a  
Cause that can-  
the Lord of Revelation upon the present and      not but, in the end, resolve  
those issues and  
future generations who are destined, in this      crush the resistance of  
those enemies, through  
greatest of all Dispensations, to flock, from      a still more glorious  
unfoldment of its in-  
every creed and religion, to the banner, and      herent power.  
espouse the Cause, of His Most Great Name.      The resistless march of  
the Faith of

Dear friends! Manifold, various, and at      Bahá'u'lláh, viewed in  
this light, and pro-  
times extremely perilous, have been the tragic      pelled by the stimulating  
influences which  
crises which the blind hatred, the unfounded      the unwisdom of its enemies  
and the force  
presumption, the incredible folly, the abject      latent within itself, both  
engender, resolves  
perfidy, the vaulting ambition, of the enemy      itself into a series of  
rhythmic pulsations,  
have intermittently engendered within the      precipitated, on the one  
hand, through the  
pale of the Faith. From some of its most      explosive outbursts of its  
foes, and the vibra-

powerful and renowned votaries, at the other, which hands of its once trusted and ablest propagators, ever-increasing momentum, champions, and administrators, from traced for it the ranks of its most revered and highly-placed trustees whether as companions, Faith, from whatever amanuenses or appointed lieutenants of the whatever form it may Herald of the Faith, of its Author, and of outbursts, is the Center of His Covenant, from even that galvanizes those who were numbered among the kindred its valiant defenders, of the Manifestation, not excluding the on the other, brother, the sons and daughters of Bahd'u'-Divine and inexhaustible Energy, lláh, and the nominee of the Báb Himself, a called upon to represent, defend, and promote its Faith, of such tender age, and enshrining so interests,

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should, far from regarding any manifestation of hostility as an evidence of the weakening of the pillars of the Faith, acclaim it worldwide, indivisible as both a God-sent gift and a God-sent opportunity which, if we remain undaunted, we can utilize for the furtherance of His Faith and the routing and complete elimination of its adversaries. The Heroic Age of the Faith, born in anguish, nursed in adversity, and terminating its most intensive pitch, conferred twenty years ago sacred Will on the and incorruptible body of unfolds its fullest abiding and confidently impregnable structure which divinely established, the of the divine Covenant the watch with awe, pride and delight the evi-

in trials as woeful as those that greeted its momentum of the birth, has been succeeded by that Formative integration and disintegration which is to witness the gradual crystallization of those creative energies which course. The royal adversary, personally the Faith has released, and the consequent emergence of that World Order for which schools in Bahá'u'lláh's those forces were made to operate. humbled to the dust.

Fierce and relentless will be the opposition builders of which this crystallization and emergence Mashriqu'l-Adhkar are being must provoke. The alarm it must and will the National awaken, the envy it will certainly arouse, of the Egyptian misrepresentations to which it will been ceremoniously subjected, the setbacks it officially recognized must, sooner or later, sustain, the commotion ready to receive the preparations to which it must eventually give rise, illustrious 'Abdu'l-Fadl the fruits it must in the end garner, the Haziratu'l-Quds blessings it must inevitably bestow and the and is nearing glorious, the Golden Age, it must irresistibly dedicated as first usher in, are just beginning to be faintly Syrian Baha'is perceived, and will, as the old order crumbles of families of beneath the weight of so stupendous a Revelation, become increasingly apparent and example set by arresting.

American pioneers, are settling the adjoining Not ours, dear friends, to attempt to sur- Afghanistan,

dences of the mounting eternal process of gration hurrying the Faith tined responsible for the tion closing all Baha'i native land, has been The sufferings endured by the th e first avenged. The cornerstone of Administrative Headquarters tian Bahd'i community has ously laid. The first Bahá'í cemetery is cious remains of the and the immortal Lua. The in Baghdad has been extended completion. The property Administrative Center of the has been purchased. A group Persian believers, Muslim, in origin, afire with the

vey the distant scene; ours rather the duty to Baluchistan and Bahrein  
 Island. The spiritual  
 face the trials of the present hour, to ponder competition galvanizing the  
 organized fol-  
 the meaning, to discharge the obligations, lowers of Baha'u'llah in  
 East and West  
 to meet its challenge and utilize the oppor- waxes keener as first  
 Baha'i century speeds  
 tunity it offers to the fullest extent of our to its close. With bowed  
 head, exultant  
 ability and power. spirit and thankful heart I  
 acclaim these  
 August 12, 1941 recurrent, increasingly  
 compelling manifesta-  
 tions of the solidarity, loyalty and un-  
 Heart thrilled with pride at message quenchable spirit animating,  
 throughout  
 announcing the approaching completion of five continents, the  
 community of the fol-  
 the ornamentation of seven faces of Mashri- lowers of the Most Great  
 Name.  
 qu'l-Adhkár, proclaiming an intensification November 22, 1941  
 of North American teaching campaign, and  
 revealing the adamant resolution of the The entry of the United  
 States of America  
 Temple builders and stalwart crusaders, in into the war invests it with  
 the character of  
 face of the perfidy, ingratitude and opposi- a truly world-embracing  
 crisis, designed to  
 tion of the enemies both within and without release world-shaking,  
 world-shaping forces,  
 the Holy Faith. As the fury and destructive- which, as they operate, and  
 mount in in-  
 ness of the tremendous world ordeal attains tensity, will throw down the  
 barriers that

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hinder the emergence of that world com- Viewed in the perspective  
 of Baha'i his-  
 munity which the World Religion of Baha'u- tory, the Seven Year Plan,  
 associated with  
 'lláh has anticipated and can alone per- the closing years of the  
 First Bahá'i Century,  
 manently establish. It marks a milestone on will come to be regarded as  
 the mightiest in-  
 the road which must lead the peoples of the strument yet forged, designed  
 to enable the

North American continent to the glorious trustees of a firmly  
 established, steadily evolving Administrative Order  
 destiny that awaits them. It confronts the  
 to complete the initial stage in the  
 American Baha'i community, already so the initial stage in the  
 prosecution of the world mission confidently  
 well advanced in the prosecution of their entrusted by the  
 entrusted by the Center of the Covenant to His  
 Seven Year Plan, with a challenge at once chosen  
 severe and inescapable, The exterior orna- disciples. The Divine Plan,  
 thus set in operation, may be said to have  
 mentation of their consecrated Edifice has derived its  
 derived its inspiration from, and been  
 been providentially expedited to a point dimly fore-  
 dimly fore- shadowed in, the injunction so  
 where its completion is now assured. The significantly  
 significantly addressed by Bahd'u'llah  
 intercontinental and national teaching cam- to the Chief Magis-  
 to the Chief Magis- trates of the American  
 paigns, that constitute the second and even continent. It was  
 continent. It was prompted by the contact  
 more vital aspect of that plan, though established by  
 established by 'Abdu'l-Baha Himself, in  
 progressing magnificently in the States, in the course of His  
 the course of His historic journey, with the  
 Canada and throughout Latin America, are entire body of  
 entire body of His followers throughout the  
 still far from having attained their consum- United States  
 United States and Canada. It was conceived,  
 mation. The obstacles which the extension of soon after  
 soon after that contact was established,  
 the war to the Western Hemisphere has in the midst  
 in the midst of what was then held to be  
 raised are, I am well aware, manifold and one of the most  
 one of the most devastating crises in human  
 formidable. The heroic self-sacrifice ex- history. »It  
 history. »It underwent a period of  
 hibited by the North American Bahd'i com- munity will, I am confident, surmount them.  
 munity will, I am confident, surmount them. ascension, while the machinery  
 of a divinely appointed Administrative Order  
 The Hand of Omnipotence, which has led was being  
 was being laboriously devised and its  
 so mighty a member of the human race to processes set in  
 processes set in motion. Its initial operations  
 plunge into the turmoil of world disaster, motion. Its initial operations

were provided thereby the means for the effective and decisive participation of so many years of a century that witnessed the birth and rise of a Faith of which it is the direct consequence. The opening stage and the future reconstruction of human society, will not and cannot allow those who have been faced by, and will survive, the severe challenge of a crisis of still greater magnitude than that which motivated the highest interests of their nation and of the world, to fall short of the accomplishment of their God-given task. He will, more than ever before in their history, and aspirations, pour out His blessings upon them, if they refuse to allow the present circumstances, old, whether grievous though they are, to interfere with the full and uninterrupted execution of this initial undertaking in pursuance of their world mission. The coming two years must witness, fraught as they may well be with the greatest ordeal afflicting their countrymen, a manifestation of spiritual vitality and an output of heroic action, commensurate with the gravity and afflictions of the present hour, and worthy of the concluding years of the first Bahá'í century.

ditionally made to synchronize  
years of a century that  
and rise of a Faith of which  
consequence. The opening stage  
tion has been faced by, and  
severe challenge of a crisis  
magnitude than that which  
birth. The conclusion of the  
its tremendous and  
is now approaching. The hopes  
tions of a multitude of  
East and the West, young and  
free or suppressed, hang on its  
consummation. The Temple  
incarnation of the soul of an  
Faith, and the first fruit of  
in motion, stands in its silent  
to reinforce the strenuous  
prosecutors. Towering in  
resplendent in its majesty it  
cessantly for a greater, a far  
of pioneers who, both at home  
fields, will scatter to sow  
the Divine seeds

January 15, 1942.

and gather the harvest into its

gates. The

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Author of the Plan Himself, looking down raised so heroically to the  
glory of the Most  
from His retreats above, and surveying the Great Name, at so critical a  
stage in human  
prodigious labors of His defeatless disciples, history, and at so significant  
a spot in a  
voices, with even greater insistence, the same continent so richly endowed,  
to be able to  
call. The time in which to respond to it is visualize the future glories  
which the con-  
relentlessly shortening. Let men of action summation of this institution,  
this harbinger  
seize their chance ere the swiftly passing days of an as yet unborn  
civilization, must in the  
place it irretrievably beyond their reach. fulness of time disclose to  
the eyes of all

May 26, 1942.

mankind.

That so laborious, so meritorious an under-

The completion of the exterior ornamen- taking has been completed a year  
before its

tation of the Mashriqu'l-Adhkar in Wil- appointed time is a further cause  
for re-

mette, the most hallowed Temple ever to be joicing and gratitude, and an added testi-

erected by the followers of Bahd'u'lldh, and mony to the vision, the  
resourcefulness, and

the crowning glory of the first Bahd'i cen- enterprising spirit of the  
American believers.

tury, is an event of unique and transcend- No need, however, to dwell  
at length on

ental significance. Neither the first Mash- their past achievements,  
remarkable and ex-

riqu'l-Adhkar of the Bahd'i world, reared in emplary though they have been,  
nor is this

the city of Ishqdbad, nor any House of W or- the time to expatiate on the  
superb spirit

ship to be raised in succeeding centuries, can that has characterized their  
stewardship in

claim to possess the vast, the immeasurable the service of the Faith of  
Bahd'u'lldh. Tasks

potentialities with which this Mother Temple of extreme urgency, of great  
magnitude, of

of the West, established in the very heart of the utmost significance await

them in this  
so •enviable a continent, and whose founda- concluding year of the first  
Bahd'i century,  
tionstone has been laid by the hand of the and at this hour of great peril, of  
stress and  
Center of the Covenant Himself, has been trial for all mankind. The  
sacred—the press-  
endowed. Conceived forty years ago by ing, the inescapable teaching  
responsibilities  
that little band of far-sighted and resolute assumed under the Seven Year Plan  
must be  
disciples of 'Abdu'l-Baha, members of the resolutely faced as befits those  
whose record  
first Bahd'i community established in the has shed so brilliant a light on  
the annals of  
Western Hemisphere; blessed and fostered the first Bahd'i century. The  
consolidation  
by a vigilant Master Who directed its course of each and every nucleus formed  
so pains-  
from the hour of its inception to the last takingly in every republic of  
Central and  
days of His life; supported by the spon- South America, the formation of a  
Bahd'i  
taneous contributions of Baha'is poured in Assembly in every virgin State and  
Province  
from the five continents of the globe, this\* in the North American Continent,  
call for  
noble, this mighty, this magnificent enter- undivided attention, for further  
heroism,  
prise deserves to rank among the immortal for a concerted, a persistent, a  
herculean  
epics, that have adorned the annals of the eifort on the part of the stalwart  
builders of  
Apostolic Age of the Faith of Bahd'u'lldh. that bounteous Edifice which  
posterity will  
The debt of gratitude owed by the entire recognize as the greatest shrine in  
the  
Bahd'i world to its champion-builders is in- Western world.  
deed immeasurable. The admiration which Nor must the elaborate  
preparations in  
this brilliant exploit has evoked in the breasts connection with the  
forthcoming celebration  
of countless followers of the Faith in East of the centenary of our glorious  
Faith be  
and West knows no bounds. The creative overlooked or neglected, if we would  
beenergies its completion must unleash are in- fittingly consummate this  
first, this most

calculable. The role it is destined to play in fecund, century of the Bahd'i era. An un- hastening the emergence of the world order precedented, a carefully conceived, efficiently of Bahd'u'lldh, now stirring in the womb of co-ordinated, nation-wide campaign, aiming this travailing age, cannot as yet be fath- at the proclamation of the Message of omed. We stand too close to so majestic, so Bahd'u'lldh, through speeches, articles in the lofty, so radiant, so symbolic a monument press, and radio broadcasts, should be

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promptly initiated and vigorously prose-                      conclusion the unfinished tasks which still                      cuted. The universality of the Faith, its aims                      confront them, and will enable them to                      and purposes, episodes in its dramatic his-                      crown their labors in a manner that will befit                      tory, testimonials to its transforming power,                      their high destiny. and the character and distinguishing features                      March 28, 1943. of its World Order should be emphasized and explained to the general public, and particu-                      The latest evidences of the magnificent                      larly to eminent friends and leaders sympa-                      success that has marked the activities of the                      members of the American Baha'i community                      and invited to participate in the celebrations.                      have been such as to excite the brightest                      Lectures, conferences, banquets, special pub-                      hopes for the victorious consummation of                      the collective undertaking lications should, to whatever extent is prac-                      courageously launched and they have so                      ously prosecuted in recent ticable and according to the resources at the                      Baha'i Century approaches have so vigor-                      nitude and quality of their disposal of the believers, proclaim the char-                      ously prosecuted in recent years. As the first                      Baha'i Century approaches acter of this joyous Festival. An all-America                      nitude and quality of their Convention, at which representatives of                      acquire added achievements                      ing luster on its annals. Bahá'í centers in every Republic in Centra!                      significance and shed increas-                      and South America will be invited to par-                      The proceedings of

ticipate, and to which, for the first time, all the recently held annual  
 Convention; the formation of twenty-eight  
 isolated believers, all groups, and all com- formation of twenty-eight  
 Assemblies in the course of the year that has  
 munities already possessing local Spiritual just elapsed; the  
 just elapsed; the splendid progress achieved in  
 Assemblies will have the right to appoint the American field of  
 the Latindelegates and to share in the election of the American field of  
 Baha'i activity; the superb spirit evinced by the  
 National Spiritual Assembly, will, moreover, spirit evinced by the  
 pioneers holding their lonely posts in widely  
 have to be held to commemorate this epoch- scattered areas  
 scattered areas throughout the Americas; the  
 making event. A dedication ceremony, in making event. A dedication ceremony, in  
 exemplary attitude shown by the entire  
 consonance with the solemnity of the oc- body of the  
 body of the faithful towards the  
 casion, and held beneath the dome of the faithful towards the  
 machinations of those who have so sedulously  
 Mashriqu'l-Adhkar, on the very day and at striven to disrupt the  
 striven to disrupt the Faith and pervert its  
 the very hour of the Báb's historic Declara- purpose— these have, to  
 purpose— these have, to a marked degree, intensified  
 tion, followed by a public session, conse- the admiration  
 the admiration of the Bahd'i communities  
 crated to the memory of b.oth the Báb and for those who are  
 for those who are contributing so  
 'Abdu'l-Baha, should constitute the leading outstanding a share to the  
 outstanding a share to the enlargement of the limits,  
 features of this historic Convention. and the enhance- ment of the prestige, of the  
 and the enhance- ment of the prestige, of the  
 For it should be borne in mind that in the Faith of  
 Faith of Bahá'u'lláh. The  
 year 1944 we celebrate not only the termina- preparations which the  
 preparations which the American believers are  
 tion of the first century of the Bahá'í Era, undertaking for the  
 undertaking for the celebration of the Centenary  
 but also the centenary of the birth of the of the Faith  
 of the Faith must be such as to crown  
 Bahá'í Dispensation, of the inception of the with immortal  
 with immortal glory the fifty-year  
 Baha'i cycle, and of the birth of 'Abdu'l- long record of their  
 long record of their stewardship in the service of  
 Baha, and commemorate as well the fiftieth that Faith.  
 that Faith. Such a celebration must, in  
 anniversary of the establishment of the its scope and

Baha'i Faith in the Western world. magnificence, fully  
 compensate for the dis- abilities which hinder so many  
 No effort, nor any sacrifice can be deemed Baha'i com- munities in Europe and  
 too great to insure the decisive, the brilliant elsewhere, and even  
 success of the celebrations which this his- in Bahá'u'lláh's  
 native land, from paying a befitting tribute to their  
 toric year, of such manifold significance, so glorious an hour in its  
 beloved Faith at remaining months of this  
 must witness. He Who in the past, has in ness a concentration of  
 history. The few achievement, a spirit of  
 diverse ways and on so many occasions, outshine even the most daring  
 century must wit- ness a concentration of  
 graciously and unfailingly guided, blessed and sustained the members of this privileged  
 effort, a scale of heroism that will  
 and sustained the members of this privileged community will, no doubt, continue to aid  
 heroism that will exploits that  
 community will, no doubt, continue to aid have already immortalized the  
 exploits that and inspire them to carry to a victorious  
 and inspire them to carry to a victorious Seven Year

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Plan and covered with glory its valiant pies of the world witness  
 that this commu- nity is spiritually illumined  
 prosecutors. The plea I addressed to them, and divinely  
 at this late hour, will, I am sure, meet with gúded. Then will the whole  
 earth resound with the praises of its  
 a response no less remarkable than their past majesty and great-  
 majesty and great- ness"  
 reactions to the appeals I have felt impelled to make to them ever since the inception of  
 so vibrant with No reader of these words,  
 the Plan. He Who, at every stage of their promises that not even the  
 triumphant con- summation of the Seven Year  
 collective enterprise, has so abundantly Plan can  
 Plan can fulfill, can expect a  
 blessed them, will, no doubt, continue to community that has  
 community that has been raised so high, and  
 vouchsafe the blessings until the seal of un- endowed so richly,  
 vouchsafe the blessings until the seal of un- to remain content with any  
 endowed so richly, laurels it may  
 qualified victory is set upon their epoch- making task.  
 qualified victory is set upon their epoch- win in the Immediate future.  
 laurels it may To rest upon  
 making task. To rest upon

August 8, 1943.

such laurels would indeed be

tantamount

to a betrayal of the trust placed in that

The Destiny of America

community by 'Abdu'l-Bahá. To cut short

Let any one inclined to doubt the course

lead it on

which this enviable community is destined

"the whole

to follow, turn to and meditate upon these

shaken" by the

words of 'Abdu'l-Bahá, enshrined, for all

achievements would shatter

time, in the Tablets of the Divine Plan, and

fail to "prop-

addressed to the entire community of the

of Europe, of

believers of the United States and Canada:

Australasia, and as

"The full measure of your success," He in-

Pacific" a Message

forms them, "is at yet unrevealed, its signifi-

by it in the

cance still unapprehended. Ere long, ye will,

deprive it of the

with your own eyes, witness how brilliantly

established upon

every one of you, even as a shining star, will

dominion"

radiate, in the firmament of your country,

proclaiming "the

the light of "Divine Guidance, and will be-

Lord of

show upon its people the glory of an ever-

continents of the

lasting life. . . . The range of your future

"praises of its

achievements still remains undisclosed. I

otherwise would

fervently hope that in the near future the

earth"

whole earth may be stirred and shaken by

or neglect, the

the results of your achievements. The hope,

ambassadors of the

therefore, which 'Abdu'l-Bahá cherishes for

will, I am firmly con-

the chain of victories that must

to that supreme triumph when,

earth may be stirred and

results of its

His hopes. To vacillate, and

agate through the continents

Asia, of Africa, and of

far as the islands of the

so magnificently proclaimed

American continent would

privilege of being "securely

the throne of an everlasting

To forfeit the honor of

advent of the Kingdom of the

Hosts" in "all the five

globe" would silence those

majesty and greatness" that

echo throughout "the whole

Such vacillation, failure,

American believers, the

Faith of Bahá'Vlláh,

you is that the same success which has at-  
 trust will  
 tended your efforts in America may crown  
 can never be  
 your endeavors in other parts of the world,  
 will never be  
 that through you the fame of the Cause of  
 praises remain un-  
 God may be diffused throughout the East  
 present generation  
 and the West, and the advent of the King-  
 repeatedly blessed, com-  
 dom of the Lord of Hosts be proclaimed in  
 to strength,  
 all the five continents of the globe." "The  
 first century draws  
 moment," He most significantly adds, "this  
 generations that must  
 Divine Message is carried forward by the  
 torch of Divine  
 American believers from the shores of Amer-  
 tempestuous  
 ica, and is propagated throughout the con-  
 it, that they in  
 tinent of Europe, of Asia, of Africa, and  
 mandate of  
 of Australasia, and as far as the islands of  
 that torch, with  
 the Pacific, this community will find itself  
 fidelity, and enthusi-  
 securely established upon the throne of an  
 remotest corners of  
 everlasting dominion. Then will all the peo-

A M E R I C A ' S S P I R I T U A L

D E S T I N Y

One more word in conclusion. Among  
 accomplishments of  
 some of the most momentous and thought-  
 Revelation of  
 provoking pronouncements ever made by  
 in that con-  
 'Abdu'l-Bahá, in the course of His epoch-  
 and future course  
 making travels in the North American con-  
 foregoing pages  
 tinent, are the following: "May this Ameri-  
 word, if the destiny

vinced, never permit. Such a  
 never be betrayed, such hopes  
 shattered, such a privilege  
 forfeited, nor will such  
 uttered. Nay rather the  
 of this blessed, this  
 munity will go from strength  
 and will hand on, as the  
 to a close, to the  
 succeed it in the second, the  
 Guidance, undimmed by the  
 winds that must blow upon  
 turn, faithful to the wish and  
 'Abdu'l-Bahá, may carry  
 that self-same vigor,  
 asm, to the darkest and  
 the earth. . . .

To the efforts and  
 those who, aware of the  
 Bahá'Vlláh, are now laboring  
 tinent, to their present  
 of activity, I have, in the  
 sufficiently referred. A

can Democracy be the first nation to establish its entirety, is to  
 establish the foundation of international agreement. May it be the first nation to proclaim that nation as  
 the unity of mankind. May it be the first to unfurl the Standard of the Most Great Ignorant of the  
 Peace” And again: "The American people directing energies  
 are indeed worthy of being the first to build laborious  
 the Tabernacle of the Great Peace, and progressively evi-  
 claim the oneness of mankind. . . . For whole, whether  
 America hath developed powers and capacities greater and more: wonderful than other under the influence  
 nations. . . . The American nation is comprehend nor  
 equipped and empowered to accomplish that associations and poli-  
 which luill adorn the pages of history, to by ‘Abdu’l-Bahá,  
 become the envy of the world, and be blest her true destiny must lie.  
 Both the com-  
 in both the East and the West for the triumph of its people. . . . The American continent gives signs and evidences of very  
 not as yet recognized the Hand that directs  
 great advancement. Its future is even more their destiny,  
 promising, for its influence and illumination are contributing, each in its  
 own way, to  
 are far-reaching. It will lead all nations the realization of the hopes,  
 and the fulfillment of the promises,  
 spiritually.”  
 voiced in the above-  
 The creative energies, mysteriously generated by the first stirrings of the em-  
 of the American people, in  
 be correctly apprehended,  
 regarding the orientation of  
 a whole, and the trend of the  
 people. For no matter how  
 Source from which those  
 proceed, and however slow and  
 the process, it is becoming  
 dent that the nation as a  
 through the agency of its  
 otherwise, is gravitating,  
 of forces that it can neither  
 control, towards such  
 cies, wherein, as indicated  
 munity of the American  
 aware of that Source, and  
 their countrymen, who have  
 The world is moving on.

Its events are  
 bryonic World Order of Bahá'u'lláh, have, unfolding ominously and  
 with bewildering rapidity. The whirlwind of  
 as soon as released within a nation destined its passions is  
 to become its cradle and champion, en- swift and alarmingly  
 violent. The New World is being insensibly  
 dowed that nation with the worthiness, and vortex. The potential storm  
 drawn into its earth are already casting  
 invested it with the powers and capacities, their shadows upon  
 centers of the earth are already casting  
 and equipped it spiritually, to play the part their shadows upon  
 foreshadowed in these prophetic words. The its shores. Dangers, undreamt  
 of and un- predictable, threaten it both  
 potencies which this God-given mission has and from without. Its  
 from within peoples are being gradually  
 infused into its people are, on the one hand, beginning to be manifested through the  
 governments and enmeshed in the  
 beginning to be manifested through the coils of the world's  
 enmeshed in the fierce controversies. The  
 conscious efforts and the nation-wide ac- cific Oceans are, with every  
 recurrent crises and acceleration in  
 accomplishments, in both the teaching and the march of science, steadily  
 Atlantic and Pa- cific Oceans are, with every  
 administrative spheres of Baha'i activity, of the organized community of the followers  
 acceleration in the march of science, steadily  
 the organized community of the followers shrinking into  
 of Bahá'u'lláh in the North American con- mere channels. The  
 Great Republic of the West finds itself particularly  
 continent. These same potencies, apart from, and increas- ingly involved. Distant  
 and increas- ingly involved. Distant  
 yet collateral with these efforts and accom- menacingly in the ebullitions  
 rumblings echo menacingly in the ebullitions  
 pishments, are, on the other hand, insensibly of its people.  
 shaping, under the impact of world political On its flanks are ranged the  
 potential storm centers of the European  
 and economic forces, the destiny of that the Far East. On its southern  
 continent and of horizon there  
 nation, and are influencing the lives and looms what might conceivably  
 horizon there looms what might conceivably  
 actions of both its government and its develop into  
 develop into  
 people. another center of agitation  
 and danger. The

world is contracting into a neighborhood. that divides and afflicts the  
 human race is  
 America, willingly or unwillingly, must daily increasing. The signs of  
 impending  
 face and grapple with this new situation. convulsions and chaos can now  
 be discerned.  
 For purposes of national security, let alone . . . "The ills,"  
 'Abdu'l-Baha, writing as  
 any humanitarian motive, she must assume far back as two decades ago,  
 has prophesied,  
 the obligations imposed by this newly cre- "from which the world now  
 suffers tv ill  
 ated neighborhood. Paradoxical as it may multiply; the gloom which  
 envelops it will  
 seem, her only hope of extricating herself deepen. The Balkans will remain  
 discon-  
 from the perils gathering around her is to tented. Its restlessness tvill  
 increase. The  
 become entangled in that very web of inter- vanquished Powers will  
 continue to agitate.  
 national association which the Hand of an They will resort to every  
 measure that may  
 inscrutable Providence is weaving. 'Abdu'l- rekindle the flame of war.  
 Movements,  
 Bahá's counsel to a highly placed official in newly-born and world-tvide  
 in their range,  
 its government comes to mind, with peculiar will exert their utmost for the  
 advancement  
 appropriateness and force. "You can best of their designs. The Movement  
 of the Left  
 serve your country if you strive, in your will acquire great importance.  
 Its influence  
 capacity as a citizen of the world, to assist will spread." As to the  
 American nation  
 in the eventual application of the principle itself, the voice of its own  
 President, em-  
 of federalism, underlying the government phatic and clear, warns his  
 people that a  
 of your own country, to the relationships possible attack upon their  
 country has been  
 now existing between the peoples and nations brought infinitely closer by  
 the development  
 of the world." The ideals that fired the of aircraft and by other  
 factors. Its Sec-  
 imagination of America's tragically unappre- retary of State, addressing

at .a recent Con-  
 ciated President, whose high endeavors, how- ference the assembled  
 representatives of all  
 ever much nullified by a visionless genera- the American Republics, utters  
 no less  
 tion, tAbdu'l-Bahá, through His own pen. ominous a warning. "These  
 resurgent forces  
 acclaimed as signaling the dawn of the loom threateningly throughout  
 the world—  
 Most Great Peace, though now lying in the their ominous shadow falls  
 athwart our  
 dust, bitterly reproach a heedless generation own Hemisphere." As to its  
 Press, the same  
 for having so cruelly abandoned them. note of warning and of alarm at  
 an ap-  
 That the world is beset with perils, that proaching danger is struck. "We  
 must be  
 dangers are now accumulating and are ac- prepared to defend ourselves  
 both from  
 tually threatening the American nation, no within and without. . . . Our  
 defensive  
 clear-eyed observer can possibly deny. The frontier is long. It reaches  
 from Alaska'^  
 earth is now transformed into an armed Point Barrow to Cape Horn, and  
 ranges the  
 camp. As much as fifty million men are Atlantic and the Pacific. When  
 or where  
 either under arms or in reserve. No less Europe's and Asia's  
 aggressors may strike at  
 than the sum of three billion pounds is be- us no one can say. It could be  
 anywhere,  
 ing spent, in one year, on its armaments. any time. . . . We have no  
 option save to  
 The light of religion is dimmed and moral go armed ourselves. . . . We  
 must mount  
 authority disintegrating. The nations of the vigilant guard over the Western  
 Hemis-  
 world have, for the most part, fallen a prey phere."  
 to battling ideologies that threaten to dis- The distance that the  
 American nation  
 rupt the very foundations of their dearly- has traveled since its formal  
 and categoric  
 won political unity. Agitated multitudes repudiation of the Wilsonian  
 ideal, the  
 in these countries see them with discontent, changes that have unexpectedly  
 overtaken  
 are armed to the teeth, are stampeded with it in recent years, the

direction in which  
fear, and groan beneath the yoke of tribulation world events are moving, with  
their inevitable  
conditions engendered by political strife, racial and the economy  
fanaticism, national hatreds, and religious of that nation, are to every  
Bahá'í observer,  
animosities. "The winds of despair," Bahá'í - viewing the developments  
in the interna-  
u'llah has unmistakably affirmed, "are, alas, tional situation, in the  
light of the prophe-  
blowing from every direction, and the strife cies of both Baha'u'llah  
and 'Abdu'l-Bahá.

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most significant, and highly instructive and oppressive for that nation. The  
world shak-  
encouraging. To trace the exact course ing ordeal which Bahá'u'lláh, as  
quoted in  
which, in these troubled times and pregnant the foregoing pages, \* has so  
graphically  
years, this nation will follow would be im- prophesied, may find it swept, to  
an unpre-  
possible. We can only, judging from the cedented degree, into its vortex. Out  
of it it  
direction its affairs are now taking, antici- will probably emerge, unlike its  
reactions  
pate the course she will most likely choose to the last world conflict,  
consciously deter-  
to pursue in her relationships with both the mined to seize its opportunity, to  
bring the  
Republics of America and the countries of full weight of its influence to bear  
upon the  
the remaining continents. gigantic problems that such an  
ordeal must  
A closer association with these Repub- leave in its wake, and to exorcise  
forever,  
lics, on the one hand, and an increased par- in conjunction with its sister  
nations of both  
ticipation, in varying degrees, on the other, the East and the West, the  
greatest curse  
in the affairs of the whole world, as a result which, from time immemorial, has  
afflicted  
of recurrent international crises, appear as and degraded the human race.  
the most likely developments which the fu - Then, and only then, will  
the American

ture has in store for that country. Delays nation, molded and purified in the crucible must inevitably arise, setbacks must be suf- of a common war, inured to its rigors, and fered, in the course of that country's evolu- disciplined by its lessons, be in a position tion towards its ultimate destiny. Nothing, to raise its voice in the councils of the na- however, can alter eventually that course, tions, itself lay the cornerstone of a universal ordained for it by the unerring pen of and enduring peace, proclaim the solidarity, 'Abdu'l-Bahd. Its federal unity having al- the unity, and m aturity of mankind, and ready been achieved and its internal institu- assist in the establishment of the promised tions consolidated— a stage that marked its reign of righteousness on earth. Then, and coming of age as a political entity— its fu r- only then, will the American nation, while ther evolution, as a member of the family the community of the American believers of nations, must, under circumstances that within its heart is consummating its di- cannot at present be visualized, steadily con- vinely-appointed mission, be able to fulfil! tinue. Such an evolution must persist until the unspeakably glorious destiny ordained such time as that nation will, through the for it by the Almighty, and immortally active and decisive part it will have played enshrined in the writings of 'Abdu'l-Bahd. in the organization and the peaceful settle- Then, and only then, will the American ment of the affairs of mankind, have a t- nation accomplish "that which will adorn tained the plenitude of its powers and fu n c- the pages of h isto ry" "become the envy of tions as an outstanding member, and com- the world and be blest in both the East and ponent part, of a federated world. the W e s t" The immediate future must, as a result December 25, 193 8. of this steady, this gradual, and inevitable absorption in the manifold perplexities and \* This passage is an excerpt from "The Advent of problems afflicting hum anity, be dark and Divine Justice.\*'— Editor.

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PART THREE

HISTORY OF THE AMERICAN

BAHA'I COMMUNITY \*

1894 1:933 -

ORTY years will have elapsed ere the century sent out its shoots close of this coming summer since the name as the remotest corners of Bahd'uTlah was first mentioned on the now stands, clothed in the American continent. Strange indeed must consecrated Edifice it has appear to every observer, pondering in his of that continent, de-heart the significance of so great a landmark its right and vindicate in the spiritual history of the great American redeem a stricken people. U n-Republic, the circumstances which have at-the advantages which tended this first public reference to the Au-riches can confer, the com-thor of our beloved Faith. Stranger still must American believers, despite its seem the associations which the brief words numerical strength, its limited uttered on that historic occasion must have virtue of the inspired wis-evoked in the minds of those who heard them. will, the incorruptible loy-Of pomp and circumstance, of any mani-administrators and teachers festations of public rejoicing or of popular distinction of an undisputed applause, there were none to greet this first sister communities of intimation\*)\* to America's citizens of the ex-hastening the advent of istence and purpose of the Revelation pro-anticipated by BahduTlah. claimed by BaháVlláh. Nor did he who was grave the crises which this its chosen instrument profess himself a be-blessed, community has weath-

in less than half a  
and tendrils as far  
of the globe, and  
majesty of the  
reared in the heart  
terminated to proclaim  
its capacity to  
supported by any of  
talent, rank and  
munity of the  
tender age, its  
experience, has by  
dom, the united  
alty of its  
achieved the  
leadership among its  
East and West in  
the Golden Age  
And yet how  
infant, this

liever in the indwelling potency of the  
 its checkered history!  
 tidings he conveyed, or suspect the magni-  
 the process that  
 tude of the forces which so cursory a men-  
 forth from the ob-  
 tion was destined to release.  
 unmitigated neglect to the broad  
 Announced through the mouth of an  
 recognition! How severe  
 avowed supporter of that narrow ecclesiasti-  
 ranks of its devoted  
 cism which the Faith itself has challenged  
 sustained through the de-  
 and seeks to extirpate, characterized at the  
 in heart, the malice of  
 moment of its birth as an obscure offshoot of  
 the treachery of the  
 a contemptible creed, the Message of the Most  
 ambitious! What storms of  
 Great Name, fed by streams of unceasing  
 and of calumny its repre-  
 trial and warmed by the sunshine of 'AbduT-  
 to face in their staunch  
 Baha's tender care, has succeeded in driving  
 integrity, and their valiant  
 its roots deep into America's genial soil, has  
 name, of the Faith they  
 had espoused! How persistent the vicissi-  
 \* From "America and the Most Great Peace," by  
 disconcerting the reverses with  
 Shoghi Effendi.

f In an address by Dr. Henry H. Jessup at the  
 which its privileged members, young and  
 Parliament of Religions, Columbian Exposition, Chi- old alike,  
 individually and collectively, have  
 cago, 1893.— Editor. had to contend in  
 their heroic endeavors to

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scale the heights which a loving Master had a more adequate medium for  
 the incarnation  
 summoned them to attain! . . . of its spirit and the  
 propagation of its cause?  
 Dearly-beloved friends! It is not for me, Have not the Asiatic churches of  
 Jerusalem,  
 nor does it seem within the competence of of Antioch and of Alexandria,

consisting  
 any one of the present generation, to trace chiefly of those Jewish  
 converts, whose  
 the exact and full history of the rise and character and temperament  
 inclined them to  
 gradual consolidation of this invincible arm, sympathize with the  
 traditional ceremonies  
 this mighty organ, of a continually advancing of the Mosaic Dispensation,  
 been forced as  
 cing Cause. It would be premature at this they steadily declined to  
 recognize the growing ascendancy of their Greek  
 early stage of its evolution, to attempt an and Roman  
 and Roman  
 exhaustive analysis, or to arrive at a just brethren? Have they not been  
 compelled to  
 estimate, of the impelling forces that have acknowledge the superior  
 valor and the  
 urged it forward to occupy so exalted a place trained efficiency which have  
 enabled these  
 among the various instruments which the standard-bearers of the Cause  
 of Jesus Christ  
 Hand of Omnipotence has fashioned, and is to erect the symbols of His  
 world-wide  
 now perfecting, for the execution of His dominion on the ruins of a  
 collapsing Empire Purpose. Future historians of this pire? Has not the animating  
 spirit of Islám  
 mighty Revelation, endowed with pens abler been constrained, under the  
 pressure of simi-  
 than any which its present-day supporters lar circumstances, to abandon  
 the inhospitable wastes of its Arabian  
 Home, the  
 to posterity a masterly exposition of the theatre of its greatest  
 sufferings and ex-  
 origins of those forces which, through a re- ploits, to yield in a  
 distant land the fairest  
 remarkable swing of the pendulum, have fruit of its slowly maturing  
 civilization?  
 caused the administrative center of the Faith "From the beginning of  
 time until the  
 to gravitate, away from its cradle, to the present day"  
 that Abdu'l-Bahá Himself affirms,  
 shores of the American continent and to "the light of Divine  
 Revelation hath risen in  
 towards its very heart—the present mainspring the East and shed its  
 radiance upon the West.

and chief bulwark of its fast evolving institutions. On them will devolve the task of extraordinary brilliance, of recording the history, and of estimating the significance, of so radical a revolution in the fortunes of a slowly maturing Faith. Theirs will be the opportunity to extol the virtues of its potentialities and to immortalize the memory of those men and women who have participated in its accomplishment. Theirs will be the privilege of evaluating the share which each of these champion-builders of the World Order of Bahá'í has had in ushering in that golden Millennium, the promise of which lies enshrined in His teachings. Does not the history of primitive Christianity and of the rise of Islám, each in its own dawning-place of the way, offer a striking parallel to this strange phenomenon the beginnings of which we are now witnessing in this, the first century of the Bahá'í Era? Has not the Divine Impulse reflection of the light which gave birth to each of these great religious systems been driven, through the operation of those forces which the irresistible growth of the Faith itself had released,

The illumination thus shed acquired in the West an liancy. Consider the Faith Jesus. Though it first yet not until its light had the West did the full measure of its potentialities be manifest." "The day is approaching" He, in another "when ye shall witness how, splendor of the Faith of the West will have replaced the light of Divine of the Prophets" He again glad-tidings are recorded lutely true and free from doubt. hath ever been the Sun of Truth. In the East all of God have appeared . . . acquired illumination from some respects the been greater in the Occident. true of Christianity. Jesus in Palestine and in that country. Although the

doors of the Kingdom were first opened in  
to seek away from the land of its birth and that land and  
in more propitious climes a ready field and the bestowals of God were  
spread broadcast

THE AMERICAN BAHÁ'Í COMMUNITY

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from its center, the people of the West have and out of the agony and  
wreckage of an unprecedented crisis there  
embraced and promulgated Christianity  
should burst forth a spiritual renaissance  
more fully than the people of the East," a spiritual renaissance  
which, as it propagates itself through the  
Little wonder that from the same unerring itself through the  
instrumentality of the American believers, will  
pen there should have flowed, after 'Abdu'l- rehabilitate the  
Bahd's memorable visit to the West, these fortunes of a decadent age?  
It was 'Abdu'often-quoted words, the significance of Bahá  
Himself, His most intimate associates  
which it would be impossible for me to over- testify, Who, on more than  
one occasion, intimated that the  
rate: "The continent of America " He an- establishment of His  
nounced in a Tablet unveiling His Divine Father's Faith in the North  
American con- tinent ranked as the most  
Plan to the believers residing in the North- outstanding among  
Eastern States of the American Republic, the threefold aims which, as  
He conceived it, constituted the principal  
"is in the eyes of the one true God the land objective of His  
wherein the splendors of His light shall be ministry. It was He Who, in  
the heyday of His life and almost  
revealed, where the mysteries of His Faith His life and almost  
immediately after His Father's ascension,  
shall be unveiled where the righteous will Father's ascension,  
conceived the idea of in- augurating His mission by  
abide and the free assemble." "May this enlisting the in-  
American democracy," He Himself, while habitants of so promising a  
country under the banner of  
in America, was heard to remark, "be the the banner of  
Bahá'u'lláh. He it was Who in His unerring wisdom and  
first nation to establish the foundation of out of the abun-

international agreement. May it be the first dance of His heart chose to bestow on His favored disciples, to the nation to proclaim the unity of mankind. very last day of His life, the tokens of His May it be the first to unfurl the standard His life, the tokens of His unfailing solicitude and to overwhelm them of the 'Most Great Peace' The American of His special favor. It was with the marks of His special favor. It was people are indeed worthy of being the first of His special favor. It was He Who, in His declining years, as soon as to build the tabernacle of the great peace and delivered from the shackles of a long and proclaim the oneness of mankind, . . . May the shackles of a long and cruel incarceration, decided to visit the America become the distributing center of tion, decided to visit the land which had remained for so many years the spiritual enlightenment and all the world re- object of His object of His ceive this heavenly blessing. For America infinite care and love. It was He Who, through the power of His has developed powers and capacities greater presence and the charm of His utterance, and more wonderful than other nations . . . entire body of His followers infused into the ments and principles which May the inhabitants of this country become tain them amidst the trials those senti- prosecution of their task- like angels of heaven with faces turned con- engender. Was He not, could alone sus- functions which He exercised- tainually toward God. May all of them be- dwelt amongst them, whether- which the very of the corner-stone of their come servants of the omnipotent One. May ship, or in the Feast which they rise from their present material attain- and at which He chose to serve- through the several person, or in the emphasis- ments to such a height that heavenly illu- more solemn occasion placed on- whilst He mination may stream from this center to all in the laying of the corner-stone of their in the laying of the corner-stone of their House of W or- ship, or in the Feast which- nation is equipped and empowered to ac- and at which He chose to serve- He offered them person, or in the emphasis- accomplish that which will adorn the pages of history, to become the envy of the world which He on a more solemn occasion placed on them in person, or in the emphasis- of history, to become the envy of the world more solemn occasion placed on which He on a more solemn occasion placed on and be blest in both the East and the West more solemn occasion placed on

the impli-  
for the triumph of its people . . . The Ameri- cations of His spiritual  
station—was He not, cations of His spiritual  
can continent gives signs and evidences of thereby, deliberately  
bequeathing to them all the essentials of that  
very great advancement. Its future is even the essentials of that  
spiritual heritage which He knew they would ably  
more promising, for its influence and illu- He knew they would ably  
safeguard and by their deeds continually  
mination are far-reaching. It will lead all their deeds continually  
enrich? And finally  
nations spiritually.” who can doubt that in the  
Divine Plan  
Would it seem extravagant, in the light of which, in the evening of His  
life, He un-  
so sublime an utterance, to expect that in veiled to their eyes He was  
investing them  
the midst of so enviable a region of the earth with that spiritual primacy on  
which they

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could rely in the fulfilment of their high Hosts be proclaimed in all  
the five conti-  
destiny? nents of the globe . . . Thu\$  
far ye have  
rfO ye apostles of Bahd'u'llah!” He thus been untiring in your  
labors. Let your ex-  
addresses them in one of His Tablets, "May ertions, henceforth, increase  
a thousandfold.  
my life be sacrificed for you! . . . Behold Summon the people in these  
countries, cap-  
the portals which Bahd'u'lldh hath opened itals, islands,  
assemblies and churches to en-  
before you! Consider how exalted and lofty ter the Abhd Kingdom. The  
scope of your  
is the station you are destined to attain; how exertions must needs be  
extended. The wider  
unique the favors w ith which you have been its range, the more striking  
will be the evi-  
endowed.” "My thoughts ,” He tells them in dences of Divine  
assistance . . . Oh! that I  
another passage, "are turned towards you, could travel, even though on  
foot and in the  
and my heart leaps within me at your men- utmost poverty, to these  
regions and, raising  
tion. Could ye know how m y soul glows the call of Yd  
Bahd'u'l-Abhd in cities, vil-

with your love, so great a happiness would  
 oceans, pro-  
 flood your hearts as to cause you to become  
 This, alas, I can-  
 enamoured with each other” "The full  
 deplore it! Please  
 measure of your success,” He declares in  
 And finally, as if  
 another Tablet, "is as yet unrevealed, its sig-  
 utterances, is this  
 nificance still unapprehended. Ere long ye  
 His vision of  
 will, with your own eyes, witness how bril-  
 destiny: "The moment  
 liantly every one of you, even as a shining  
 forward by the  
 star, will radiate in the firmament of your  
 shores of Amer-  
 country the light of Divine Guidance and  
 the continents  
 will bestow upon its people the glory of an  
 and of Aus-  
 everlasting life .” "The range of your future  
 islands of the Pa-  
 achievements,” He once more affirms, "still  
 find itself securely  
 remains undisclosed. I fervently hope that  
 an everlasting  
 in the near future the whole earth may be  
 peoples of the  
 stirred and shaken by the results of your  
 community is spir-  
 achievements” "The Almighty,” He as-  
 divinely guided. Then  
 sures them, "will no doubt grant you the  
 with the praises  
 help of His grace, will invest you with the  
 greatness.”  
 tokens of His might, and will endue your  
 these above-quoted  
 souls with the sustaining power of His holy  
 that every thought-  
 Spirit .” "Be not concerned,” He admonishes  
 believer should ponder  
 them, "with the smallness of your numbers,  
 momentous utterance  
 neither be oppressed by the multitude of an

lages, mountains, deserts and  
 mote the Divine teachings!  
 not do! How intensely I  
 God, ye may achieve it.”  
 to crown all His previous  
 solemn affirmation embodying  
 America’s spiritual  
 this Divine Message is carried  
 American believers from the  
 ica and is propagated through  
 of Europe, of Asia, of Africa  
 tralasia, and as far as the  
 cific, this community will  
 established upon the throne of  
 dominion. Then will all the  
 tworld witness that this  
 itually illumined and  
 will the whole earth resound  
 of its majesty and  
 It is in the light of  
 words of ‘Abdu’l-Bahd  
 ful and conscientious  
 the significance of this  
 of BaháVlláh: "In the East

the light of His  
 unbelieving world . . . Exert yourselves; Revelation hath broken; in  
 the West have  
 your mission is unspeakably glorious. Should appeared the signs of His  
 dominion. Ponder  
 success crown your enterprise, America will this in your hearts, O  
 people, and be not of  
 assuredly evolve into a center from which those who have turned a deaf  
 ear to the ad-  
 waves of spiritual power will emanate, and monitions of Him Who is the  
 Almighty, the  
 the throne of the Kingdom of God will, in All-Praised . . . Should they  
 attempt to con-  
 the plenitude of its majesty and glory, be ceal its light on the  
 continent, it will as-  
 firmly established.” surely rear its head in the  
 midmost heart  
 "The hope which 'Abdu'l-Bahá cherishes of the ocean, and, raising its  
 voice, proclaim:  
 for you," He thus urges them, "is that the 7 am the life-giver of the  
 world!' ”  
 same success which has attended your efforts Dearly-beloved friends! Can  
 our eyes be  
 in America may crown your endeavors in so dim as to fail to recognize  
 in the anguish  
 other parts of the world, that through you and turmoil which, greater  
 than in any other  
 the fame of the Cause of God may be dif- country and in a manner  
 unprecedented in  
 fused throughout the East and the West and its history, are now  
 afflicting the American  
 the advent of the Kingdom of the Lord of nation, evidences of the  
 beginnings of that

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spiritual renaissance which these pregnant nificance as to constitute a  
 milestone along  
 words of 'Abdu'l-Bahá so clearly fore- the road leading the American  
 believers  
 shadow? The throes and twinges of agony towards their promised victory. The  
 first of  
 which the soul of a nation in travail is now these four decades (1893-1903),  
 character-  
 beginning to experience abundantly proclaim ized by a process of slow and  
 steady fermen-  
 it. Contrast the sad plight of the nations of tation, may be said to have

culminated in the  
the earth, and in particular this great Re- historic pilgrimages undertaken by  
'Abdu'lpublic of the West, with the rising fortunes Bahd's American  
disciples to the shrine of  
of that handful of its citizens, whose mis- Bahá'u'lláh. The ten years  
which followed  
sion, if they be faithful to their trust, is to (1903-1913), so full of the  
tests and trials  
heal its wounds, restore its confidence and which agitated, cleansed and  
energized the  
revive its shattered hopes. Contrast the body of the earliest pioneers of the  
Faith in  
dreadful convulsions, the internecine con- that land, had as their happy  
climax 'Abdu'llicts, the petty disputes, the outworn con- Baha's  
memorable visit to America. The  
troversies, the interminable revolutions that third period (1913-1923), a  
period of quiet  
agitate the masses, with the calm new light and uninterrupted consolidation,  
had as its  
of Peace and of Truth which envelops, guides inevitable result the birth of  
that divinelyand sustains those valiant inheritors of the appointed  
Administration, the foundations  
law and love of BaháVlláh. Compare the of which the Will of a departed Master  
had  
disintegrating institutions, the discredited unmistakably established. The  
remaining ten  
statesmanship, the exploded theories, the ap- years (1923-1933), distinguished  
through-  
palling degradation, the follies and furies, out by further internal  
development, as well  
the shifts, shams and compromises that char- as by a notable expansion of the  
international  
acterize the present age, with the steady con- activities of a growing  
community, w it-  
solidation, the holy discipline, the unity and nessed the completion of the  
superstructure  
cohesiveness, the assured conviction, the un- of the Mashriqu'l-Adhkar—  
the Administra-  
compromising loyalty, the heroic self-sacri- tion's mighty bulwark, the  
symbol of its  
fice that constitute the hallmark of these strength and the sign of its future  
glory.  
faithful stewards and harbingers of the gol- Each of these successive  
periods would  
den age of the Faith of Baha'u'llah. seem to have contributed  
its distinct share in  
Small wonder that these prophetic words enriching the spiritual life of that

commu-  
 should have been revealed by ‘Abdu’l-Baha: nity, and in preparing its  
 members for the  
 "The East," He assures us, "hath verily been discharge of the tremendous  
 responsibilities  
 illumined with the light of the Kingdom. of their unique mission. The  
 pilgrimages  
 Ere long will this same light shed a still which its foremost representatives  
 were  
 greater illumination upon the West. Then moved to undertake in that earliest  
 period  
 will the hearts of its people be vivified of its history fired the souls of its  
 members  
 through the potency of the teachings of God with a love and zeal which no  
 amount of  
 and their souls be set aglow by the undying adversity could quench. The tests  
 and tribu-  
 fire of His love" "The prestige of the Eaith lations it subsequently suffered  
 enabled those  
 of God," He asserts, "has immensely in- who survived them to obtain a grasp  
 of the  
 creased. Its greatness is now manifest. The implications of their faith that no  
 opposi-  
 day is approaching when it will have cast a tion, however determined and  
 well-organ-  
 tremendous tum ult in men’s hearts. Rejoice, ized, could ever hope to weaken.  
 The insti-  
 therefore, O denizens of America, rejoice tutions which its tried and tested  
 adherents  
 with exceeding gladness!" later on established  
 furnished their promoters  
 Most prized and best-loved brethren! As with that poise and stability which the  
 in-  
 we look back upon the forty years which crease of their numbers and the  
 ceaseless ex-  
 have passed since the auspicious rays of the tension of their activities  
 urgently demanded.  
 Baha’i Revelation first warmed and illum- And finally the Temple which the  
 exponents  
 inated the American continent we find that of an already firmly established  
 Administra-  
 they may well fall into four distinct periods, tion were inspired to erect gave  
 them the  
 vision which neither the storms of internal

which had afflicted it.  
 commotion could possibly obscure.                      It was through the arrival  
 of these pilgrims,  
 It would take me too long to attempt                      and these alone, that the gloom  
 which had  
 even a brief description of the first stirrings                      enveloped the disconsolate  
 members of  
 which the introduction of the Bahá'í Reve-                      'Abdu'l-Bahá's  
 lation into the New World, as conceived,                      Through the agency of these  
 successive visi-  
 initiated and directed by our beloved Master,                      tors the Greatest Holy  
 Leaf,"\* who alone  
 immediately created. Nor does space permit                      with her Brother among the  
 members of her  
 me to narrate the circumstances attending                      Father's household had to  
 confront the re-  
 the epoch-making visit of the first American                      bellion of almost the  
 entire company of her  
 pilgrims to Bahá'u'lláh's hallowed shrine, to                      relatives and  
 associates, found that consola-  
 relate the deeds which signalized the return                      tion which so powerfully  
 sustained her till  
 of these bearers of a new-born Gospel to                      the very close of her life.  
 By the forces  
 their native country, or to assess the imme-                      which this little band of  
 returning pilgrims  
 diate consequences of their achievements.                      was able to release in the  
 heart of that con-  
 No word of mine would suffice to express                      tinent the death-knell of  
 every scheme in-  
 how instantly the revelation of 'Abdu'l-                      itiated by the  
 wóuld-be wrecker of the Cause  
 Baha's hopes, expectations and purpose for an                      of God was sounded.  
 awakened continent, electrified the minds                      The Tablets which were  
 subsequently re-  
 and hearts of those who were privileged to                      vealed by the untiring pen  
 of 'Abdu'l-Baha,  
 hear Him, who were made the recipients of                      embodying in passionate and  
 unequivocal  
 His inestimable blessings and the chosen re-                      language His instructions  
 and counsels, His  
 positivities of His confidence and trust. I can                      appeals and comments, His  
 hopes and wishes,  
 never hope to interpret adequately the feel-                      His fears and warnings,  
 soon began to be  
 ings that surged within those heroic hearts                      translated, published and

circulated through-  
 as they sat at their Master's feet, beneath out the length and  
 breadth of the North  
 the shelter of His prison-house, eager to ab- American continent,  
 providing the eversorb and intent to preserve the effusions of widening  
 circle of the first believers with  
 His divine Wisdom. I can never pay suf- that spiritual sustenance  
 which could alone  
 ficient tribute to that spirit of unyielding enable them to survive the  
 severe trials they  
 determination which the impact of a mag- were soon to experience.  
 netic personality and the spell of a mighty The hour of an  
 unprecedented crisis was,  
 utterance kindled in the entire company of however, inexorably  
 approaching. Evidences  
 these returning pilgrims, these consecrated of dissension, actuated by  
 pride and ambi-  
 heralds of the Covenant of God, at so de- tion, were beginning to  
 obscure the radiance  
 cisive an epoch of their history. The mem- and retard the growth of  
 the newly-born  
 ory of such names as Lua, Chase, MacNutt, community which the  
 apostolic teachers of  
 Dealy, Goodall, Dodge, Farmer and Brit- that continent had labored  
 to establish. He  
 tingham— to mention only a few of that who had been instrumental  
 in inaugurating  
 immortal galaxy now gathered to the glory so splendid an era in the  
 history of the Faith,  
 of Bahd'u'llah—will for ever remain asso- on whom the Center  
 of Bahá'u'lláh's Cove-  
 nant had conferred the  
 titles of "Bahá's  
 Faith in the American continent, and will Peter," of the  
 "Shepherd of God's Flocks,"  
 continue to shed on its annals a lustre that of the "Conqueror of  
 America," upon whom  
 time can never dim. had been bestowed the  
 unique privilege of  
 It was through these pilgrimages, as they helping 'Abdu'l-Baha lay  
 the foundations succeeded one another in the years immedi- stone of the  
 Bdb's Mausoleum on Mt. Carmel  
 ately following the ascension of Bahá'u'lláh, —such a man,|  
 blinded by his extraordinary  
 that the splendor of the Covenant, beclouded success and aspiring after  
 an uncontrolled  
 for a time by the apparent ascendancy of domination over the beliefs

and activities of  
 its Arch-Breaker, f emerged triumphant  
 f Muhammad-‘A li, ‘Abdu’l-Bahd’s younger half- \* The sister of A b  
 d u ’l-Baha.

brother and His bitterest enemy.— Editor. Í Ibrahim  
 Kheirrela.— Editor.

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his fellow-disciples, insolently raised the stubborn assailants as those  
 of Vatralsky, Wilson, Jessup and  
 standard of revolt. Sebeding from ‘Abdu’l- Richardson vie with one  
 Bahá and allying himself with the Arch- another in their futile  
 attempts to stain its Enemy of the Faith of God, this deluded  
 and compel its purity, to arrest its march  
 apostate sought, by perverting the teachings surrender. To the charges of  
 Nihilism, of heresy, of Muhammadan  
 and directing a campaign of unrelenting Gnosticisim, of im- morality, of Occultism  
 villification against the person of ‘Abdu’l- and Communism so  
 Bahá, to undermine the faith of those be- freely levelled against  
 them, the undismayed lievers whom he had during no less than  
 denunciations, victims of such outrageous  
 eight years, so strenuously toiled to convert. acting under the instructions  
 of ‘Abdu’l- Baha, retorted by initiating  
 By the tracts he published, through the a series of ac- tivities which by their very  
 nature were to be the precursors of  
 chief Ally, and reinforced by the efforts permanent, officially  
 which the Christian ecclesiastical enemies of recognized administrative  
 institutions. The inauguration of  
 the Bahá’i Revelation were beginning to Chicago’s first House of  
 exert, he succeeded in dealing the nascent Spirituality designated by  
 ‘Abdu’l-Baha as that city’s “House of  
 Faith of God a blow from which it could Justice” ; the estab-  
 only slowly and painfully recover. lishment of the Bahd’i  
 Publishing Society; the founding of the Green Acre  
 I need not dwell on the immediate effects Fellowship;

of this serious yet transitory cleavage in the ranks of the American adherents of the Bahá'í National Cause of Baha'u'llah. Nor do I need to ex-synchronizing with the trans-patiate on the character of the defamatory of the Báb to writings that poured upon them. Nor does Mt. Carmel; the it seem necessary to recount the measures to Temple Unity which an ever-vigilant Master resorted in Executive Com-order to assuage and eventually to dissipate Mashriqu'l-Adhkar— these their apprehensions. It is for the future his-conspicuous accom-torian to appraise the value of the mission believers which of each of the five chosen messengers of the most 'Abdu'l-Baha who, in rapid succession, were history. Launched dispatched by Him to pacify and reinvig-the troublesome orate that troubled community. His will be tribulation, piloted by the the task of tracing, in the work which these 'Abdu'l-Baha and manned by deputies of 'Abdu'l-Baha were commissioned abundant vitality of to undertake, the beginnings of that vast disciples, the Ark of Administration, the corner-stone of which Covenant has, ever since those these messengers were instructed to lay— an pursuing its course con-Administration whose symbolic Edifice He, bitter misfortune at a later time, was to found in person and must continue whose basis and scope the provisions of His ahead towards the. Will were destined to widen. Suffice it to say that at this stage of its

the publication of the Star  
the holding of the first  
Convention,  
ference of the sacred remains  
its final resting-place on  
incorporation of the Baha'i  
and the formation of the  
mittee of the  
stand out as the most  
plishments of the American  
have immortalized the memory  
turbulent period of their  
through these very acts into  
seas of ceaseless  
mighty arm of  
the bold initiative and  
a band of sorely-trying  
Bahá'u'lláh's  
days, been steadily  
temptuous of the storms of  
that have raged, and which  
to assail it, as it forges  
promised haven of undisturbed  
peace.

evolution the activities of an invincible  
 achievements which  
 Faith had assumed such dimensions as to  
 of their elected  
 force on the one hand its enemies to devise  
 American con-  
 fresh weapons for their projected assaults,  
 initial success  
 and on the other to encourage its supreme  
 beyond its con-  
 Promoter to instruct its followers, through  
 France and Germany,  
 qualified representatives and teachers, in the  
 believers  
 rudiments of an Administration which, as  
 climes fresh re-  
 it evolved, would at once incarnate, safe-  
 of Bahá'u'lláh.  
 guard and foster its spirit. The works of such  
 shores of their

Unsatisfied with the  
 crowned the concerted efforts  
 representatives within the  
 tinent and emboldened by the  
 of their pioneer teachers,  
 fines, in Great Britain,  
 the community of the American  
 resolved to win in distant  
 cruits to the advancing army  
 Setting out from the western

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native land and impelled by the indomitable  
 arrival evoked, the  
 energy of a new-born faith, these itinerant  
 activities created,  
 teachers of the Gospel of Baha'u'llah pushed  
 utterances released, the  
 on towards the islands of the Pacific, and as  
 implications of His  
 far as China and Japan, determined to estab-  
 significant episodes to  
 lish beyond the farthest seas the outposts of  
 continually gave  
 their beloved Faith. Both at home and  
 generations will, no doubt,  
 abroad this community had by that time  
 register. They will  
 demonstrated its capacity to widen the range  
 features, will cherish  
 and consolidate the foundations of its vast  
 and will transmit  
 endeavors. The angry voices that had been  
 their minutest de-  
 raised in protest against its rise were being  
 It would indeed  
 drowned amid the acclamations with which

the announcement of His  
 publicity which His  
 the forces which His  
 opposition which the  
 teachings excited, the  
 which His words and deeds  
 rise— these future  
 minutely and befittingly  
 carefully delineate their  
 and preserve their memory,  
 unimpaired the record of  
 tails to their descendants.  
 be presumptuous on our part

to attempt, at the East greeted its recent victories. Those even the bare ugly features that had loomed so threateningly were gradually receding into the distance, furnishing a still wider field to these noble warriors for the exercise of their latent energies.

The Faith of Bahd'u'llah in the continent of America had indeed been resuscitated. Phoenix-like it had risen in all its freshness, vigor and beauty and was now, through the These incidents, voice of its triumphant exponents, insistingly eloquently pro-calling to 'Abdu'l-Baha, imploring Him to tAbdu'l-Bahá's specific purpose to con-undertake a journey to its shores. The first functions upon fruits of .the mission entrusted to its worthy communities of the upholders had lent such poignancy to their which was to call that 'Abdu'l-Bahá, Who had just been American believers. delivered from the fetters of a galling 'Abdu'l-Baha's ceaseless tyranny, found Himself unable to resist. His scattered had endowed great, His incomparable, love for His own nay the entire favored children impelled Him to respond. potentialities such as it had Their passionate entreaty had, moreover, On the small been reinforced by the numerous invitations beloved disciples, which representatives of various interested descendants, He,

the present time, to sketch outline of so vast, so Contemplating after the twenty years this notable America's spiritual history selves compelled to confess our inability to grasp its import or to I have alluded in the few of the more salient never-to-be-forgotten visit, as we look back upon them, claim fer through these symbolic the first-born of the West that spiritual primacy be the birthright of the The seeds which activities so lavishly the United States and Canada, continent, with never known in its history. band of His trained and and through them on their

organizations, whether religious, educational through that visit, had  
 bequeathed a price- less heritage— a heritage  
 or humanitarian, had extended to Him, ex- it the sacred and primary  
 which carried with obligation to arise  
 pressing their eagerness to receive from His and carry on in that  
 obligation to arise own mouth an exposition of His Father's  
 fertile field the work He had so gloriously  
 teachings. initiated. We can dimly  
 Though bent with age, though suffering picture to ourselves the wishes  
 that must from ailments resulting from the accumu- have welled from His eager  
 heart as He bade His last farewell to that  
 lated cares of fifty years of exile and cap- An inscrutable Wisdom,  
 promising country. tivity, 'Abdu'l-Bahá set out on His memor- Him remark to His disciples  
 we can well imagine on the eve of  
 able journey across the seas to the land where His departure, has, in His  
 on the eve of He might bless by His presence, and sanctify His departure, has, in His  
 infinite bounty through His deeds, the mighty acts His singled out your native land  
 for the execu- spirit had led His disciples to perform. The tion of a mighty purpose.  
 spirit had led His disciples to perform. The agency of  
 Through the circumstances that have attended His trium- ploughman, have been called  
 Bahá'u'lláh's Covenant I, as the upon since the  
 phal progress through the chief cities of the United States and Canada my pen is utterly  
 upon since the beginning of my ministry to  
 United States and Canada my pen is utterly turn up and  
 turn up and incapable of describing. The joys which break its ground. The mighty  
 incapable of describing. The joys which confirmations

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that have, in the opening days of your career, friends He was moved to  
 reveal, He unfolded to their eyes His conception  
 rained upon you have prepared and invigor- of their spiritual  
 of their spiritual destiny, His Plan for the  
 ated its soil. The tribulations you subse- mission He wished  
 mission He wished them to undertake. The seeds  
 quently were made to suffer have driven His hands had  
 His hands had deep furrows into the field which my hands  
 deep furrows into the field which my hands sown He was now watering with  
 that same

had prepared. The seeds with which I have  
 patience, which had  
 been intrusted I have now scattered far and  
 endeavors whilst  
 wide before you. Under your loving care,  
 midst.  
 by your ceaseless exertions, every one of these  
 'Abdu'l-Bahá had  
 seeds must germinate, every one must yield  
 outburst of re-  
 its destined fruit. A winter of unprecedented  
 in the motives  
 severity will soon be upon you. Its storm-  
 set in motion,  
 clouds are fast gathering on the horizon.  
 experienced. Lending  
 Tempestuous winds will assail you from  
 the work which  
 every side. The Light of the Covenant will  
 of the Message  
 be obscured through my departure. These  
 in distant lands,  
 mighty blasts, this wintry desolation, shall  
 continued to  
 however pass away. The dormant seed will  
 has gathered  
 burst into fresh activity. It shall put forth  
 ramifications  
 its buds, shall reveal, in mighty institutions,  
 globe, and will con-  
 its leaves and blossoms. The vernal showers  
 until the last  
 which the tender mercies of my heavenly  
 Promoter are com-  
 Father will cause to descend upon you will  
 enable this tender plant to spread out its  
 friends and posi-  
 branches to regions far beyond the confines  
 women, fired  
 of your native land. And finally the steadily  
 which no human  
 mounting sun of His Revelation, shining in  
 carry out the  
 its meridian splendor, will enable this mighty  
 tAbdu'l-Bahá had issued.  
 Tree of His Faith to yield, in the fulness of  
 Alaska, pushing

care, that same love and  
 characterized His previous  
 He was laboring in their  
 The clarion call which  
 raised was the signal for an  
 newed activity which, alike  
 it inspired and the forces it  
 America had scarcely  
 an unprecedented impetus to  
 the enterprising ambassadors  
 of Bahá'Vlláh had initiated  
 this mighty movement has  
 spread until the present day,  
 momentum as it extended its  
 over the surface of the  
 tinue to accelerate its march  
 wishes of its original  
 pletely fulfilled.  
 Forsaking home, kindred,  
 tion a handful of men and  
 with a zeal and confidence  
 agency can kindle, arose to  
 mandate which  
 Sailing northward as far as

time and on your soil, its golden fruit.      on to the West Indies,  
penetrating the South  
The implications of such a parting message      American continent to the banks  
of the  
could not long remain unrevealed to 'Abdu'l-      Amazon and across the  
Andes to the  
Baha's initiated disciples. No sooner had He      southernmost ends of the  
Argentine Repub-  
concluded His long and arduous journey      lic, pressing on westward  
into the island of  
across the American and European contin-      Tahiti and beyond it to the  
Australian con-  
ents than the tremendous happenings to      tinent and still beyond it as  
far as New Zea-  
which He had alluded began to be made      land and Tasmania, these  
intrepid heralds  
manifest. A conflict, such as he had pre-      of the Faith of Bahá'Vlláh  
have succeeded  
dicted, severed for a time all means of com-      by their very acts in  
setting to the present  
munication with those on whom He had      generation of their  
fellow-believers through-  
come to place such implicit trust and from      out the East an example which  
they' may  
whom He was expecting so much in return.      well emulate. Headed by their  
illustrious  
The wintry desolation, with all its havoc      representative, who ever  
since the call of  
and carnage, pursued during four years its      'Abdu'l-Bahá was raised  
has been twice  
relentless course, while He, repairing to the      around the world and is  
still, with marvelous  
quiet solitude of His residence in the close      courage and fortitude,  
enriching the match-  
neighborhood of Bahá'u'lláh's hallowed      less record of her  
services, these men and  
shrine, continued to communicate His      women have been instrumental  
in extending,  
thoughts and wishes to those whom He had      to a degree as yet  
unsurpassed in Bahá'í his-  
left behind and on whom He had conferred      tory, the sway of  
Bahá'u'lláh's universal  
the unique tokens of His favor. In the im-      dominion. In the face of  
almost insurmount-  
mortal Tablets which, in the long hours of      able obstacles they have  
succeeded in most  
His communion with His dearly-beloved      of the countries through which

they have

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passed or in which they have resided, in pro- Faith was born. The potent  
energies released  
claiming the teachings of their Faith, in through the ascension of the  
Center of His  
circulating its literature, in defending its Covenant crystallized into  
this supreme, this  
cause, in laying the basis of its institutions infallible Organ for the  
accomplishment of  
and in reinforcing the number of its declared a Divine Purpose. The Will  
and Testament  
supporters. It would be impossible for me of 'Abdu'l-Bahá unveiled  
its character, re-  
to unfold in this short compass the tale of affirmed its basis,  
supplemented its principles,  
such heroic actions. Nor can any tribute of asserted its  
indispensability, and enumerated  
mine do justice to the spirit which has en- its chief institutions. With  
that self-same  
abled these standardbearers of the Religion spontaneity which had  
characterized her re-  
of God to win such laurels and to confer sponse to the Message  
proclaimed by Bahd'u'-  
such distinction on the generation to which lláh America had now arisen  
to espouse the  
they belong. cause of the Administration  
which the Will  
The Cause of Bahd'u'llah had by that time and Testament of His Son had  
unmistakably  
encircled the globe. Its light, born in darkest established. It was given to  
her, and to her  
Persia, had been carried successively to the alone, in the turbulent years  
following the  
European, the African and the American revelation of so momentous a  
Document, to  
continents, and was now penetrating the become the fearless champion  
of that Ad-  
heart of Australia, encompassing thereby ministration, the pivot of  
its new-born in-  
the whole earth with a girdle of shining stitutions and the leading  
promoter of its  
glory. The share which such worthy, such influence. To their Persian  
brethren, who  
stout-hearted, disciples have had in brighten- in the heroic age of the  
Faith had won the

ing the last days of 'Abdu'l-Bahi's earthly crown of martyrdom, the  
 American be- lievers, forerunners of its  
 life He alone has truly recognized and can lievers, forerunners of its  
 golden age, were now worthily succeeding,  
 sufficiently estimate. The unique and eternal now worthily succeeding,  
 bearing in their turn the palm of a hard-won  
 significance of such accomplishments the turn the palm of a hard-won  
 victory. The unbroken record of their  
 labors of the rising generation will assuredly unbroken record of their  
 illustrious deeds had established beyond the shadow  
 reveal, their memory its works will befit- established beyond the shadow  
 of a doubt their preponderating share  
 tingly preserve and extol. How deep a satis- their preponderating share  
 in shaping the destinies of their Faith.  
 faction 'Abdu'l-Bahd must have felt, while destinies of their Faith.  
 In a world writhing with pain and declining into  
 conscious of the approaching hour of His with pain and declining into  
 chaos this com- munity— the vanguard of the  
 departure, as He witnessed the first fruits of liberating  
 liberating forces of  
 the international services of these heroes of BaháVlláh—succeeded in the years  
 BaháVlláh—succeeded in the years following  
 His Father's Faith! To their keeping He following  
 'Abdu'l-Bahd's passing in raising high above the institutions  
 had committed a great and goodly heritage. high above the institutions  
 established by its sister communities in East  
 In the twilight of His earthly life He could sister communities in East  
 and West what may well constitute the chief  
 rest content in the serene assurance that such may well constitute the chief  
 pillar of that future House— a House which  
 able hands could be relied upon to preserve future House— a House which  
 posterity will regard as the last refuge of  
 its integrity and exalt its virtue. regard as the last refuge of  
 a tottering civilization.  
 The passing of 'Abdu'l-Baha, so sudden in civilization.  
 the circumstances which caused it, so In the prosecution of  
 their task neither the whisperings of the  
 dramatic in its consequences, could neither whisperings of the  
 treacherous nor the virulent attacks of their  
 impede the operation of such a dynamic virulent attacks of their  
 avowed enemies were allowed to deflect them  
 force nor obscure its purpose. Those fervid were allowed to deflect them  
 from their high purpose or to undermine their  
 appeals, embodied in the Will and Testament purpose or to undermine their  
 faith in the sublimity of their calling.  
 of a departed Master, could not but confirm sublimity of their calling.  
 The agitation

its aim, define its character and reinforce incessant and the promise of its ultimate success. riches would have, Out of the pangs of anguish which His warning, sullied the bereaved followers have suffered, amid the left them in heat and dust which the attacks launched by tribulation by a sleepless enemy had precipitated, the stronghold of Administration of Bahd'u'llah's invincible institutions they scorned

provoked by him who in his sordid pursuit of earthly but for 'Abdu'l-Bahd's fair name of their Faith, had the main undisturbed. Schooled tion and secure within the their fast evolving

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his insinuations and by their unswerving unimpaired. A series loyalty were able to shatter his hopes. They accomplishments, each more refused to allow any consideration of the previous, were to shed admitted prestige and past services of his already illustrious father and of his associates to weaken their immediately following determination to ignore entirely the person ascension their deeds whom 'Abdu'l-Baha had so emphatically that made them the condemned. The veiled attacks with which a admiration of handful of deluded enthusiasts subsequently their brethren. The sought in the pages of their periodical to m m e l l e d and check the growth and blight the prospects rising to a great of an infant Administration had likewise The forces that failed to achieve their purpose. The attitude that had assisted in which a besotted woman -later on assumed, accelerating its growth, her ludicrous assertions, her boldness in flouting rapidity that

unsullied, their heritage of magnificent significant than the increasing lustre on an record. In the dark years following 'Abdu'l-Bahd's shone with a radiance object of the envy and the the less privileged among entire community, u n t r a supremely confident, was and glorious opportunity. had motivated its birth, its rise, were now in a manner and with such

ing the Will of 'Abdu'l-Baha and in chal- neither the pangs of a  
 worldwide sorrow nor the unceasing convulsions of  
 lenging its authenticity and her attempts to a distracted  
 a distracted age could paralyze its  
 subvert its principles were again powerless efforts or retard its  
 efforts or retard its march.  
 to produce the slightest breach in the ranks Internally the community  
 of its valiant upholders. The treacherous had embarked  
 had embarked in a number of enterprises  
 schemes which the ambition of a perfidious that were to en-  
 that were to en- able it on the one hand to  
 and still more recent enemy has devised and extend still further  
 extend still further the scope of its spiritual  
 through which he is still striving to deface jurisdiction and on  
 jurisdiction and on the other to fashion  
 'Abdu'l-Baha's noble handiwork and corrupt the essential instruments  
 the essential instruments for the creation and  
 its administrative principles are being once consolidation of the in-  
 consolidation of the in- stitutions which such an  
 more completely frustrated. These intermit- extension impera-  
 extension impera- tively demanded. Externally,  
 tent and abortive attempts on the part of its its undertak-  
 tent and abortive attempts on the part of its its undertak-  
 its undertak- ings were inspired by the  
 assailants to force the surrender of the newly twofold objective  
 twofold objective of prosecuting, even more  
 built stronghold of the Faith its defenders intensely than  
 intensely than before, the admirable work  
 have from the very beginning utterly dis- which in each  
 which in each of the five continents its  
 dained. No matter how fierce the assaults international teach-  
 international teach- ers had initiated, and of  
 of the enemy or skilful his stratagem they assuming an increas-  
 assuming an increas- ing share in the handling and  
 have refused to yield one jot or one tittle of solution of the  
 solution of the delicate and complex problems  
 their cherished convictions. His insinuations with which  
 with which a newly-emancipated Faith was  
 and clamor they have consistently ignored. being con-  
 being con- fronted. The birth of the  
 The motives which animated his actions, the Administration in  
 Administration in that continent had signaled  
 methods he steadily pursued, the precarious these praise-  
 these praise- worthy exertions. Its gradual  
 privileges he seemed momentarily to enjoy consolidation  
 consolidation was destined to insure their  
 they could not but despise. Thriving for a continuance and

time through the devices which their schem- to accentuate their  
effectiveness.  
ing minds had conceived and supported by To enumerate only the most  
outstanding  
the ephemeral advantages which fame, ability accomplishments which, in  
their own coun-  
or fortune can confer these notorious ex- try and beyond its confines,  
have so greatly  
ponents of corruption and heresy have suc- enhanced the prestige of the  
American be-  
ceeded in protruding for a time their ugly lievers and have redounded to  
the glory and  
features only to sink, as rapidly as they had honor of the Most Great Name  
is all I can  
risen, into the mire of an ignominious end. presently undertake, leaving  
to future gen-  
From the midst of these afflictive trials, erations the task of explaining  
their import  
reminiscent in some of their aspects of the and of affixing a fitting  
estimate to their  
violent storm that had accompanied the birth value. To the body of their  
elected represen-  
of the Faith in their native land, the Ameri- tatives must be attributed the  
honor of hav-  
can believers had again triumphantly ing been the first among their  
sister Assem-  
emerged, their course undeflected, their fame bles of East and West to  
devise, promulgate

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and legalize the essential instruments for the right to an independent  
religious status?  
effective discharge of their collective duties "The Commission," is the  
resolution passed  
— instruments which every properly consti- by the Permanent Mandates  
Commission of  
tuted Baha'i community must regard as a the League of Nations,  
"recommends that  
pattern worthy to be adopted and copied. the Council should ask the  
British Govern-  
To their efforts must likewise be ascribed the ment to make representations  
to the 'Iráqí  
historic achievement of establishing their Government with a view to the  
immediate  
national endowments upon a permanent and redress of the denial of  
justice from which  
unassailable basis and of creating the neces- the petitioners (the Bahd'i

Spiritual Assembly of Baghdad) have suffered." Has any one else except an American subsidiary organs whose function is to administer on behalf of their trustees such possessions on behalf of their trustees such possessions as these may acquire beyond the limits of their immediate jurisdiction. By the such striking weight of their moral support so freely extended to their Egyptian brethren they were able to remove some of the most formidable Queen's written testaments which the Faith had to surmount in its struggle to enfranchise itself from the gathering together all fetters of Muslim orthodoxy. Through the effective and timely intervention of these Prophets gone before, it destroys no other same elected representatives they were able to avert the woes and dangers which had the continual menaced their persecuted fellow-workers in many confessions the Soviet Republics, and to ward off the intolerance towards each other, I discovered in the rage which had threatened with immediate ruin one of the most precious and noblest of Bahd'i institutions. Nothing short of the of strife, whole-hearted assistance, whether moral or Love instead financial which the American believers, individually and collectively, were moved to adherents of the extend on several occasions to the needy and through the courage

bly of Baghdad) have  
one else except an American  
led to obtain from royalty  
and repeated testimonies to  
power of the Faith of God,  
references to the  
and the sublimity of its  
teaching," such is the  
mony, "brings peace and  
is like a wide embrace  
those who have long searched  
hope. It accepts all great  
fore, it destroys no other  
all doors open. Saddened by  
strife amongst believers of  
and wearied of their  
other, I discovered in the  
the real spirit of Christ so  
misunderstood: Unity instead  
Hope instead of condemnation,  
of hate, and a great  
Have not the American  
Faith of Bahd'u'llah,

harassed among their brethren in Persia could be displayed by one of the most  
 brilliant mem- bers of their community, been  
 have saved these hapless victims of the con- instrumental  
 sequences of the calamities that had visited in paving the way for the  
 removal of those barriers which have, for  
 them in the years following 'Abdu'l-Bahd's well-nigh a century,  
 ascension. It was the publicity which the hampered the growth and  
 crippled the energy of their fellow-believers in  
 efforts of their American brethren had cre- Persia? Is it not  
 ated, the protests they were led to make, the America who, ever mindful of  
 'Abdu'l-appels and petitions they had submitted, Baha's passionate  
 entreaty, has sent out to  
 which mitigated these sufferings and curbed the ends of the earth a  
 steadily increasing number of its most  
 the violence of the worst and most tyranni- consecrated citizens—  
 cal opponents of the Faith in that land. Who men and women the one wish of  
 whose lives  
 else, if not one of their most distinguished is to consolidate the  
 foundations of Bahá'u'- lláh's world-embracing  
 representatives, has risen to force upon the dominion? In the  
 attention of the highest Tribunal the world northernmost capitals of  
 Europe, in most of  
 has yet seen the grievances which a Faith, its central states, throughout  
 the Balkan  
 robbed of one of its holiest sanctuaries, had Peninsula, along the shores of  
 the African,  
 suffered at the hand of the usurper? Who the Asiatic and South American  
 continents  
 else has succeeded in securing, through are to be found this day a  
 small band of  
 patient and persistent effort, those written women pioneers who,  
 singlehanded and with  
 affirmations which proclaim the justice of a scanty resources, are toiling  
 for the advent  
 persecuted cause and tacitly recognize its of the Day 'Abdu'l-Baha has  
 foretold. Did

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not the attitude of the Greatest Holy Leaf, qu'l-Adhkdr— the crowning  
 glory of Ameri- ca's past and present  
 as she approached the close of her life, bear

achievements—has  
 eloquent testimony to the incomparable share forged that mystic chain which  
 is to link,  
 which her steadfast and self-sacrificing more firmly than ever, the  
 hearts of its  
 lovers in that continent have had in lighten- champion-builders with Him Who  
 is the  
 ing the burden which had weighed so long Source and Center of their  
 Faith and the  
 and so heavily on her heart? And finally Object of their truest  
 adoration?  
 who can be so bold as to deny that the com-  
 Shoghi .

pletion of the superstructure of the Mashri- April 21, 1933

T H E B A H A ' I F A I T H C O M E S  
 T O A M E R I C A

O n S E P T E M B E R 23rd, 1893, while the terially a single unit?  
 And now the Ameri-  
 western hemisphere, by the Columbian Expo- can continent, freed  
 from Europe and united  
 sition commemorated its own discovery, it in itself, was beginning  
 to feel its kinship  
 heard for the first time the Word of God with the whole. That  
 newly awakened con-  
 as revealed by Bahá'u'lláh. At that moment sciousness is  
 implicit in all that is written  
 the keynote for a new order was struck in about the World's  
 Columbian Exposition.  
 the West and America began to learn her As early as 1890,  
 Charles C. Bonney, not  
 destiny. content with the  
 celebration of material  
 Culturally, the nation as a whole was very achievement at the  
 exposition, conceived the  
 crude.' In New England that strange flower- idea of inaugurating a  
 series of congresses  
 ing of the mind and spirit centered in the which would set forth the  
 social, political,  
 Transcendentalists was declining: Emerson artistic, and religious  
 aspirations of the age,  
 and Alcott were both dead, and the spirit of and at his suggestion, an  
 auxiliary to the  
 their thinking, although it had been dissem- fair was formed. Two  
 hundred committees  
 inated far beyond New England, was spread began working on the  
 project, and the State  
 very thin. The rest of this vast nation was Department of the United

States govern-  
still preoccupied with the material problem  
announcement to the  
of wresting an increasingly rich livelihood  
significant statement:  
from the blood and bones of the earth. The  
themes which the con-  
Middle West, later to be called by 'Abdu'l-  
to consider are the fol-  
Bahá the heart of the continent, was only  
fraternal union in  
beginning to look up from its exhausting  
domestic life, re-  
pioneer labors and to yearn for the reward  
civil institutions of  
of those labors—beauty. different peoples; the  
economic, industrial, and financial problems of  
To the young men and women crudely  
the age; educa-  
nurtured on prairie farms or in rude  
advantages and their  
struggling villages, the World's Fair was a  
by which they may  
dream city, a heaven set down in the mud  
recent enormous in-  
and toil of their everyday lives. It is almost  
of knowledge; the  
impossible to estimate the stimulation which  
common language for use  
that incredible vision exercised upon the  
relations in the civilized  
spirits of the sons and daughters of the  
copyright and the laws  
pioneers. Here was unbelievable beauty, not  
and commerce; im-  
remote and imagined, but solid and concrete  
naturalization laws and the  
before them. A whole new range of possi-  
privileges of alien gov-  
bilities was opened to them. ernments and subjects and  
citizens; the most  
But they were of a race which reveled in  
means of preventing  
possibilities. The American people, fresh  
insanity, and crime,  
from the tremendous tasks of conquering  
productive ability, pros-

ment included in its  
world the following  
"Among the great  
gresses are expected  
lowing: The grounds of  
the language, literature,  
ligion, science, art, and  
different peoples; the  
and financial problems of  
tional systems, their  
defects, and the means  
best be adapted to the  
crease in all departments  
practicability of a  
in the commercial  
world; international  
of intellectual property  
migration and  
proper international  
efficient and advisable  
or decreasing pauperism,  
and of increasing

itself and its environment, young, lusty, full  
 throughout the world;  
 of confidence, reached out to embrace the  
 bond of union and a  
 world. This fair was a World's Fair. The  
 protection, and how it may  
 very reason for its being was one which had  
 perfected, and authorita-  
 global significance. For was not the voyage  
 establishment of the  
 of Columbus the essential act which was in  
 justice as the supreme  
 the course of time to make the globe ma-  
 relations and the general

perity, and virtue  
 international law as a  
 means of mutual  
 best be enlarged,  
 tively expressed; the  
 principles of judicial  
 law of international

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substitution of arbitration for war in the  
 waving flags of  
 settlement of international controversies.”  
 of the company,  
 By 1893 the two hundred committees had  
 curiously  
 brought their plans to fruition. Between  
 James  
 May 15 th and October 20th of that year,  
 magnificent in his robes  
 twenty departmental congresses met, with  
 priests of the  
 two hundred congresses under them. Of  
 flowing gar-  
 these meetings, the most celebrated was the  
 were the patri-  
 Congress of Religions, the first of its kind  
 wearing  
 and in many ways unique.  
 cassocks of  
 It opened on the morning of September  
 sticks carved  
 11th with ten strokes of the "new Liberty  
 ancient rites . . .  
 Bell,” which bore the inscription: "A new  
 legation wore the  
 commandment I give unto you that ye love  
 priest of the  
 one another,” each stroke of the bell denoting  
 arrayed in flowing

the platform, beneath the  
 many nations. In the center  
 and seated in the huge chair of  
 wrought iron, was His Eminence  
 (Cardinal) Gibbons,  
 of red; on the right sat the  
 Celestial Empire in their long  
 ments of white; on the left  
 archs of the old Greek Church,  
 strangely formed hats, somber  
 black, and leaning on ivory  
 with figures representing  
 The Chinese secretary of  
 robes of a mandarin; the high  
 state religion of Japan was

one of the ten religious organizations represented. In the Hall of Columbus, a part of the Memorial Art Palace on the shores of Lake Michigan (now the Chicago Art Institute) four thousand people awaited for the representatives of the great religions of the world to take their places. A contemporary account describes the scene: as to his breast

"The mass of people was so wonderfully quiet that the fluttering of wings was heard when a tiny bird flew through an open window and over the vacant platform. The organist played 'Jerusalem the Golden' in the interval of waiting, and the triumphant strains fitly expressed the feeling of many From all that dwell beneath the skies intensely expectant hearts. Let the Creator's praise arise.

"At the appointed hour . . . the crowds in the right-hand aisle of the auditorium died away, a parted in quiet step, and two and two the royal delegates of the one Great King, then his voice escorted by the managers of the parliament, heaven,' and came slowly into view. Heading the procession, and arm in arm, were President Bonney and Cardinal Gibbons, following whom came Mrs. Potter Palmer and Mrs. Charles

robes, presenting the colors  
 Buddhist monks were attired in white and yellow; an orange robe made the Brahman Greek Archbishop of Zante, high head-gear there fell to black veil, was brilliant in black cassock, and glittering in chains of gold . . ."

The historic assembly was by President Bonney, and the great organ in the to the strains of 'Old ing measures

". . . After the song had moment's silence, which the of Cardinal Gibbons sustained, began: 'Our Father, who art in was lost in the rush of the well-known universal supreme moment of the 19th reached. Africa, Europe, America, and the

Henrotin. Next in order, moved a stately column, composed of men of many tongues, called Him Father. Lord's Prayer of many lands, of many races; disciples of Buddhists, Brah-Christ, of Mohammed, of Buddha, of Brah-Christians, seemed ma, of Confucius, in the name of the com- to the time mon God, for the glorification of the Father. done on earth The sight was most remarkable. There were strange robes, turbans and tunics, crosses Congress met to and crescents, flowing hair and tonsured religions from almost heads. The representatives marched down divergent ideas the center aisle, and amid the cheer that the incarnation welled up from the hearts of 4,000 men and in religion, women, took their seats in triple rows upon religious sys-

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terns, the relations of religion to morals, marriage, education, science, philosophy, evolution of Persian Moslems tion, music, labor, government, peace and as the word war, and many other themes of absorbing deliverer of men, interest" were set forth freely, and for the [sic] as one, and all most part a spirit of harmony, or at least of ago he was tolerance, prevailed, interrupted by only a scholar, and gave few harsh, discordant notes. But it was the noble, so Christthirteenth day, the 23 rd of September, out we repeat them as our closing of which was to come (all unknown to its participants) the fulfillment of all the hopes should become one in isles of the sea, together This harmonious use of the by Jews, Mohammedans, mans, and all divisions of a rainbow of promise pointing when the will of God will 'bé as it is done in heaven'." For seventeen days the discuss religion and the every point of view: Widely on "revelation, immortality, of God, the universal elements the ethical unity of different Beha Allah, the 'Glory of of that vast reform party who accept the New Testament of God, and Christ as the who regard all natives men as brothers. Three years visited by a Cambridge utterance to sentiments so like, that words: " That all nations

of the Parliament. For on that day Bahá'í-  
brothers; that the bonds  
lláh spoke to the religions of the world and  
between the sons of  
so provided that creative germ which would  
that diversity  
eventually unite them all.  
and differences of  
When Rabbi Joseph Silverman had spoken  
there in this?  
briefly on misconceptions about the Jew,  
fruitless strifes,  
closing with the hope that the true brother-  
pass away, and the  
hood of man would speedily be realized, "in  
come.  
which there shall be no distinction as to  
need this also?  
nationality or creed," the Rev. Dr. Henry  
this, that he loves  
H. Jessup of Beirut, Syria, rose to speak. His  
glory in this,  
subject was "The Religious Mission of the  
kind'."

English-Speaking Nations." He pointed out  
statement, having the ac-  
that, by their history, their geographical  
of command,  
position, their political principles, and their  
solved—the  
moral and religious history (which, in the  
the rough places  
light of some of the foregoing addresses, he  
words lay the vol-  
seems to have over-estimated), the English-  
constitute the  
speaking nations were in a position to uplift  
age, the educa-  
and enlighten the world and to bring about  
regeneration of the  
international arbitration. "This, then, is our  
Bahá'u'lláh had shown the  
mission: That we who are made in the image  
unity. He was  
of God should remember that all men are  
behind His  
made in God's image. To this divine knowl-

faith, and all men as  
of affection and unity  
men should be strengthened;  
of religion should [sic],  
race, be annulled; what harm is  
Yet so it shall be. These  
these ruinous wars shall  
'most great peace' shall  
"Do not you in Europe  
"Let not a man glory in  
his country; let him rather  
that he loves his  
In this simple  
cent of authority, nay, even  
the vexed questions were all  
crooked made straight and  
plain. For behind these  
uminous Writings which  
Revelation of God for this  
tion needed for the  
world. In them  
way to national and racial  
the union of religions. And  
Writings, in the

mysterious recesses of the edge we owe all we are, all we hope for. We moving the Power are rising gradually toward that image and being, after suffering undreamed of then, a new order of life for mankind. And the returning to it in the glory of God and the world discovered by Columbus was already beauty of holiness. It is a celestial privilege destined to be- come its inaugurator. and with it comes a high responsibility. As the Parliament of Religions drew to a close, its participants were And then, at the end of his address, the conscious of a high, the supreme moment of the Congress, that something great exaltation, a feeling Rev. Jessup spoke those words in which momentous had occurred, something which they tried, on that last America heard for the first time the Creative evening, to express, using terms more significant Word of the New Age. I quote (exactly as than they knew. One said: "By this it was recorded) the end of Rev. Jessup's parliament the city of Chicago has placed herself far away above all the cities of the earth. In "In the palace of Behjeh, or Delight, just this school you have learned what no other outside the fortress of Acre on the Syrian town or city in the world yet knows. The coast, there died a few months since a conventional idea of religion which obtains famous Persian sage—the Babi saint, named among Christians

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‘Abdu’l-Baha.

the world over is that Christianity is true, "Then this is Pentecost, and behind is the conversion of the world." all other religions false . . . You know better, Another said: "Fathers of and ^vdth clear light and strong assurance the contempla- tive East; sons of the can testify that there may be friendship executive West—be-

instead of antagonism between religion and pleasant it is for religion, that so surely as God is our common in unity. The Father, our hearts alike have yearned for God, is descend- Him, and our souls in devoutest moods have chanting the eternal caught whispers of grace dropped from His throne.

'A B D U ' L - B A H A I N A M E R I C A  
 I t WAS a long, long trip. The more we each one of you may be- traveled, the greater seemed the expanse of crystal from which the sea. The weather was brilliant and fine of the Blessed Per- throughout; there was no storm and no end to all nations and to the sea."

peoples. This is My highest aspiration. . . .

A t last the American Bahá'ís were hearing meet you all here to- 'Abdu'l-Bahá's voice, seeing Him there be- God that your faces are fore them. It was the afternoon of April Bahá'Vlláh! To be- 11, 1912; they had met His ship in the great spiritual morning, and now they gathered to welcome arranged to meet you Him at the home of Mr. and Mrs. Edward B. the friends. Kinney, 780 West End Avenue, in New were asking Me, 'Why York. They had thronged the rooms, so long voyage? Your that many had to stand; and He had begun hardships of travel.' to address them:

body can endure "How are you? Welcome! Welcome! forty years of "A fter arriving today, although weary undergo the with travel, I had the utmost longing and yearning to see you and could not resist this

hold how good and how brethren to dwell together New Jerusalem, the city of ing, heaven and earth hallelujah chorus." Bahá'u'lláh; that come like a clear lamp of the rays of the bounties fection may shine forth

"I am very happy to day. Praise be to shining with the love of hold them is the cause of happiness. We have every day at the homes of "In the East people do you undertake this body cannot endure such When it is necessary, My everything. It has withstood imprisonment and can still utmost trials. "I will see you again.

Now I will greet  
 meeting. Now that I have met you all My each one of you  
 personally. It is My hope  
 weariness has vanished, for your meeting is that you will all be  
 happy and that we may  
 the cause of spiritual happiness. meet again and again.”  
 "I was in Egypt and was not feeling well; ‘Abdu’l-Baha now  
 shook hands with each  
 but I wished to come to you in America. one, and left for the  
 Hotel Ansonia. He had been a prisoner  
 My friends said: 'This is a long journey; the most of His life.  
 sea is wide; You should remain here.' But Born in Tihrán,  
 Írán, on May 23, 1844, at the age of eight He was  
 the more they advised and insisted\* the great-  
 one of that little  
 er My longing to take this trip and now I band of exiles who  
 crossed the íránian bor-  
 have come to America to meet the friends der, going toward  
 Baghdád. With them He  
 of God. This long voyage will prove how was exiled from prison to  
 prison, and con-  
 great is My love for you. There were many fined at last in the  
 fortress-city of ‘Akká, on  
 troubles and vicissitudes but in the thought August 31, 1868. Forty  
 years passed; then  
 of meeting you, all these things vanished the Sultán,  
 ‘Abdu’l-Hamid, fell; on August  
 and were forgotten. 31, 1908, the gates of  
 ‘Akká were flung  
 "I am greatly pleased with the city of open and ‘Abdu’l-Bahá  
 went free. He was  
 New York. Its harbor entrance, its piers, sixty-four, He had lived  
 forty years in a  
 buildings and broad avenues are magnificent place where the air broke  
 men and killed  
 and beautiful. Truly this is a wonderful them, and there was no  
 pain that had not  
 city. As New York has made such progress struck at His heart. He  
 was free now, but  
 in material civilization, I hope that it may He could not rest. He saw  
 mankind on the  
 advance spiritually in the kingdom and cove- brink of war; He saw the  
 passing of the old  
 nant of God so that the friends here may world, and He came West,  
 to lay the founda-  
 become the cause of illumination of Amer- tion of the new. In

1911, He brought the  
 ica; that this city may become the city of  
 Baháhtlláh, to  
 love and that the fragrances of God may be  
 Egypt, He then  
 spread from this place to all parts of the  
 States, where He trav-  
 world. I have come for this. I pray that  
 April 11 to December  
 you may be manifestations of the love of  
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teachings of His Father,  
 Europe. Returning to  
 sailed for the United  
 eled and taught from  
 5, 1912.

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% His fellow-travelers on the steamship  
 gotten rid of, all  
 Cedric, of the White Star Line, spoke with  
 . . . However,  
 Him, inquiring as to His mission. To one,  
 existence except  
 the owner of an American newspaper,  
 people and the  
 ‘Abdu’l-Bahd said: "I am going to America  
 thought and ideas."  
 at the invitation of the Peace Congresses of  
 in New York  
 that place, as the fundamental principles of  
 was the direct  
 our Cause are universal peace, the oneness of  
 man of Shíráz,  
 the world of humanity and the equality of  
 at the very  
 the rights of men. As this age is the age of  
 birth, had proclaimed  
 lights and the century of mysteries, this  
 Teacher. For  
 great object is sure to be universally ac-  
 had lain dead,  
 knowledged and this Cause is certain to  
 But out of  
 encompass the East and the West." A  
 arisen, and had  
 woman, member of the Unitarian faith,  
 had seized His  
 asked Him to give her a message for the Uni-  
 closed Him in an  
 tarians. He answered her: "The most im-  
 Him in with  
 portant of all purposes is to diffuse divine

trouble! If war can be  
 these troubles will disappear  
 this cannot be brought into  
 through the education of the  
 development of their  
 The docking of the Cedric  
 with ‘Abdu’l-Bahá aboard  
 fulfillment of the words of a  
 who, sixty-eight years before,  
 hour of ‘Abdu’l-Bahd’s  
 the coming of a great world  
 sixty-two years now the Báb  
 Persian bullets in His breast.  
 Persia a young nobleman had  
 brought a world Faith. They  
 jewels and palaces, they had  
 underground pit, and hemmed  
 guards. They had killed His

followers, and  
 love, amity and accord among the people not dared to kill Him, and  
 they had exiled  
 . . . hence tell your Assembly: Rejoice, the Him from one land to another,  
 and the Sháh  
 standard of the kingdom of heaven is hoisted! of Persia and the Sultán of  
 Turkey had used  
 Rejoice, the divine springtime has appeared! all their power to shut back  
 the words that  
 Rejoice, the Proclaimer of the kingdom has came from His lips. And He,  
 Bahá'u'lláh,  
 raised His voice!" On April 8 and thereafter had established His Faith.  
 He had revealed  
 greetings and welcome were wirelessly to new laws, suited to future  
 world civilization,  
 the ship by Baha'i communities from coast based on that oneness of the  
 human race and  
 to coast. On April 11, crowds of Baha'is that coming of age of  
 mankind, which His  
 stood at the pier, waving hats and handker- advent proclaimed; He had  
 regenerated and  
 chiefs, while the Cedric docked. As soon as brought into harmony the  
 religions of the  
 the gangplank was lowered, newspapermen past; He had provided for  
 agencies to safe-  
 went aboard to interview 'Abdu'l-Bahá; they guard His new World  
 Order. And whereas  
 asked the object of His voyage and He said: before, once the Founder of a  
 Faith had  
 "Our object is universal peace and the unity passed away, His followers  
 turned one  
 of mankind. . . . I have come to America to against another and destroyed  
 the unity that  
 see the advocates of universal peace. I hope He had  
 created—Bahá'u'lláh with His own  
 the Peace Congresses of America will come hand appointed an Exemplar, an  
 Interpreter,  
 forward and take the first practical step." so that Bahá'ís the  
 world over were bound  
 They questioned: "How can universal peace by their devotion to His  
 eldest son, 'Abdu'l-Bahá be realized?" He said: "Its realization de-  
 Bahá. "The promise," wrote Bahá'u'lláh,  
 pends upon affecting a change in the ideas of "the promise of all ages is  
 now fulfilled.  
 the inhabitants of the world. Today, univer- That which had been announced  
 in the holy  
 sal peace is the panacea for all human ills." writ of God, the Beloved,

the Most High, is  
 "What are those ills?" "One of those ills made manifest."  
 is the restlessness and discontent of the peo- 'Abdu'l-Bahá,  
 standard-bearer of the civil-  
 ple under the yoke of the war expenditures ization of the future, set  
 foot in the United  
 of the Powers of the world. What the people States, prototype of the  
 future federation of  
 earn through labor is extorted from them by mankind. In every city, on  
 every train,  
 the governments and spent for war purposes. people crowded close to Him. In  
 New York  
 . . . Thus the burden on men is becoming City alone, during the  
 seventy-nine days He  
 more and more unbearable . . ." The re- spent there, He made public  
 addresses in, or  
 porters asked, "May not peace lead to trouble formal visits to, fifty-five  
 different places.  
 and may not war help progress?" He an- His rooms were filled with  
 visitors wherever  
 I sswered, "No. Today war is the cause of all He went, all day long,  
 from early in the

'Abdu'l-Bahá on Grounds of House of Worship, May 1, 1912.

morning. Philosophers, scientists, ecclesias- men, and all races, and  
 all faiths—ever to be  
 tics, social workers, educators, diplomats, raised in the western  
 hemisphere.  
 were found in His audiences, intently listen- When, in 1937,  
 Baha'is throughout the  
 ing to Him, studying His presentation of the country commemorated in  
 numberless gath-  
 Baha'i teachings as the means of regenerat- erings the twenty-fifth  
 anniversary of 'Abding and unifying humanity. Everywhere in  
 u'l-Bahá's coming to the United States, a  
 editorial comment and publication of news special meeting was held in  
 the Temple,  
 concerning Him, the daily press was reverent marking the arrival of  
 'Abdu'l-Baha in New  
 and respectful. He addressed Columbia and York, April 11, 1912; on  
 this occasion rep-  
 Leland Stanford Universities; He attended resentatives of many groups  
 that had been  
 conferences at Lake Mohonk, visited the addressed by Him during His  
 journey, joined  
 open forum at Green Acre, Eliot, Maine, with the Baha'is to do

Him honor. Among  
spoke before scientific associations, socialistic the guest speakers, Mrs.  
Dorothy Bushnell  
bodies, welfare organizations. Temples and Blumberg, President of the  
Chicago Branch  
churches, synagogues, women's clubs, col- of the Women's  
International League for  
leges, metaphysical groups—willingly opened Peace, said in effect  
that thinking people, as they see the increase of  
their doors to His message. He was guest of security, do not wish the  
material comfort and these ends to be made at  
honor in leading mansions throughout the values; that a new age of  
achievement of upon us, whose ultimate  
country, and He visited as well the homes of world race and culture;  
the cost of spiritual believe in the oneness of  
the very poor. He addressed Bowery Mis- fortunate, and must strive  
cosmopolitanism is ment of the many who will  
sion, in the slums of New York. He spoke  
outcome will be a  
with all types of men and women; children  
that those of us who  
of all races clung to Him. And never, in all  
the human race are  
His traveling and teaching, did He accept  
for the enlighten-  
remuneration, for His service was given  
resist the onward  
without price. march of cosmopolitanism.  
By the shore of the Lake near Chicago, Mr. Albert Windust,  
Chairman, then read  
'Abdu'l-Bahd laid the foundation-stone of a from  
\Abdu'l-Bahá's address before the New York Peace Society, in part  
great Temple; the first world temple, the  
as follows: "To- day, there is no greater  
first sanctuary for all sorts and conditions of  
glory for man than

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that of service in the cause of the 'Most new Springtime of faith . . .  
They come  
Great Peace\* . . . His Holiness Baha'u'lldh forth to enkindle the  
dormant fires in the  
was imprisoned and subjected to severe perse- souls of men, to point out  
once more the  
cutions . . . Through all these ordeals He guiding star rising on the  
horizon of a new

strove day and night to proclaim the oneness of Wisdom, of humanity and promulgate the message of the universal peace. From the prison of 'Akká Spirit. He addressed the kings and rulers of the earth in lengthy letters summoning them to God, and 'Abdu'linternational agreement and the Servant of God. They have ing that the standard of the 'Most Great men, amidst a di- Peace\* would surely be upraised in the the Unity of world." Mankind; and in the midst of so many sects, Another 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-Bahd before 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, after our likeness.' This indicates that . . . the perfections of God, the divine virtues, admiring are reflected or revealed in the human reality 'Abdu'l-Bahd set foot . . . This is an evidence that man is the Theosophical Society most noble of God's creatures . . . Let us graciously discover more specifically how he is now was a Teacher image and likeness of God, and what is the

humanity. Such are the Masters and Compassion, manifestations nipotent Love, the Holy "To this saintly lineage do u'lláh, the Splendor of Bahá, brought before the eyes of vided world, the principles of the salutary doctrine of the dation of all forms of festation of the Holy Spirit; contentious social and of our epoch they remind tion to do some fruitful labor service, of the need of our wealth with others to peace and that we may realize hood of men. "Knowing and without stint those principles, when in the United States the ciety bestowed on Him the pitality of its platform. He and a brother, He had our

heartfelt welcome.

standard, or criterion, by which he can be measured and estimated. The standard can be no other than the divine virtues which are revealed in him . . . If a man possesses wealth, can we call him an image and likeness of God? Or is human honor and notoriety the criterion of divine nearness? Can we apply the test of racial color and say that man of a certain hue—white, black, brown, yellow, red—is the true image of his Creator? We must conclude that color is not the standard . . . for color is accidental in nature. The spirit and intelligence of man is the essential. . . . Man is not man simply because of bodily attributes. The character and purity of the heart is all important.”

A third speaker, Mr. Brenes-Mesén, representing the President of the Theosophical Society, conveyed to the Bahd’is the following message: "Out of the Morning of Eternity, where infinite Wisdom and all embracing Love abide, at intervals, when duty weakens us and nations decline, splendid souls come to this earth again to grace mankind with a

"The achievements of country so magnificently Baha’i House of Worship, are the satisfaction that so many the beauty, the truth and the teachings flowing from Wisdom.

"In behalf of the America, and at the request I tender to you, with our our cordial wishes for the of Bahd’ism, for we are one of spiritualizing the world.”

In introducing this speaker, had remarked that one of the addresses of ‘Abdu’l-Bahd that delivered before the society, on which occasion He the matrix of the mother, we cipients of endowments and yet these were as nothing powers and graces bestowed upon birth into this human world.

are born from the matrix of this

. . . environment into the freedom and  
'Justice can only  
loftiness of the life and vision spiritual, we  
by those who  
shall consider this mortal existence and its  
the feeblest  
blessings as worthless by comparison."  
An extract from the address of 'Abdu'l-  
have gone on but  
Bahá to the Plymouth Congregational  
spirit which can  
Church was now read, in part as follows:  
"In our solar system the center of illumina-  
attention to the fact  
tion is the sun itself . . . the one source of  
first public address in  
the existence and development of all phe-  
Hull-House, and  
nomenal things . . . But if we reflect deeply  
"There is need of  
we will perceive that the great bestower and  
human preju-  
giver of life is God; the sun is the intermedi-  
in the world of  
ary of His will and plan . . . Likewise, in  
That irresisti-  
the spiritual realm . . . there must be a cen-  
God."  
ter of illumination, and that center is . . .  
speaker, Mr. Allen  
the Word of God . . . the prophet or mani-  
D. C., member  
festation of God . . ." Following this,  
Assembly of the  
guest-speaker Mr. Kennicott Brenton, House  
States and Canada, the  
Secretary and Resident of Hull-House, rep-  
of 'Abdu'l-resenting Mrs. Kenneth F. Rich, Resident  
at All-Souls Church: "In  
Head of the famous institution founded by  
Baha'u'llah was able to  
Jane Addams— spoke as follows:  
thought, creed and  
"Hull-House is deeply aware of its honor  
that

terialistic system, she knew:  
be worked out upon this earth  
will not tolerate a wrong to  
member of the community'.  
"Both our great leaders  
we recognize in them the  
reclaim the world."  
The Chairman called  
that 'Abdu'l-Bahd's  
Chicago was delivered at  
quoted from that address:  
a superior power to overcome  
dices; a power which nothing  
mankind can withstand. . . .  
ble power is the love of  
In introducing the next  
B. McDaniel, of Washington,  
of the National Spiritual  
Bahá'ís of the United  
Chairman read from the words  
Bahá delivered  
Persia, His Holiness  
unite people of varying  
denomination. The inhabitants of

in being invited to join with you in honoring Muhammadans, your departed leader. In this we recognize a great variety of an inner significance. Both this wonderful beliefs, together with temple and our busy, homely group of class Semitic, Arabic, rooms and workshops are expressions of the but through the same life principle. In yours is a realization religion, Baha'u'llah of world unity; ours of the common interest peoples, and caused uniting neighborhoods and races, ignoring perfect agree-religious and class barriers. Throughout his- 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 . . . members of the him peculiarly susceptible to factional loyal- dissension exist ties. We have seen how love of country and doubt that adherence to group loyalties can even lead to . . ." Mr. self-destruction. . . . Hull-House and the Gathering of things which it has done for the betterment ably epitomizing of its neighbors were possible only because it 'Abdu'l-Baha's addresses became a rallying point for the combined 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 motion picture of child labor, sweatshops, bad housing, was 'Abdu'l-Baha: His arrival 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 interpreting and others, His greeting the children present, His delivery, as of interest, Jane Addams said: 'The things He strode back and forth before the large which make men alike are finer and better gathering on the grounds, of a message of glad-tidings to all Rather than hope for justice from some mad-divine Goshumanity: "Rejoice! . . . The

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pel has appeared! Rejoice! . . . The Great but He entered on foot, walking briskly, a long line of Baha'is Day has come! Rejoice! . . . The glad-tid-following Him. Within the tent, seats had been ings and prophecies of the Prophets are fulfilled in three circles, with a broad space filled! Rejoice . . . The Glory of Carmel at the center, reached by nine isles. At high noon, 'Abdu'l-The East and West have joined hands!" Bahá advanced to the inner circle and spoke: "The power which has In memory of that other day when 'Abd-gathered you here today notwithstanding the u'l-Bahd had dedicated the Temple site, the cold and windy weather is indeed mighty Bahd'is of the United States and Canada, assembled at the Mashriqu'l-Adhkdr for their divine favor of is the power of God, the annual Convention, heard the story of how, Bahá'u'lláh which has drawn you to-gether . . . exactly forty-nine years after Bahá'u'lláh, then a captive about to be exiled from Bagh-Mashriqu'l-Adhkars for all "Thousands of dad, had declared His mission—'Abdu'l-religionists will be built in the Orient and Occident, but this being the Bahá His son had laid the corner-stone of the first one erected in the Occident has great Baha'i Temple in the heart of the American importance . . . continent.

It has the same importance as the Mashriqu'l-Adhkár in 'Ishqábád, During the evening of His arrival in Chi-

Russian Caucasus, the  
 cago, 'Abdu'l-Baha addressed an audience of first one built there. In  
 Persia there are  
 several hundred at the last session of the many; some are houses which  
 have been util-  
 Bahi'i Temple Unity, speaking in part as ized for the purpose,  
 others are homes en-  
 follows: tirely devoted to the Divine  
 Cause. . . .  
 "The real temple is the very Word of God; But the great 'Dawning-Point has  
 been  
 for to it all humanity must turn and it is the founded in 'Ishqábád. It  
 possesses superla-  
 center of unity for all mankind . . . Tem- tive importance. . . ."  
 ples are the symbols of the divine uniting Outside the tent, in the  
 woods and fields  
 force, so that when the people gather there along the Lake Shore,  
 'Abdu'l-Bahá prepared  
 . . . they may recall the fact that the law for the breaking of the  
 Temple ground;  
 has been revealed for them and that the law using first a golden trowel  
 presented by Irene  
 is to unite them. . . . That is why His Holi- C. Holmes of New York, He  
 then slipped  
 ness Baha'u'llah has commanded that a this back into its  
 leather case, and called for  
 place of worship be built . . . that all re- other implements; an ax was  
 brought, then  
 ligions, races and sects may come together a shovel; with these,  
 'Abdu'l-Bahá and mem-  
 within the universal shelter . . . It is the bers of every race and  
 nationality present,  
 Mashriqu'l-Adhkd (the Dawning-Point of excavated a place to hold  
 the dedication  
 the remembrance of God) . . . For thou- stone. As each man or woman  
 came for-  
 sands of years the human, race has been at ward, his race or nationality  
 was announced:  
 war. 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 . . . And He closed with a world, and the North American  
 Indians,  
 prayer for the American nation: "O thou were of those represented; at

the end

kind Lord! . . . Confirm this revered na-  
stone in its place, on  
tion to upraise the standard of the oneness of  
the world. And  
humanity, to promulgate the Most Great  
already built.”  
Peace, to become thereby most glorious and  
those who had  
praiseworthy among all the nations of the  
were asked to  
world . . .

One of them,

Then the next day, on the windy shores of  
was called  
the Lake, at Wilmette. They had pitched a  
brought, painfully,  
tent, large enough for five hundred persons,  
driven to it, a  
and had made a Special entry way to the  
the Temple  
grounds for the carriage of ‘Abdu’l-Baha;  
been chosen by ‘Abd-

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u’l-Bahá as the dedication stone. Mrs. Cor-  
that the Bahá’í  
inne True of Wilmette, whose devotion to  
agencies for the  
the work of building the Temple was com-  
universal  
pared to that of a mother rearing her child,  
gave a brief message of inspiration, and Dr.  
beautiful day when  
‘Alí-Kulí Khán, sent by ‘Abdu’l-Baha to the  
board the steamship Celtic  
United States in 1901 to spread the Baha’i  
spoke to each one,  
teachings, spoke of the work still to be ac-  
flowers that had been  
complished in completing the outer orna-  
them for the  
mentation of the Temple, and of the plan  
drawn up by the Guardian of the Faith,  
with you, for  
Shoghi Effendi, for the realization of this  
steamship ready to

‘Abdu’l-Bahá set the

behalf of all the peoples of

He said, "The Temple is

Now, within the Temple,

been present that other day

rise; they numbered fifteen.

Mrs. Nettie Tobin of Chicago,

upon to tell how she had

from far away and as though

fragment of limestone rock to

site, and how this had

adopted; and He had shown

world system provides the

establishing of permanent and

peace.

It was a clear, not a

they gathered on

to take leave of Him. He

distributed to each the

brought. Then He addressed

last time:

"This is My last meeting

now I am on board the

within the first century of the Baha'i era. sail away. These are My  
 final words of ex-  
 This second commemorative gathering, pro- hortation. I have repeatedly  
 summoned you  
 gram-chairmen of which were Edna Eastman to the cause of the unity of  
 the world of hu-  
 and Albert R. Windust, and further partici- manity, announcing that all  
 mankind are the  
 pants, Ruth Randall-Brown, Nina Matthisen, servants of the same God; that  
 God is the  
 and Mountfort Mills, was climaxed by the creator of all; He is the  
 provider and lifedarkening of the auditorium, after which the giver; all  
 are equally beloved by Him and are  
 motion picture of 'Abdu'l-Bahá was thrown His servants upon whom  
 His mercy and  
 upon the screen. In deep silence, the audi- compassion descend. Therefore  
 you must  
 ence watched as the majestic figure of the manifest the greatest kindness  
 and love to-  
 Center of the Covenant stood before them; ward the nations of the world,  
 setting aside  
 many had never viewed this scene before, fanaticism, abandoning  
 religious, national,  
 while some were still left who could remem- and racial prejudice.  
 ber His face, His walk, and could hear in "The earth is one nativity,  
 one home, and  
 memory His ringing voice. all mankind are the children  
 of one Father.  
 "It is My Purpose," 'Abdu'l-Bahá had said God has created them and  
 they are the re-  
 on the day of His arrival in New York, "to cipients of His compassion.  
 Therefore if  
 set forth in America the fundamental prin- anyone offends another, he  
 offends God. It  
 ciples of the revelation . . . of Bahá'u'lláh. is the wish of our  
 heavenly Father that every  
 It will then become the duty of the Bahd'is heart should rejoice and be  
 filled with happi-  
 in this country to give these principles un- ness; that we should live  
 together with felic-  
 foldment and application in the minds, ity and joy. The obstacle to  
 human hap-  
 hearts 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 in-  
 with hundreds of groups and individuals, humanity toward each other.

He had spared Himself no hardship in order to give to America this fresh revelation of knowing. You spiritual power, this new Faith, suited to the and fanaticism, needs of a new age. Everywhere, at every hour He had taught the principles brought to God for He by Bahá'u'lláh: that each must search after all humanity are His truth for himself; that all races are as one; loves them that all religions are fundamentally one, and should the sheep have as their purpose the establishment of should harmony; that religion, "the sole . . . basis of . . . an ordered and progressive society," thank God is to must go hand-in-hand with science; that equal opportunities are to be provided for heart, lest ye men and women alike; that extremes of absence, lest ye wealth and poverty are to be abolished, that servants of an auxiliary international language is to be servants as

"Your eyes have been are attentive, your hearts must be free from prejudice beholding no differences and religions. You must look is the real shepherd and sheep. He loves them, and equally. As this is true, quarrel among themselves? They manifest gratitude and God, and the best way to love one another. "Beware lest ye offend any speak against anyone in his estrange yourselves from the God. You must consider all His

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your own family and kindred. Direct your shedding each other's whole effort toward the happiness of those ignorant are the who are despondent, bestow food upon the gross the dark-hungry, clothe the needy and glorify the Although they humble. Be a helper to every helpless one, compassionate God they and manifest kindness to your fellow crea- act in opposition to tures in order that ye may attain the good God is loving

other, they are still blood. How heedless and people of the world! How ness which envelops them! are the children of a continue to live and to His will and good pleasure.

pleasure of God. This is conducive to the  
 yet they show the  
 illumination of the world of humanity and  
 toward each  
 eternal felicity for yourselves. I seek from  
 life to them,  
 God everlasting glory in your behalf; there-  
 seek to destroy  
 fore this is My prayer and exhortation.  
 protects their homes;  
 “Consider what is happening in the Bal-  
 destroy each other’s  
 kans. Human blood is being shed, properties  
 ignorance and héedare destroyed, possessions pillaged, cities and  
 lessness!  
 villages devastated. A world-enkindling fire  
 another kind for you are  
 is astir in the Balkans. God has created men  
 of God. Your eyes  
 to love each other, but instead they kill each  
 are quickened with  
 other with cruelty and bloodshed. God has  
 look toward  
 created them that they may cooperate and  
 mankind with  
 mingle in accord, but instead they ravage,  
 kindness. You have no  
 plunder and destroy in the carnage of battle.  
 if you fail to live  
 God has created them to be the cause of  
 for you are in-  
 mutual felicity and peace but instead dis-  
 constitutes the good  
 cord, lamentation and anguish rise from the  
 heard His com-  
 hearts of the innocent and afflicted.  
 mandments and precepts. You  
 must there-  
 “As to you, your efforts must be lofty.  
 fore be kind to all men; you  
 must even treat  
 Exert yourselves with heart and soul so that  
 your enemies as your  
 friends. You must  
 perchance through your efforts the light of  
 consider your evil-wishers  
 as your well-wish-  
 ers. Those who are not  
 Universal Peace may shine and this darkness  
 agreeable toward you  
 of estrangements and enmity may be dis-  
 must be regarded as those  
 who are congenial

pelled from amongst men; that all men may and pleasant, so that  
 perchance this darkness  
 become as one family and consort together in of disagreement and  
 conflict may disappear  
 love and kindness; that the East may assist from amongst men and the  
 light of the di- vine may shine forth; so  
 the West and the West give help to the East, that the Orient may  
 for all are the inhabitants of one planet, the be illumined and the  
 Occident filled with  
 people of one original nativity and the flocks fragrance; nay, so that  
 East and West may  
 of one shepherd. embrace each other in love  
 and deal with one  
 "Consider how the Prophets who have another in sympathy and  
 affection. Until  
 been sent, the great souls who have appeared man reaches this high  
 station, the world of  
 and the sages who have arisen in the world, humanity shall not find rest  
 and eternal  
 have exhorted mankind to unity and love. felicity shall not be  
 attained. But if man  
 This has been the essence of their mission and lives up to these divine  
 commandments, this  
 teaching. This has been the goal of their world of earth shall be  
 transformed into a  
 guidance and message. The Prophets, saints, world of heaven and this  
 material sphere shall  
 seers and philosophers have sacrificed their be transformed into a  
 paradise of glory. It is  
 lives in order to establish these principles and My hope that you may become  
 successful in  
 teachings amongst men. Consider the heed- this high calling, so that  
 like brilliant lamps  
 lessness of the world, for notwithstanding you may cast light upon the  
 world of hu-  
 the efforts and sufferings of the Prophets of manity and quicken and stir  
 the body of  
 God, the nations and peoples are still engaged existence like unto a spirit  
 of life. This is  
 in hostility and fighting. Notwithstanding eternal glory. This is  
 everlasting felicity.  
 the heavenly commandments to love one an- This is immortal life. This  
 is heavenly at-

deck. He was  
 and likeness of God. And unto this I call smiling very faintly, His eyes  
 tender,  
 you, praying to God to strengthen and bless thoughtful, somehow full of  
 sorrow. He  
 you.” waved His hand gently. They  
 knew that they  
 They left the ship and looked up to where would never fail Him, and still  
 they wept.

CITIES OF NORTH AMERICA VISITED BY ‘ABDU’L-BAHA IN 1912

New York, N. Y.	West Englewood, N. J.	Montreal, Quebec
Brooklyn, N. Y.	Jersey City, N. J.	Minneapolis, Minn.
Washington, D. C.	Cambridge, Mass.	St. Paul, Minn.
Baltimore, Md.	Boston, Mass.	Denver, Colo.
Chicago, Illinois	Malden, Mass.	Oakland, Calif.
Kenosha, Wis.	Medford, Mass.	Palo Alto, Calif.
Buffalo, N. Y.	Fanwood, N. J.	San Francisco,
Calif.		
Cleveland, Ohio	Morristown, N. J.	Sacramento, Calif.
Cincinnati, Ohio	Philadelphia, Pa.	Los Angeles, Calif.
Pittsburgh, Pa.	Dublin, N. H.	Salt Lake City, Utah
Montclair, N. J.	Green Acre, Eliot, Maine	Pasadena, Calif.

‘A B D U ’ L - B A H A ’  
 IN  
 AMERICA

Map showing Path of Travel of ‘Abdu’l-Baha in the United States of America  
 and Canada, 1912.

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THE  
 B A H A ’i  
 CENTENARY

Un June 28, 1912, ‘Abdu’l-Baha gave a feast on the grounds of the Wilhelm  
 property, West Englewood, New Jersey, for the  
 Baha’is of the New York metropolitan area which He declared marked the  
 spiritual birth of the Faith in North America.

PART FOUR

A M E R I C A N B A H A ’ I C H R O N O L O G Y

1883, December 10—A letter on "The Bábísj 1909, Baha’i Temple Unity,  
 corporate body

and Their Prophet” published in th^f representing the American

Bahd’is in

New York Sun. J the construction of the Temple, was

4 incorporated in Illinois.

1893, September 23—Reference to Bahá'í-  
 lláh in Address by Dr. Jessup in the 1910, March 21— The first number of  
 Baha'i  
 Parliament of Religions, Columbian News was published in Chicago. This  
 Exposition, Chicago. | bulletin later became Star of the  
 West,  
 then The Baha'i Magazine, and is now  
 1894, Formation of First Baha'i Group in World Order.  
 America, Chicago. |  
 1912, April 11— 'Abdu'l-Baha arrived at  
 1894, Green Acre founded by Sarah J. Farnham -? New York.  
 in Eliot, Maine, as a universal plat-  
 form for the discussion of religions.  
 1912, May 1 — 'Abdu'l-Baha dedicated the  
 Temple grounds.  
 1897, Mrs. Phoebe Hearst's party of pilgrims  
 visited 'Abdu'l-Baha in 'Akká.  
 1912, December 5— 'Abdu'l-Baha departed  
 1903, A petition was addressed to 'Abdu'l- from America.  
 Baha signed by all American Baha'is  
 requesting authority to construct a 1921, May 19, 20, 21— Race  
 Amity Confer-  
 House of Worship. ences were inaugurated  
 by Mrs. Agnes  
 Parsons in Washington, D. C., under  
 1903, June 7— 'Abdu'l-Baha's Tablet was the  
 direction of 'Abdu'l-Baha.  
 revealed to the American Baha'is,  
 through the Chicago Assembly, stating 1921, November 28—Ascension  
 of 'Abdu'l-Baha that the time had come to construct a Baha.  
 Baha'i Temple in America.  
 1924, December — The first number of  
 1904, A compilation of Baha'i Writings in Baha'i News  
 Letter, later Baha'i  
 English was prepared and published News, the organ of the  
 National  
 by the Board of Counsel of New York. Spiritual Assembly, was  
 published in  
 New York.  
 1907, November 26—The first Baha'i Con-  
 vention convened in Chicago.  
 1925, October 1—A National Baha'i Office  
 1908, April 9—Chicago Assembly purchased was established  
 by the National Spirit-  
 the first lots of the plot of land chosen ual Assembly at Green  
 Acre, Eliot,  
 for the House of Worship at Wilmette, Maine.

Illinois.

1926, The Bahá'í Year Book, Volume One, 1908-1909—The Baha'í Publishing Society was published.

Later volumes were  
was founded in Chicago. entitled The Baha'í  
World .

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1927, April 4— The National Spiritual As- 193 5, September 27 — The  
Indenture of

sembly adopted its Declaration of Trust executed by Shoghi Effendi  
Trust. transferring the house at Malden,

Massachusetts, bequeathed to him by

1927, The first session of a Bahá'í School was Maria P. Wilson, to  
trustees for the

conducted on the Bosch property, benefit of the National Spiritual  
As-

Geyserville, California. ssembly, was recorded in Middlesex  
County, Massachusetts.

1928, November 1 3 — The Indenture of

Trust executed by Bahá'í Temple 1935, November 2 5 — The Indenture of  
Unity transferring the Temple prop- Trust executed by John and Louise

erty to trustees for the benefit of the Bosch transferring the property used  
National Spiritual Assembly was re- by the Geyserville Baha'í School

to  
corded in Cook County, Illinois. trustees for the benefit of the

National

Assembly was recorded in Sonoma

1930, January 1— The Indenture of Trust County, California.

executed by Green Acre Fellowship

transferring the Green Acre property

to trustees for the benefit of the N a- 193 6, July 1—Appointment of  
first Intertional Spiritual Assembly was recorded America Committee

by the National

in York County, Maine. Spiritual Assembly and the

beginning

of organized and coordinated effort to

1930, May 9— The National Spiritual As- establish the Faith

in the Republics of

sembly of the Bahd'is of the United Central and South America.

States and Canada: Palestine Branch,

was established as a religious society 1939, October 1—National Baha'í

Office es-

in Palestine. tablished at 536 Sheridan

Road, Wil-

mette, Illinois.

1931, May 1 — The superstructure of the

Bahá'i House of Worship was com- 1939, October 30—The Indenture  
of Trust  
pleted. executed by Mrs. Loulie A.  
Mathews

transferring the property used by the  
1931, The first session of a Bahd'i School was  
International Baha'i School at Pine  
conducted on the Eggleston property,  
Valley near Colorado Springs, was re-  
Davison, Michigan.  
corded in El Paso County, Colorado.

1935, March 9—An Indenture of Trust was  
executed by Roy C. Wilhelm transfer- 1943, January 8—The exterior  
ornamenta-  
ring property in West Englewood, tion and circular steps of the  
House

New Jersey, to trustees for the benefit of Worship were completed.  
of the National Spiritual Assembly  
for the construction of a Memorial 1944, March 28—Completion of  
Teaching

commemorating the American visit of plan to establish an Assembly  
in every  
'Abdu'l-Baha. State and Province of North  
America.

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This Tablet, revealed by 'Abdu'l-Baha to the Baha'i administrative body  
elected by the  
Chicago believers, connected the institution with the order which Bahá'Vlláh  
had directed  
His followers to establish.

#### T H E F O R M A T I O N O F A N O R G A N I C R E L I G I O U S C O M M U N I T Y

experience, to be taken up and laid down, as

I n accepting the message of Bahá'u'lláh, a shopper handling  
gems on a counter, to

every Bahd'i has opened his mind and heart buy if one gem happens  
to please or seems

to the dominion of certain fundamental becoming:—such a  
definition measures man's

truths. These truths he recognizes as divine own knowledge, or  
interest, or loyalty, but

in origin, beyond human capacity to produce. truth is a living unity  
which no man can

In the realm of spirit he attests that these condition. It is the sun  
in the heavens of

truths are revealed evidences of a higher spiritual reality, while

self-will denies its reality than man. They are to the soul what self-will is the shadow of natural law is to physical body of animal or plant. Therefore the believer today, as in the revelation of a the Dispensation of Christ or Moses, enters indivisible truth to man- into the condition of faith as a status of re- of God signalizes lationship to God and not of satisfaction to revelation. When his own limited human and personal will or moves and speaks awareness. His faith exists as his participa- truth, known and un- tion in a heavenly world. It is the essence past, revealed in Him, of his responsibility and not a temporary future. That realm compromise effected between his conscience brought again in its or reason and the meaning of truth, society, to knock at the closed virtue, or life. door of human experience, a divine guest The Bahd'i accepts a quality of existence, the household eter- a level of being which has been created above punishment when debarred the control of his own active power. Because condemned. Bahd'u'lldh on that plane the truth exists that mankind reveals that area of divine is one, part of his acceptance of the message all human association. Bahd'u'lldh is capacity to see that truth capacity to receive truth as existing, as a heavenly reality to be con- experience where all men firmed on earth. Because likewise on that themselves to social chaos higher level the inmost being of Moses, and readiness to substi- Christ, Muhammad, the Báb, and Bahd'u'lldh will of races, classes, is one being, part of the believer's acceptance

dominion because a cloud. There are times for larger area of the kind. The Manifestation the times and He is the He appears on earth He with the power of all known, revealed in the or to be revealed in the of heavenly reality is power and universality whose entrance will bless nally, or a divine and forbidden and Bahd'u'lldh truth which underlies He enlarges man's in the realm of have condemned by ignorance of truth tute the implacable nations and creeds for

the pure spiritual  
 of the Baha'i message is capacity to realize radiance beneficently  
 shining for all. Spirit- ual reality today has  
 the eternal continuance of that oneness, so  
 become the principle of human unity, the law  
 that thereafter never will he again think of  
 for the nations, the devotion to mankind  
 those holy and majestic Prophets according  
 on which the future civilization can alone  
 to the separateness of their bodies, their  
 repose. As long as men cling to truth as  
 countries and their times. definition, past experience,  
 The Bahd'i, moreover, recognizes that the aspects of self-will, so  
 long must this dire period of chaos continue  
 realm of truth is inexhaustible, the creator  
 when the separate fragments of humanity  
 of truth God Himself. Hence the Baha'i  
 employ life not to unite but to struggle and  
 can identify truth as the eternal flow of life  
 destroy. In the world of time,  
 itself in a channel that deepens and broadens  
 Baha'u'llah has created capacity for  
 as man's capacity for truth enlarges from  
 union and world civil- ization. His Dispensation  
 age to age. For him, that definition of truth  
 is historically new and unique. In the  
 which regards truth as tiny fragments of  
 spiritual world it is noth-

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ing else than the ancient and timeless reality God in each cycle means the  
 particular aspect of experience for which men  
 of Moses, Jesus and Muhammad disclosed to  
 are held respon- sible. Not until our day  
 the race in a stage of added growth and de-  
 could there be the creation of the principle of  
 velopment so that men can take a larger  
 moral cause and effect in terms of mankind  
 measure of that which always existed.  
 itself, in terms of the unifiable world.  
 Like the man of faith in former ages, the  
 BaháT has been given sacred truths to cherish The mission of  
 'AbduT-Bahá, following BaháVlláh's ascension in  
 in his heart as lamps for darkness and medi-  
 1892, was to raise

cines for healing, convictions of immortality through whom  
 and evidences of divine love. But in addition demonstrate the opera-  
 to these gifts, the BaháT has that bestowal tion of the law of unity.  
 'AbduT-Baha's mission became fulfilled  
 which only the Promised One of all ages historically in the  
 could bring: nearness to a process of creation experience of the Baha'is  
 of North America. In them He developed the  
 which opens a door of entrance into a world administrative  
 of purified and regenerated human relations. order, the organic society,  
 which exemplifies the pattern of justice and  
 The final element in his recognition of the order Bahá'uTláh  
 message of BaháVlláh is that BaháVlláh had creatively ordained.  
 By His wisdom, His tenderness, His justice  
 came to found a civilization of unity, prog- and His complete  
 ress and peace. consecration to BaháVlláh,  
 'AbduT-Bahá conveyed to this body of BaháTs a  
 "O Children of Men! Know ye not why sense of  
 We created you all from the same dust? partnership in the process of  
 divine creation: that it is for men to  
 That no one should exalt himself over the re-create, as civilization,  
 other. Ponder at all times how ye were a human and earthly replica  
 of the heavenly order existing in the divine  
 created. Since We have created you all will.  
 from the same substance it is incumbent on The BaháT administrative  
 order has been described by the Guardian of  
 you to be even as one soul, to walk with the the pattern of the world order  
 the Faith as ally attained as the Faith  
 same feet, eat with the same mouth and all countries. Its authority  
 to be gradu- sources the teachings He  
 dwell in the same land, that from your in- ally attained as the Faith  
 spreads throughout all countries. Its authority  
 most being, by your deeds and actions, the sources the teachings He  
 is BaháVlláh, its with the interpretation and  
 signs of oneness and the essence of detach- ment may be made manifest. Such is My  
 revealed in writing, amplification  
 counsel to you, O concourse of light! Heed made by 'AbduT-Bahá.

ye this counsel that ye may obtain the authority by fruit of holiness from the sea of wondrous son. By this glory.” conveyance the integrity of the teachings

Thus He describes the law of survival action revealed for the world today, mystical only directed into chan- in that He addressed these particular words development of the to our deepest inner understanding. Their Cause in its universal aspects. No prior import is not confined to any subjective Dispensation has ever raised up an instru- realm. The motive and the realization He ment like ‘AbduT-Bahá through whom the invokes has become the whole truth of soci- spirit and purpose of the Founder could con- tinue to flow out in its wholeness and purity

Or, as we find its expression in another until His purpose had been achieved. The passage: "All men have been created to carry faith of the BaháT thus remains untainted forward an ever-advancing civilization.” by those elements of self-will which in

And the truth reappears in still another previous ages have translated revealed truth form: "How vast is the tabernacle of the into creeds, rites and institutions of human Cause of God! It hath overshadowed all the origin and limited aim. Those who enter the BaháT community subdue themselves and ere long, gather together the whole of man- their personal interests to its sovereign kind beneath its shelter.” standard, for they are unable to alter the

The encompassing reach of the Cause of Cause of BaháViláh and exploit its teach-

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ings or its community for their own ad- countries, for the preservation of human vantage. honor.”

'Abdu'l-Bahd's life exemplified the work- In creating this  
 institution for His com- munity, Baha'u'llah made  
 ing of the one spirit and the one truth sus- taining the body of believers throughout the  
 it clear that His Dispensation rests upon  
 taining the body of believers throughout the continuity of divine purpose, and associates human  
 continuity of divine beings di- rectly with the operation of  
 world. He was the light connecting the sun His law. The  
 beings di- of truth with the earth, the radiance en- rectly with the operation of  
 of truth with the earth, the radiance en- House of Justice, an  
 His law. The abling all Bahá'ís to realize that truth pene- House of Justice, an  
 abling all Bahá'ís to realize that truth pene- elective body, trans-  
 elective body, trans- trates human aifairs, illumines human prob- forms society into an  
 trates human aifairs, illumines human prob- organism reflecting  
 organism reflecting lems, tra n s c e n d s conventional barriers, spiritual life. By the just  
 lems, tra n s c e n d s conventional barriers, direction of aifairs  
 direction of aifairs changes the climate of life from cold to this Faith replaces the  
 changes the climate of life from cold to institution of the pro-  
 institution of the pro- warm. He infused Himself so completely fessional clergy developed in  
 warm. He infused Himself so completely all previous  
 all previous into the hearts of the Bahi'is that they asso- Dispensations.  
 into the hearts of the Bahi'is that they asso- ciated the administrative institutions of the  
 ciated the administrative institutions of the By 1921, when  
 'Abdu'l-Baha laid down Faith with His trusted and cherished methods His earthly mission, the  
 Faith with His trusted and cherished methods American Bahd'i  
 American Bahd'i of service, so that the contact between their community had been extended to  
 of service, so that the contact between their scores of  
 scores of society and their religion has remained con- cities and acquired power to  
 society and their religion has remained con- undertake tasks  
 undertake tasks tinuous and unimpaired. of considerable magnitude, but  
 tinuous and unimpaired. the adminis-  
 the adminis- The second conveyance of authority made trative order remained incomplete.  
 The second conveyance of authority made His Will  
 His Will by Baha'u'lldh was to the institution He and Testament inaugurated  
 by Baha'u'lldh was to the institution He a new era in the  
 a new era in the termed "House of Justice" :—"The Lord Faith, a further  
 termed "House of Justice" :—"The Lord conveyance of authority and  
 conveyance of authority and hath ordained that in every city a House of a clear exposition of the  
 hath ordained that in every city a House of nature of the elec-  
 nature of the elec- Justice be established wherein shall gather tive institutions which the  
 Justice be established wherein shall gather Baha'is were  
 Baha'is were counsellors to the number of Bahá (i.e., nine) called upon to form. In  
 counsellors to the number of Bahá (i.e., nine) Shoghi Effendi, His  
 Shoghi Effendi, His . . . It behooveth them to be the trusted ones grandson, 'Abdu'l-Baha  
 . . . It behooveth them to be the trusted ones established the func-  
 established the func- of the Merciful among men and to regard tion of Guardianship with sole  
 of the Merciful among men and to regard power to in-

themselves as the guardians appointed of God interpret the teachings and with authority to  
 for all that dwell on earth. It is incumbent carry out the provisions of the Will. The  
 upon them to take counsel together and to Guardianship connects the spiritual and  
 have regard for the interests of the servants social realms of the Faith in that, in addi-  
 of God, for His sake, even as they regard tion to the office of interpreter, he is con-  
 their own interests, and to choose that which stituted the presiding officer of the inter-  
 is meet and seemly. . . . Those souls who national House of Justice when elected; and  
 arise to serve the Cause sincerely to please the Guardianship is made to descend from  
 God will be inspired by the divine, invisible generation to generation through the male  
 inspirations. It is incumbent upon all (i.e., line. all believers) to obey. . . . Administrative From the Will these excerpts are cited:  
 affairs are all in charge of the House of "After the passing of this wronged one,  
 Justice; but acts of worship must be observed it is incumbent upon . . . the loved ones of  
 according as they are revealed in the Book." the 'Abhá Beauty (i.e., Bahd'u'llah) to turn  
 The House of Justice is limited in its unto Shoghi Effendi—the youthful branch  
 legislative capacity to matters not covered branched from the two hallowed Lote-Trees  
 by the teachings of Bahá'u'lláh Himself:— (i.e., descended from both the Báb and  
 "It is incumbent upon the Trustees of the Bahá'Vlláh) . . . as he is the sign of God,  
 House of Justice to take counsel together the chosen branch, the guardian of the Cause  
 regarding such laws as have not been ex- of God . . . unto whom . . . His loved ones  
 pressly revealed in the Book." A high aim must turn. He is the expounder of the words  
 is defined for this central administrative of God and after him will succeed the first-  
 organ of the Faiths:— "The men of the born of his lineal descendants.  
 House of Justice must, night and day, gaze "The sacred and youthful branch, the

toward that which hath been revealed from guardian of the Cause of God,  
as well as the  
the horizon of the Supreme Pen for the train- Universal House of Justice,  
to be universally  
ing of the servants, for the upbuilding of elected and established, are  
both under the  
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care and protection of the Abhá Beauty. . . . istrative bodies provides  
the world spirit of  
Whatsoever they decide is of God. . . . The the Faith with the agencies  
required for the  
mighty stronghold shall remain impregnable maintenance of a  
constitutional society bal-  
and safe through obedience to him who is the ancing the rights of the  
individual with the  
guardian of the Cause of God. . . . No doubt paramount principle of unity  
preserving the  
every vainglorious one that purposeth dis- whole structure of the  
Cause. The Bahá'í as  
sension and discord will not openly declare an individual accepts  
guidance for his con-  
his evil purposes, nay rather, even as impure duct and doctrinal beliefs,  
for not otherwise  
gold would he seize upon divers measures can he contribute his share  
to the general  
and various pretexts that he may separate unity which is God's  
supreme blessing to  
the gathering of the people of Bahá." the world today. This  
general unity is the  
"Wherefore, O my loving friends! Con- believer's moral environment,  
his social uni-  
sort with all the peoples, kindreds and re- verse, his psychic health  
and his goal of  
ligions of the world with the utmost tru th - effort transcending any  
personal aim. In  
fulness, uprightness, faithfulness, kindness, the Baha'i order, the  
individual is the mus-  
good-will and friendliness; that all the world ical note, but the teachings  
revealed by  
of being may be filled with the holy ecstasy Bahd'u'llah are the  
symphony in which the  
of the grace of Bahá. . . ." note finds its real  
fulfillment; the person at-  
"O ye beloved of the Lord! Strive with tains value by recognizing that  
truth tran-

all your heart to shield the Cause of God includes him in a  
 from the onslaught of the insincere, for souls 'AbduT-Bahá said en-  
 such as these cause the straight to become quality of the whole.  
 crooked and all benevolent efforts to produce comparison to this  
 contrary results. . . . To none is given the traditional claims of in-  
 right to put forth his own opinion or ex- personal judgment,  
 press his particular convictions. All must nothing more than  
 seek guidance and turn unto the Center of opposition to  
 the Cause and the House of Justice." be sufficiently em-  
 In each country where Bahd'is exist, they relationship to this  
 participate in the world unity of their Faith new spiritual society is an  
 expression of faith, and faith alone raises  
 through the office of the Guardian at this personality out of the  
 time, and they maintain local and national pit of self-will and moral  
 isolation into  
 Bahd'i institutions for conducting their own which so much of the world  
 has .fallen.  
 activities. There can be no organic  
 society, in fact,  
 In each local civil community, whether without social truth and social  
 law embrac- ing the individual members  
 city, township or county, the Baha'is an- ing the individual members  
 and evoking a loyalty both voluntary and  
 nually elect nine members .to their local complete. The  
 complete. The political and economic  
 Spiritual Assembly. In America the Baha'is political and economic  
 groups which the in- dividual enters with  
 of each State or Canadian Province, (a di- dividual enters with  
 reservations are not true societies but temporary  
 rection of the Guardian having effect for societies but temporary  
 combinations of rest- less personalities, met in a  
 the first time in connection with the Con- less personalities, met in a  
 truce which can not endure. Bahd'u'llah  
 vention of 1944, the one hundredth year of not endure. Bahd'u'llah  
 has for ever solved the artificial dilemma which  
 the Faith) join in the election of delegates the artificial dilemma which

confuses and

by proportionate representation and these  
of individual

delegates, to the full number of one hundred  
statement that

and seventy-one, constitute the Annual Con-  
obedience to

vention which elects the members of the Na-  
revolving around

tional Spiritual Assembly. These national  
in the end, lead

bodies, in turn, will join in the election of  
can quench.

an international Assembly, or House of Jus-  
embodiment of lib-

tice, when the world Baha'i community is  
animal. . . . True

sufficiently developed.

submission unto My

The inter-relationship of all these admin-  
it."

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The Guardian, applying the terms of the  
a supreme in-

Will and Testament to an evolving order,  
establishment of the Most

has given the present generation of Baha'is  
agency for the

a thorough understanding of Baha'i institu-  
world, and the proclama-

tions and administrative principles. Rising  
righteousness and justice

to its vastly increased responsibility resulting  
from the loss of the beloved Master, 'Abdu'l-

Dispensation of Christ, unlike

Bahá, the Bahá'i community itself has in-  
Muhammad, unlike all

tensified its effort until in America alone the  
past, the apostles of

number of believers has been more than  
land, wherever they la-

doubled since 1921. It has been their destiny  
them in clear, in

to perfect the local and national Bahd'i in-  
language, all the

stitutions as models for the believers in other

betrays the ardent upholder

freedom by His categorical

human freedom consists in

God's law. The freedom

self-will He declares "must,

to sedition, whose flames none

. . . Know ye that the

erty and its symbol is the

liberty consists in man's

commandments, little as ye know

a pattern for future society,

strument for the

Great Peace, and the one

unification of the

tion of the reign of

upon the earth. . . .

"Unlike the

the Dispensation of

the Dispensations of the

Baha'u'llah in every

bor and toil, have before

unequivocal and emphatic

laws, the regulations, the

principles, the in-stitutions, the guidance,  
lands. Within the scope of a single lifetime, they require for the prosecution of their  
the American Baha'i community has de- the distinguishing feature  
task. . . . Therein lies the distinguishing feature  
veloped from a small local group to a na- elation. Therein lies the  
of the Bahi'i Rev- elation. Therein lies the  
tional unit of a world society, passing of the Faith, of the  
strength of the unity of the Faith, of the  
through the successive stages by which a validity of a Revelation  
civilization achieves its pristine pattern and that claims not to destroy  
or belittle pre- vious Revelations, but to  
severs itself from the anarchy and confusion connect, unify,  
of the past. and fulfill them. . . .  
In Shoghi Effendi's letters addressed to this "Feeble though our Faith  
may now appear in the eyes of men, who  
Bahá'í community, we have the statement either denounce it  
of the form of the administrative order, its as an offshoot of Islám,  
or contemptuously ignore it as one more of  
function and purpose, its scope and activity, those obscure sects  
as well as its significance, which unites the that abound in the West,  
this priceless gem of Divine Revelation, now  
thoughts and inspires the actions of all be- still in its em-  
still in its em- bryonic state, shall evolve  
lievers today. within the shell  
From these letters are selected a number of His law, and shall forge  
ahead, undivided and unimpaired, till it  
of passages presenting fundamental aspects of mankind. Only those  
embraces the whole of mankind. Only those  
of the world order initiated by Baha'u'llah. who have already  
who have already recognized the supreme  
1. On its nature and scope:— station of Bahá'-  
station of Bahá'- u'lláh, only those whose  
"I cannot refrain from appealing to them hearts have been  
hearts have been touched by His love, and  
who stand identified with the Faith to dis- miliar with the potency of  
have become fa- miliar with the potency of  
regard the prevailing notions and the fleet- His spirit, can  
His spirit, can adequately appreciate the  
ing fashions of the day, and to realize as. value of this Di-  
adequately appreciate the  
value of this Di- vine Economy—His  
never before that the exploded theories and

inestimable gift to  
 the tottering institutions of present-day civ- mankind. . . .  
 ization must needs appear in sharp contrast "This Administrative  
 Order . . . will, as  
 with those God-given institutions which are its component parts, its  
 organic institutions,  
 destined to arise upon their ruin. . . . begin to function with  
 efficiency and vigor,  
 "For Bahá'u'lláh . . . has not only im- assert its claim and  
 demonstrate its capacity  
 bued mankind with a new and regenerating to be regarded not only as  
 the nucleus but  
 Spirit. He has not merely enunciated cer- the very pattern of the  
 New World Order  
 tain universal principles, or propounded a destined to embrace in the  
 fulness of time  
 particular philosophy, however potent, the whole of mankind. . . .  
 sound and universal these may be. In addi- "Alone of all the  
 Revelations gone before  
 tion to these He, as well as tAbdu'l-Bahá it this Faith has . . .  
 succeeded in raising a  
 after Him, have, unlike the Dispensations of structure which the  
 bewildered followers of  
 the past, clearly and specifically laid down bankrupt and broken creeds  
 might well ap-  
 a set of Laws, established definite institu- proach and critically  
 examine, and seek, ere  
 tions, and provided for the essentials of a it is too late, the  
 invulnerable security of its  
 Divine Economy. These are destined to be world-embracing shelter. .

. . .  
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"To what else if not to the power and Grace, that we may unite even as the  
 waves  
 majesty which this Administrative Order— of one sea and become merged  
 together as  
 the rudiments of the future all-enfolding the rays of Thine effulgent Light;  
 that our  
 Baha'i Commonwealth—is destined to mani- thoughts, our views, our feelings  
 may be-  
 fest, can these utterances of Baha'u'llah come as one reality, manifesting  
 the spirit  
 allude: "The world's equilibrium hath been of union throughout the world.  
 Thou art  
 upset through the vibrating influence of the Gracious, the Bountiful, the  
 Bestower,

this most great, this new World Order. the Almighty, the Merciful, the Compassionate. . . . Mankind's ordered life hath been revolutionized through the agency of this unique, . . . .

"In the Most Holy Book is revealed:—

this wondrous System— the like of which "The Lord hath ordained that in every city

mortal eyes have never witnessed. . . . " a House of Justice be established wherein

2. On its local and national institutions shall gather counsellors to the number of

tions:— Bahá, and should it exceed this number it

"A perusal of some of the words of Bahá' - does not matter. It behooveth them to be

u'llah and tAbdu'l-Bahá on the duties and the trusted ones of the Merciful among men

functions of the Spiritual Assemblies in every land (later to be designated as the local appointed of God for all that dwell on earth.

Houses of Justice), emphatically reveals the It is incumbent upon them to take counsel

sacredness of their nature, the wide scope of together and to have regard for the interests

their activity, and the grave responsibility of the servants of God, for His sake, even

which rests upon them. as they regard their own interests, and to

"Addressing the members of the Spiritual choose that which is meet and seemly. Thus

Assembly in Chicago, the Master reveals the hath the Lord your God commanded you.

following:— "Whenever ye enter the council- Beware lest ye put away that which is clearly

chamber, recite this prayer with a heart revealed in His Tablet. Fear God, O ye that

throbbing with the love of God and a perceive.'

tongue purified from all but His remembrance, that the All-powerful may graciously following:— 'It is incumbent upon every one

tAbdu'l-Bahá reveals the

brance, that the All-powerful may graciously following:— 'It is incumbent upon every one

aid you to achieve supreme victory:—"O not to take any step without consulting the

God, my God! We are servants of Thine Spiritual Assembly, and they must assuredly

that have turned with devotion to Thy Holy obey with heart and soul its bidding and be

Face, that have detached ourselves from all submissive unto it, that things may be

beside Thee in this glorious Day. We have properly ordered and well arranged.

Other-

gathered in this spiritual assembly, united in wise every person will act independently

our views and thoughts, with our purposes and after his own judgment, will follow his

harmonized to exalt Thy Word amidst man- own desire, and do harm to the Cause.'

kind. O Lord, our God! Make us the signs " The prime requisites for them that take

of Thy Divine Guidance, the Standards of counsel together are purity of motive, radi-

Thy exalted Faith amongst men, servants to ance of spirit, detachment from all else save

Thy mighty Covenant. O Thou our Lord God, attraction to His Divine Fragrances, Most High! Manifestations of Thy Divine humility and lowliness amongst His loved

Unity in Thine Abhá Kingdom, and re- ones, patience and long-suffering in difficul-

splendent stars shining upon all regions. ties and servitude to His exalted Threshold.

Lord! Aid us to become seas surging with Should they be graciously aided to acquire

the billows of Thy wondrous Grace, streams these attributes, victory from the unseen

flowing from Thy all-glorious Heights, Kingdom of Bahá shall be vouchsafed to goodly fruits upon the Tree of Thy heav- them. In this day, assemblies of consultation

only Cause, trees waving through the are of the greatest importance and a vital breezes of Thy Bounty in Thy celestial Vine- necessity. Obedience unto them is essential

yard. O God! Make our souls dependent and obligatory. The members thereof must upon the Verses of Thy Divine Unity, our take counsel together in such wise that no

hearts cheered with the outpourings of Thy occasion for ill-feeling or discord may arise.

THE BAHÁ'Í CENTENARY

This can be attained when every member of estrangement prevail the result shall be

expresseth with absolute freedom his own darkness upon darkness. . . . If this be so

opinion and setteth forth his argument. regarded, that assembly shall be of God, but

Should any one oppose, he must on no ac- otherwise it shall lead to

coolness and alienation that proceed from the Evil One. Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble, after discussion, a decision be carried un-animously, well and good; but if, the Lord in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to fulfill these "Enumerating the obligations incumbent conditions the Grace of the Holy Spirit shall be upon the members of consulting councils, vouchsafed unto them, and that assembly the Beloved reveals the following:— "The shall become the center of the Divine first condition is absolute love and harmony blessings, the hosts of Divine confirmation shall amongst the members of the assembly. They and they shall day by day come to their aid, must be wholly free from estrangement and receive a new effusion of Spirit.' must manifest in themselves the Unity of "So great is the God, for they are the waves of one sea, the importance and so supreme is the authority of these drops of one river, the stars of one heaven, assemblies that once 'Abdu'l-Baha after having the rays of one sun, the trees of one orchard, Himself and in His own handwriting corrected the flowers of one garden. Should harmony the transla- tion made into Arabic of the of thought and absolute unity be non-existent, that gathering shall be dispersed and Effulgences) by Sheikh Faraj, a Kurdish friend from Cairo, directed that assembly be brought to naught. The him in a Tablet to submit the above-named second condition:— They must when coming together turn their faces to the Kingdom on the Spiritual Assembly of

Cairo, that he may  
 high and ask aid from the Realm of Glory. seek from them before  
 publication their  
 They must then proceed with the utmost approval and consent. These  
 are His very  
 devotion, courtesy, dignity, care and mod- words in that Tablet:—  
 'His honor, Sheikh  
 eration to express their views. They must in Faraju'llah, has here  
 rendered into Arabic  
 every matter search out the truth and not with greatest care the  
 Ishráqát and yet I  
 insist upon their own opinion, for stubborn- have told him that he must  
 submit his  
 ness and persistence in one's views will lead version to the Spiritual  
 Assembly of Egypt,  
 ultimately to discord and wrangling and the and I have conditioned its  
 publication upon  
 truth will remain hidden. The honored the approval of the  
 above-named Assembly.  
 members must with all freedom express their This is so that things may be  
 arranged in an  
 own thoughts, and it is in no wise permissible orderly manner, for should it  
 not be so any  
 for one to belittle the thought of another, one may translate a certain  
 Tablet and print  
 nay, he must with moderation set forth the and circulate it on his own  
 account. Even  
 truth, and should differences of opinion arise a non-believer might  
 undertake such work,  
 a majority of voices must prevail, and all and thus cause confusion and  
 disorder. If  
 must obey and submit to the majority. It is it be conditioned, however,  
 upon the ap-  
 again not permitted that any one of the proval of the Spiritual  
 Assembly, a transla-  
 honored members object to or censure, tion prepared, printed and  
 circulated by a  
 whether in or out of the meeting, any de- non-believer will have no  
 recognition what-  
 decision arrived at previously, though that de- ever.'  
 cision be not right, for such criticism would "This is indeed a clear  
 indication of the  
 prevent any decision from being enforced. Master's express desire  
 that nothing what-  
 In short, whatsoever thing is arranged in ever should be given to the  
 public by any  
 harmony and with love and purity of motive, individual among the friends,

unless fully

its result is light, and should the least trace considered and approved by the Spiritual

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‘Abdu’l-Bahá at Leland Stanford University, October 8, 1912.

Assembly in his locality; and if this (as is and efficient working of the spiritual activi- ties of His loved ones. undoubtedly the case) is a matter that per- "Large issues in such tains to the general interest of the Cause spiritual activities that affect the Cause in in that land, then it is incumbent upon the general in that land, such as the management of Spiritual Assembly to submit it to the con- sideration and approval of the national body which the National West” and any periodical representing all the various local assemblies. Body may decide to be a Bahá’í organ, the matter of publication, of Not only with regard to publication, but reprinting Bahá’í literature and its all matters without any exception whatso- distribution among the various assemblies, the ever, regarding the interests of the Cause in means whereby the that locality, individually or collectively, teaching campaign may be stimulated and maintained, the work of the should be referred exclusively to the Spiritual Mashriqu’l- Adhkár, the racial Assembly in that locality, which shall de- question in relation to the Cause, the matter of cide upon it, unless it be a matter of national receiving Orientals and association with them, the interest, in which case it shall be referred care and mainte- nance of the precious film to the national body. With this national exhibiting a phase of the Master’s body also will rest the decision whether a sojourn in the United States of America as well given question is of local or national interest. as the original matrix and the records of His (By national affairs is not meant matters voice, and various other national that are political in their character, for the spiritual activities, far from being under the friends of God the world over are strictly exclusive jurisdic-

forbidden to meddle with political affairs in  
or group of  
any way whatever, but rather things that  
minutely and fully  
affect the spiritual activities of the body of  
elected by the

the friends in that land.) National Body, constituted  
as a committee

"Full harmony, however, as well as co-  
upon which

operation among the various local assemblies  
exercise constant

and the members themselves, and particu-  
and general supervision. .

larly between each assembly and the national  
establishment of 'National

body, is of the utmost importance, for upon  
importance that in

it depends the unity of the Cause of God,  
conditions are

the solidarity of the friends, the full, speedy  
the friends has

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grown and reached a considerable size, such  
assumes grave respon-

as America, Great Britain and Germany,  
exercise full authority

that a 'National Spiritual Assembly' be im-  
Assemblies in its province,

mediately established, representative of the  
activities of the

friends throughout that country."  
the Cause of God,

"Its immediate purpose is to stimulate,  
affairs of the

unify and coordinate by frequent personal  
consultations, the manifold activities of the  
the interests of the

friends as well as the local Assemblies; and  
as the matter

by keeping in close and constant touch with  
publication, the Mashrithe Holy Land, initiate measures, and direct

qu'l-Adhkár, the Teaching Work, and other  
in general the affairs of the Cause in that

distinct from  
country.

strictly local affairs, must

be under the full

"It serves also another purpose, no less jurisdiction of the National Assembly.

essential than the first, as in the course of each of these ques-

time it shall evolve into the National House Assemblies, to a

of Justice (referred to in 'Abdu'l-Baha's be elected by the

Will as the "secondary House of Justice" ), Spiritual Assembly,

which according to the explicit text of the in that country,

Testament will have, in conjunction with same relation as the

the other National Assemblies throughout their respective

the Baha'i world, to elect directly the mem- bers of the International House of Justice,

the decision whether

that Supreme Council that will guide, or- strictly local in its

ganize and unify the affairs of the Movement reserved for the con-

throughout the world.

the local Assembly,

"It is expressly recorded in 'Abdu'l-Bahd's under its own

Writings that these National Assemblies a matter which

must be indirectly elected by the friends; attention. The

that is, the friends in every country must will also decide

elect a certain number of delegates, who in its opinion

their turn will elect from among all the Holy Land for

friends in that country the members of the National Spiritual Assembly. In such coun-

Assemblies, local as well as

tries, therefore, as America, Great Britain vigorously, and

and Germany, a fixed number of secondary throughout the Baha'i

electors must first be decided upon. . . . The the establishment

"It will have to refer

tions, even as the local

special Committee, to

members of the National

from among all the friends

which will bear to it the

local committees bear to

local Assemblies.

"W ith it, too, rests

a certain point at issue is

nature, and should be

sideration and decision of

or whether it should fall

province and be regarded as

ought to receive its special

National Spiritual Assembly

upon such matters which in

should be referred to the

consultation and decision.

"W ith these

national, harmoniously,

efficiently functioning

world, the only means for

friends then in every locality where the number of adult declared believers exceeds nine must directly elect its quota of second-ary electors assigned to it in direct proportion to its numerical strength. These secondary electors will then, either through correspondence, or preferably by gathering together, and first deliberating upon the centralization of the Cause throughout their country (as Spiritual Assemblies, elect from among all the friends in that country nine who will be the members of the National Cause of Baha'u't-tayyib), elect from among all the friends in that country nine made manifest who will be the members of the National Cause of Baha'u't-tayyib.

"This National Spiritual Assembly, which, pending the establishment of the Universal House of Justice, will have to be re-elected

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instructions, as laid down in His Will, are as yet not fully grasped, and the whole Movement has not sufficiently crystallized in the eyes of the world.

"It is our primary task to keep the most vigilant eye on the manner and character of its growth, to combat effectively the forces

of the Supreme House of Justice will have been secured. And when this will have been properly have to consider afresh the and lay down the principle rect, so long as it deems of the Cause. . . . "The need for the authority in the National bly, and the concentration various local Assemblies, is when we reflect that the lláh is still in its age of a stage of transition; when we that the full implications significance of the

The newly elected National ing the few days when the session and after the gates, should seek ways and vate understanding, facilitate the exchange of views, and vindicate by every

of separation and of sectarian tendencies, lest their one desire to serve  
and advance the common weal. Not  
the Spirit of the Cause be obscured, its unity  
infrequently, nay often-  
be threatened, its Teachings suffer corrup-  
untutored and inex-  
tion; lest extreme orthodoxy on one hand, perience among the friends  
will, by the sheer inspiring force of  
and irresponsible freedom on the other, cause  
selfless and ardent devotion, contribute a  
it to deviate from that Straight Path which  
distinct and memor-  
alone can lead it to success. . . . able share to a highly  
involved discussion in  
"Hitherto the National Convention has any given Assembly. Great must  
be the  
been primarily called together for the con- regard paid by those whom  
the delegates  
sideration of the various circumstances at- call upon to serve in high  
position to this  
tending the election of the National Spiritual all-important though  
inconspicuous manifes-  
Assembly. I feel, however, that in view of tation of the revealing  
power of sincere and earnest devotion.  
the expansion and the growing importance "The National Spiritual  
of the administrative sphere of the Cause, ever, in view of the  
Assembly, how-  
the general sentiments and tendencies pre- imposed upon the convening  
unavoidable limitations  
vailing among the friends, and the signs of long-standing sessions of  
of frequent and  
increasing interdependence among the Na- will have to retain in its  
the Convention, cision on all matters that  
tional Spiritual Assemblies throughout the  
hands the final de-  
world, the assembled accredited representa- of the Cause in America,  
affect the interests  
tives of the American believers should ex- decide whether any local  
such as the right to  
ercise not only the vital and responsible right Assembly is func-  
of electing the National Assembly, but tioning in accordance with  
the principles  
should also fulfill the functions of an en- laid down for the conduct  
and advancement  
lightened, consultative and cooperative body of the Cause. It is my  
earnest prayer that

that will enrich the experience, enhance the highly responsible prestige, support the authority, and assist wise and efficient the deliberations of the National Spiritual the Cause, but also Assembly. It is my firm conviction that it deepening of the spirit is the bounden duty, in the interest of the wholehearted and mutual Cause we all love and serve, of the members with the body of the incoming National Assembly, once throughout the land. elected by the delegates at Convention time, the Convention, to seek and have the utmost regard, individually upon the validity of: ally as well as collectively, for the advice, delegates at a given the considered opinion and the true sentiment of the outgoing National Assembly, and the rights of the assembled delegates. Banishing every vestige of secrecy, of undue reticence, also ultimately of dictatorial aloofness, from their midst, National Spiritual they should radiantly and abundantly unfold local Spiritual Assemblies to the eyes of the delegates, by whom they first time formed in are elected, their plans, their hopes, and their differences arise cares. They should familiarize the delegates with the various matters that will have to be considered in the current year, and calmly and conscientiously study and weigh the opinions and judgments of the delegates. country the members of the National Spiritual Assembly for slightest degree from the position they will utilize their position, not only for the conduct of the affairs of for the extension and of cordiality and support in their cooperation of their co-workers The seating of delegates to i.e., the right to decide the credentials of the Convention, is vested in National Assembly, and the has the voting privilege is placed in the hands of the Assembly, either when a assembly is being for the a given locality, or when between a new applicant and established local Assembly. While the Convention is in session and delegates have already elected believers throughout the

which each  
the current year, it is of infinite value and a of these institutions occupies.  
Far from be-  
supreme necessity that as far as possible all ing incompatible or mutually  
destructive,  
matters requiring immediate decision should they supplement each other's  
authority and  
be fully and publicly considered, and an en- functions, and are permanently  
and funda-  
deavor be made to obtain after mature de- mentally united in their aims.  
liberation, unanimity in vital decisions. "Divorced from the  
institution of the  
Indeed, it has ever been the cherished desire Guardianship the World Order of  
BaháV-  
of our Master, tAbdu'l-Bahá, that the friends lláh would be mutilated and  
permanently  
in their councils, local as well as national, deprived of that hereditary  
principle which,  
should by their candor, their honesty of as 'Abdu'l-Bahá has written, has  
been in-  
purpose, their singleness of mind, and the variably upheld by the Law of God.  
'In all  
thoroughness of their discussions, achieve the Divine Dispensations/ He states,  
in a  
unanimity in all things. Should this in cer- Tablet addressed to a follower of  
the Faith  
tain cases prove impracticable the verdict in Persia, 'the eldest son hath been  
given  
of the majority should prevail, to which extraordinary distinctions. Even the  
station  
decision the minority must under all circum- of prophethood hath been his  
birthright.'  
stances, gladly, spontaneously and continu- W ithout such an institution the  
integrity of  
ally, submit. the Faith would be  
imperilled, and the sta-  
"Nothing short of the all-encompassing, bility of the entire fabric would be  
gravely  
all-pervading power of His Guidance and endangered. Its prestige would suffer,  
the  
Love can enable this newly-enfolded order means required to enable it to take a  
long,  
to gather strength and flourish amid the an uninterrupted view over á series  
of gen-  
storm and stress of a turbulent age, and in erations would be completely  
lacking, and  
the fulness of time vindicate its high claim the necessary guidance to define

the sphere

to be universally recognized as the one of the legislative action of its elected repre-

Haven of abiding felicity and peace." representatives would be totally withdrawn.

3. On its international institutions:— "Severed from the no less essential insti-

"It should be stated, at the very outset, tion of the Universal House of Justice this

in clear and unambiguous language, that same System of the Will of tAbdu'l-Bahá

these twin institutions of the Administrative would be paralyzed in its action and would

Order of BaháVlláh should be regarded as be powerless to fill in those gaps which the

divine in origin, essential in their functions Author of the Kitáb-i-Aqdas has deliberately

and 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-Bahá, referring to the func-

Source of our Faith, to safeguard the unity tions of the Guardian of the Faith, asserts,

of its followers and to maintain the integrity using in His Will the very term which He

and flexibility of its teachings. Acting in Himself had chosen when refuting the argu-

conjunction with each other these two in- ment of the Covenant-breakers who had

separable institutions administer its affairs, challenged His right to interpret the utter-

coordinate its activities, promote its interests, ances of BaháVlláh. 'After him,' He adds,

execute its laws and defend its subsidiary 'will succeed the first-born of his lineal de-

institutions. Severally, each operates within scendants.' 'The mighty stronghold,' He

a clearly defined sphere of jurisdiction; each further explains, 'shall remain impregnable

is equipped with its own attendant institu- and safe through obedience to him who is

tions—instruments designed for the effective the Guardian of the Cause of God.' 'It is in-

discharge of its particular responsibilities cumbent upon the members of the

House of

and duties. Each exercises, within the limita- Justice, upon all the Aghsán,  
the Afnán, the  
tions imposed upon it, its powers, its au- Hands of the Cause of God, to show  
their  
thority, its rights and prerogatives. These obedience, submissiveness and  
subordination  
are neither contradictory, nor detract in the unto the Guardian of the Cause of  
God.'

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" It is incumbent upon the members of functioning  
the House of Justice/ Bahá5u5lláh, on the authoritative  
other hand, declares in the Eighth Leaf of and binding as the enactments  
of the Inter- national House of Justice,  
the Exálted Paradise, 'to take counsel to- whose exclusive  
gether regarding those things which have right and prerogative is to  
pronounce upon and deliver the final judgment  
not outwardly been revealed in the Book, and ordinances as  
on such laws and ordinances as  
and to enforce that which is agreeable to Bahá5u5lláh has not ex-  
them. God will verily inspire them with pressly revealed. Neither can,  
nor will ever, infringe upon the sacred and  
whatsoever He willeth, and He verily is the prescribed do-  
Provider, the Omniscient.5 'Unto the Most main of the other. Neither  
will seek to curtail the specific and  
Holy Book5 (the Kitáb-i-Aqdas), 'Abdu'l- undoubted authority  
Bahá states in His Will, 'every one must with which both have been  
divinely in- vested. . . .  
turn, and all that is not expressly recorded therein must be referred to the Universal "Let no one, while this  
System is still in its infancy, misconceive its  
House of Justice. That which this body, character, be-  
whether unanimously or by a majority doth little its significance or  
misrepresent its pur- purpose. The bedrock on which  
carry, that is verily the truth and the pur- pose. The bedrock on which  
this Adminis- trative Order is founded is  
trative Order is founded is  
pose of God Himself. Whoso doth deviate God5s immutable  
God5s immutable  
therefrom is verily of them that love discord, Purpose for mankind in this

day. The Source  
 hath shown forth malice, and turned away from which it derives its  
 inspiration is no  
 from the Lord of the Covenant.<sup>5</sup> less than Bahá'u'lláh  
 Himself. Its shield  
 "Not only does 'Abdu'l-Baha confirm in and defender are the  
 embattled hosts of the  
 His Will Bahá'u'lláh's above-quoted state- Abhá Kingdom. Its seed is  
 the blood of no  
 ment, but invests this body with the addi- less than twenty thousand  
 martyrs who have  
 tional right and power to abrogate, accord- offered up their lives that  
 it may be born  
 ing to the exigencies of time, its own enact- and flourish. The axis round  
 which its in-  
 ments, as well as those of a preceding House stitutions revolve are the  
 authentic provi-  
 of Justice. 'Inasmuch as the House of sions of the Will and  
 Testament of 'Abdu'l-  
 Justice,<sup>5</sup> is His explicit statement in His Bahá. Its guiding principles  
 are the truths  
 Will, 'hath power to enact laws that are not which He Who is the unerring  
 Interpreter  
 expressly recorded in the Book and bear upon of the teachings of our Faith  
 has so clearly  
 daily transactions, so also it hath power to enunciated in His public  
 addresses through-  
 repeal the same . . . This it can do because out the West. The laws that  
 govern its  
 these laws form no part of the divine ex- operation and limit its  
 functions are those  
 plicit text.<sup>5</sup> which have been expressly  
 ordained in the  
 "Referring to both the Guardian and the Kitáb-i-Aqdas. The seat round  
 which its  
 Universal House of Justice we read these spiritual, its humanitarian  
 and administrative  
 emphatic words: 'The sacred and youthful activities will cluster are  
 the Mashriqu'l-  
 Branch, the Guardian of the Cause of God, Adhkár and its Dependencies.  
 The pillars  
 as well as the Universal House of Justice to that sustain its authority and  
 buttress its  
 be universally elected and established, are structure are the twin  
 institutions of the  
 both under the care and protection of the Guardianship and of the  
 Universal House of

Abhá Beauty, under the shelter and unerring Justice. The central, the  
 underlying aim  
 guidance of the Exalted One (the Báb) which animates it is the  
 establishment of the New World Order as  
 (may my life be offered up for them both). adumbrated by  
 Whatsoever they decide is of God.<sup>5</sup> Bahá'u'lláh. The methods it  
 employs, the  
 "From these statements it is made in- standard it inculcates, incline  
 it to neither  
 dubitably clear and evident that the Guard- East nor West, neither Jew nor  
 Gentile,  
 ian of the Faith has been made the Interpre- neither rich nor poor, neither  
 white nor  
 ter of the Word and that the Universal colored. Its watchword is the  
 unification of  
 House of Justice has been invested with the the human race; its standard  
 the 'Most Great  
 function of legislating on matters not ex- Peace<sup>5</sup>; its consummation the  
 advent of that  
 pressly revealed in the teachings. The in- golden millennium— the Day  
 when the king-

The interior of the Shrine of 'Abdu'l-Bahá on Mount Carmel.

doms of this world shall have become the "inception of the Kingdom."  
 Around its con-  
 Kingdom of God Himself, the Kingdom of struction devotedly gathered  
 the American  
 Bahá'u'lláh." friends. 'Abdu'l-Bahá  
 approved their action  
 Fifty years have passed since the Cause in setting up a religious  
 corporation to hold  
 of Bahá'u'lláh was first brought to North title to the property and  
 provide a basis for  
 America. Three generations of believers have collective action. In surveying  
 those days  
 worked and sacrificed and prayed in order from 1904 to 1921, one realizes  
 how, in  
 to produce a body of Bahá'ís large enough every stage of progress,  
 the believers rushed  
 to demonstrate the principles here summar- forward in devotion before  
 they could per-  
 ceive the full results of  
 ceive the full results of  
 action or comprehend  
 student of these teachings. What 'Abdu'l- the full unfoldment of  
 their beloved Mas-

Bahá employed as unifying element for the hearts they knew  
 American community during a period before their Faith,  
 more than rudimentary local administrative bodies could be established was the construction of the House of Worship, the Mashri-  
 But as to the qu'l-Adhkár, in Wilmette. He in fact referred to the House of Worship as the  
 of the future

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ORGANIC RELIGIOUS COMMUNITY 109

economy, while the clear picture eluded them, they went forward with enthusiasm whose final  
 the Light. result was the laying of a foundation on

In a continent consecrated to the pioneer, the early American Bahd'is pioneered in the  
 peace.

#### BAHA' I H E A D Q U A R T E R S

Central Office of the National Spiritual Assembly of the Bahd'is of the United States and Canada, 536 Sheridan Road, Wilmette, Illinois.

Hail historic act signalizing administrative ma-  
 conjunction (in) heart (of) North Ameri-  
 (the) Soul (of the) can continent (of the) institutions (of)  
 release (the) effect-  
 Haziratu'l-Quds (and) Mashriqu'l-Adhkdr,  
 the) Seven Year Plan  
 (the) twin foci (of) steadily evolving  
 (of) ultimate World  
 American Bahd'i community life. (The)  
 depends. May (the)  
 former henceforth regarded (as) national  
 the) establish-  
 Seat upon which all administrative channels

institutions embodying  
 chinery and incarnating  
 Bahá'í community can  
 ual prosecution (of  
 as well as (the) success  
 Mission unquestionably  
 community responsible (for  
 ment (of) these nascent

institutions progressively contribute  
 (of) Bahá'í activity must increasingly contribute  
 (to) acceleration (of) their growth and derive  
 verge. (The) latter permanently recognized  
 fullest benefit (from) their eventual  
 (as) ordained Source from which rays (of) fruition.  
 spiritual guidance will radiate. Upon (the) Sh o  
 g h i R a b b a n i .  
 vigorous, constant inter-action (of the) Haifa,  
 dynamic forces which these complementary October 1, 1939.  
**BAHA'IPROPERTIES**

A f t e r the adoption of the Declaration Among the many messages  
 Miss Farmer re- ceived from  
 of Trust in 1927, the National Spiritual tAbdu'l-Bahá, the following be-  
 Assembly formed separate bodies of Trustees came her guiding  
 inspiration: "You must lay such a foundation .so that  
 to meet the necessary legal requirements for the confederation of  
 the influence of permeate to all parts of  
 ownership of real estate that might be ac- Green Acre, and Green Acre  
 religions and sects may ages and cycles may  
 quired through purchase or by gift in dif- manity." bearer  
 ferent parts of the United States. W ith the At the annual meeting of  
 for all future completion of the Baha'i House of Worship,  
 become the standard and its accessory buildings and the generous  
 of the oneness of the world of hu- gifts of valuable properties at Green Acre,  
 Malden, West Englewood, Colorado Springs  
 the Fellowship  
 and Geyserville, the National Spiritual As- on August 10, 1925, it was  
 voted to place Green Acre under the  
 ssembly through its Trustees has become the  
 control of the National  
 administrative body of a group of estates Spiritual Assembly and in  
 1929 an Indenture  
 that extend from Maine to California with  
 of Trust was set up and  
 title to the proper- ties transferred to the  
 a present valuation approaching two million  
 Trustees. Green Acre consists of  
 dollars. Besides the Temple Trusteeship, five  
 131.3 acres of land  
 more trustee properties are now maintained in five different parcels  
 including the Inn,

and administered by the trustees for the Fellowship house, the Pines, Sunset Hill, and the River tract. There are also a number of cottages, an Arts and Crafts Studio and a camp site. The gift of Mrs. Helen Ellis Green Acre Cole of the lovely fellowship house with its furnishings in the early days After attending the Congress of Religions was a fore-runner of many gifts of money and buildings later on which have 1893, Miss Sarah J. Farmer was inspired to increase the facilities of this property dedicated to the Investiga-tion of Reality. Among those to whom the trustees are greatly selected a beautiful site on the banks of the indebted are the Randall family, Fred and Lorol Piscataqua River near her home in the village Schopflocher for their gifts of the Ball of Eliot, Maine, for this purpose of "bring- ing together all who were looking earnestly and the Ole Bull cottage, Mrs. Florence Morton for her gift of the toward the New Day which seemed to be needed Bahá'í Hall and the many loyal breaking over the entire world. The motive friends who have contributed through the was to find the Truth, the Reality under- years of the struggle and growth of this lovely lying all religious forms, and to make points center blessed by the Master's presence. of contact in order to promote the unity necessary for the ushering in of the coming Day of God." On June 29, 1912, In 1900 Miss Farmer made a pilgrimage to Abdu'l-Bahá invited a number of friends to 'Akká, and from that time on the Fellow- ship, which was established to run this Wilhelm family at West Englewood, New Jersey, to partake with property which she named Green Acre, Him in a feast of

gradually became imbued with the Baha'i fellowship. After serving the guests with His own hands, the Master ideals and the desire to have Green Acre said in part: "Such gatherings as this have eventually become the reflection of the plain no likeness or equal in the world of of 'Akká and the center of Baha'i activity. mankind where people are

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drawn together by physical motives or in Coast. As long ago as 1910, Mr. Bosch wrote to 'Abdu'l-Bahá of his furtherance of material interests, for this desire to dedicate this property,—just 75 miles meeting is a prototype of that inner and north of San Fran- cisco on the famous Redwood complete spiritual association in the eternal Highway, world of being . . . Hundreds of thousands comprising 37 acres, with fruit orchards, a redwood grove, a lovely home of meetings shall be held to commemorate with many accessory buildings and a water system,—to such an assembly as this, and the very words I utter to you on this occasion shall be the universal service of the Bahá'í Faith, that it might become a center of reiterated by them in the ages to come." spiritual enlight- enment to seekers after Truth. Since that day, an annual souvenir has been held on this blessed spot in remembrance In the ninth year after the establishment of this meeting. Some years after that mem- of the school, Mr. and Mrs. Bosch conveyed title to this property to the orable event, Mr. Roy C. Wilhelm erected Trustees, reserv- ing a life occupancy and use a large log cabin and named it Evergreen and this In- denture was recorded on Cabin. It became a center of Baha'i activi- November 25, 1935 in the Book of Records of ties and for a number of years was the head- quarters of the National Spiritual Assembly. California. Mr. Bosch surveyed part of this land on the hill-side for Directly below the cabin lies the pine grove building sites for summer cottages and two have where the Master gave his never-to-be-for- already been

gotten Feast. This site according to the Guardian's instructions will have the only Hall made of rustic Memorial commemorating 'Abdu'l-Bah's equipped with visit to North America. chairs and kitchen was erected and presented

On March 9, 1935, Mr. Wilhelm executed Thomas H. to the Trustees by Mr. and Mrs. an Indenture of Trust, transferring Ever-Collins and the following year these two de-voted friends of the Faith green Cabin, its furnishings and the two dormitory built of lots comprising the pine grove to the Trus-material and completely corresponding rustic furniture, curtains, and tees for the benefit of the National Spiritual of the ever-increasing number equipped with beds, bedding to take care and guests. Assembly. Later he deeded over a two story The generosity of these house adjoining the Cabin and in 1942 he been greatly appreciated by of students who have made constant transferred title to the Wilhelm home to-ward the maintenance and ward the maintenance and together with five additional lots located at of this valuable property. four friends has been greatly appreciated by Alicia Avenue and Evergreen Place in who have made constant the Trustees, contributions to-ward the maintenance and memory of his parents J. Otis and Lourie A. ward the maintenance and contributions to-ward the maintenance and Wilhelm. In addition, Mr. Wilhelm has of this valuable property. insurance costs of this valuable property. carried the maintenance costs of taxes, in-ward the maintenance and surance, etc. as an additional gift to the of this valuable property. W ilson T rust ward the maintenance and Trustees. ward the maintenance and

The Trustees are also indebted to Mr. and In 1900 Miss Maria P. Wilson visited tAbdu'l-Bahá at 'Akká Mrs. Walter Goodfellow for the gift of two Miss Sarah Farmer, and then in company with a few years later. On the adjoining lots in 1937 and the trustees have second pilgrimage, the Master returned again

recently received word from the heirs of a few years later. On the occasion of her second pilgrimage, the Master the James estate that two lots held by them said to her: "When I come to America I will visit you."

will be turned over to the Trustees, thus In August, 1912, completing the ownership of this valuable



of that house because the light of the love to promote the teaching work  
in Central and South America.  
of God was ignited in it.”  
As the Centenary of the Bahá’í Faith  
Mathews Trust  
draws near, the friends may justly rejoice  
The American Bahá’í community became at the manifest evidences of  
the growth and consolidation of its many  
the recipient of another munificent gift of western world which are  
activities in the properties, when they  
property, when Mrs. Loulie Albee Mathews  
facilitated by these  
executed an Indenture of Trust on Septem-  
contrast this present  
ber 4, 1939, conveying title to Temerity condition with the eventful  
first Bahá’í Con-  
Ranch in Pine Valley, a few miles from vention in 1909 when two lots  
in the Village  
Colorado Springs to the Trustees reserving of Wilmette, costing \$2000.00  
and a cash  
right of use and occupancy during her life. fund of \$3,655.44 were turned  
over to the  
This property consists of 19.2 acres, a beauti- first corporate body, the  
Bahá’í Temple  
ful house, Library, and accessory buildings, Unity, for the purchase of  
more land for the  
a water plant, fine roads and fences and Temple site,— for these  
properties now serve  
attractive grounds. the entire American Bahá’í  
community.

## PART FIVE

### THE BAHÁ’Í HOUSE OF WORSHIP

The Baha’i House of Worship.

The completion of the exterior ornamentation of the Bahá’í House of Worship dis-  
Baha’i Temple blends  
closes a physical edifice impressive in size, and harmonizes, without  
artificial effort,  
striking in architecture, and superb in its many of the creative elements  
which char-  
clear white surface carved to the pattern of acterize the historical  
cultures of mankind.  
symbolic design. What is familiar acquires new  
significance

In appearance the structure suggests to by association with what has been remote the western mind an oriental influence. To and strange. The essential spirit of this

## THE BAHÁ'Í HOUSE OF WORSHIP

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edifice is too universal to be confined within effect of finality and resignation emanating the form and mold of any race or creed. from domed structures into the upward Here the utilitarian function of structure thrust of aspiration fulfilled in answered has become esthetically fulfilled in the prayer. achievement of a means suitable for unified In the solution of the unique problem set worship of the one true God. A sense of the for him in designing this house of worship living cosmos attaches to the building, as if of a world faith, the architect has been less the architect had striven, with physical the conventional draftsman than the sculp- material, to encompass a holy place, and had tor. One feels that his material has not learned measure and proportion, height and been arranged by thought but subdued by depth, stillness and motion, by observation will. He has wrestled with titans of atheism and anarchy; he has struggled through heavenly world. Outwardly the House of jungles of materialism. It is in the essence Worship reflects a passionate, yet reverent of spiritual victory that he achieved this spiritual reality, embodying a fullness of structure of massive weight, immovable power, patterned motion and welcome, a certitude of truth, and an in- power, patterned motion and soaring alti- tude, to provide a shrine for the mention of tegrity of peace which the soul of religion tude, to provide a shrine for the mention of contains before faith is darkened by doctrine God. and narrowed by creed. Having designed the structure, the archi- tect then proceeded to treat each wall as if Features of Its Design it were a facet for the transmission of radiant Certain important elements of design in light from the sun to the

interior, and from  
harmonious relationship compose the dy- illumination inside the  
temple to the world  
namic nature of the unity which this kingly at night. The outer surface  
is, in reality, a  
jewel of temples exemplifies. series of patterned windows,  
for the physical  
The edifice rests upon a great platform, function of wall has been  
transferred to  
circular in shape, surrounded by eighteen pylon, tower, rib and column.  
These ele-  
ascending steps. From this foundation rises ments carry the weight. The  
surface be-  
a nine-sided architectural unit, the main tween these elements can  
therefore become  
story, each side constituting an entrance a medium for light and not its  
interference.  
arch buttressed by pylons or towers. The This intention has been  
realized through the  
nine symmetrical sides form a series of con- development of architectural  
crete, a  
cave arcs intersecting the line of the circle process by which in plastic  
condition a mix-  
marked by the towers. This main story be- ture of white quartz and  
cement has been  
comes, in its turn, a platform supporting the poured into molds made from  
hand-carved  
gallery, the clerestory and the dome. The models, emerging as units of a  
surface hard  
gallery unit, likewise nine-sided, sets back and enduring as granite, clear  
in texture,  
from the circumference of the main story. and bearing a design delicate  
as lace.

It repeats the effect of the entrance arches  
Symbol of a New Era  
below in its series of nine window arches,  
but the nine smaller towers of this level do The Bahd'i Temple at  
Wilmette, Illinois,  
not coincide vertically with the nine pylons has not arisen as the meeting  
place of a local  
below. They rise at points midway between congregation. It is the central  
shrine and  
the lower pylons, and their coincidence is house of worship of the  
followers of Baha'u'-  
with the perpendicular lines formed by the lláh in North America. In the  
western  
nine ribs which spring from the base of the world, this edifice is the

first public expres-  
 clerestory to meet above the top of the dome. sion made by the believers of  
 the creative  
 Clerestory and dome, set back from the energy and spiritual aims of  
 the Faith of  
 outer line of the gallery, form circles and Bahá'tlláh. Its construction,  
 however, has  
 not nonagons, their circumference being been made possible by the  
 contributions  
 divided into nine convex arcs by the ribs. given by Bahd'is of Europe,  
 Asia and Africa,  
 The dome itself is a hemisphere, but the Australia and New Zealand, as  
 well as of the  
 great ribs meeting above it transform the United States, Canada, and South  
 America.

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The undertaking has been a world project in My heaven I may remember  
 thee.”  
 when one realizes that the Baha'i community "O rich ones on earth!  
 The poor in your  
 of East and West is representative, in the midst-are My trust; guard ye  
 My Trust.”  
 racial and religious background of its mem- "The source of all  
 learning is the knowl-  
 bers, of the diverse families of mankind. The edge of God, exalted be His  
 glory.” .  
 period of time covered by the undertaking, The Bahá'í Temple  
 expresses the renewal  
 from the original intention to the completion of religion. It realizes a  
 faith which relates  
 of the structure and its exterior decoration, the soul to a universal, a  
 revealed and a divine  
 has been about forty years. truth wherein all human  
 beings, of whatever  
 During this period of time the nature of race, class or creed, can meet  
 and share the  
 man's collective life has been transformed. true equality emanating  
 from their common  
 The authority and control of ancient religion dependence upon God. It  
 serves a teaching  
 over human destiny has failed. Royal and which goes beyond all the  
 social philosophies  
 imperial thrones have toppled to the dust. to make possible a world  
 order capable not  
 Aggressive social philosophies, nurtured in only of coordinating and  
 guiding economic

class conflict intensified by the industrial effort but also of  
safeguarding and fostering the highest qualities of  
revolution, have become the creed and hope of millions of men. National sovereignty, declared the oneness of  
man. Bahá'u'lláh the particular spiritual achievement of the creation inaugurating the  
of millions of men. National sovereignty, declared the oneness of  
mankind, a spiritual the particular spiritual achievement of the creation inaugurating the  
the particular spiritual achievement of the universal era of knowledge, justice and peace  
universal era of old era, the most potent instrument for in- which ancient  
which ancient ternal order yet created, has encountered the Prophets foretold and  
ternal order yet created, has encountered the promised the people  
Promphets foretold and world spirit of the new cycle, refusing so would come.  
would come. far to subdue itself to the higher sovereignty "There can be no doubt  
"there can be no doubt whatever that the  
of truth. Under the impact of two inter- peoples of the world," He  
peoples of the world," He has written, "of  
whatever race or religion, national wars, a major depression and many  
whatever race or religion, derive their in- spiration from one heavenly  
derivation from one heavenly domestic upheavals, the claim to self-suffi- Source and are  
Source and are cient power and independent policy has the subjects of one God."  
The theme un- jeopardized the very life of mankind. The folds in these clear,  
folds in these clear, majestic truths:—"The utterance of God is a lamp,  
utterance of God is a lamp, Bahd'i House of Worship, built by those  
these words: Ye are the whose light is  
these words: Ye are the who knew the destiny of these years as  
and the leaves of one fruits of one tree,  
clearly foretold in the Bahá'í sacred writings, and the leaves of one  
branch. Deal ye one has reflected the spirit of the new era arising with another in the utmost  
with another in the utmost love and  
harmony. . . . So powerful is amidst the agony of the old.  
harmony. . . . So powerful is the light of  
unity that it can illuminate the whole For the Healing of All the World  
earth!" "The well-being of mankind, its The nine selected utterances of Bahá'u'- peace and security, are  
peace and security, are unattainable unless  
and until its unity is lláh carved above the entrances of the  
and until its unity is firmly established. This  
unity can never be achieved Temple reveal its fundamental meaning in  
unity can never be achieved so long as the  
counsels which the Pen of the the life of our age:  
counsels which the Pen of the Most High  
hath revealed are suffered to "The earth is but one country; and man-

pass unheeded.”

kind its citizens.”

It sweeps to its fulfilment

in this passage

"The best beloved of all things in My taken from Bahá'u'lláh's

message written to

sight is Justice; turn not away therefrom if Queen Victoria of England

from His prison

thou desirest Me.”

in 'Akká, Palestine, more

than seventy years

"My love is My stronghold; he that en- ago: "That which the Lord hath

ordained

terest therein is safe and secure.” as the sovereign remedy and

mightiest in-

"Breathe not the sins of others so long as strument for the healing of all

the world is

thou art thyself a sinner.” the union of all its

peoples in one universal

"Thy heart is My home; sanctify it for Cause, one common Faith.”

My descent.”

The Real Temple Is the Word

"I have made death a messenger of joy to

thee; wherefore dost thou grieve?" 'Abdu'l-Baha, eldest

son of Bahá'u'lláh,

"Make mention of Me on My earth that and Center of His Covenant,

traveled in

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America during 1912, proclaiming the plicity has proved  
elusive. They consider

Bahá'í teachings and promulgating the prin- that elaborate  
complication is required, as

ciples of universal peace. On one occasion if universality were  
obtained by adding to-

He addressed a national gathering of Baha'is gether all things that  
are not universal. Thus

held at Chicago in the interests of this the view arose at one time  
that the Baha'i

Temple. "Among the institutes of the Holy House of Worship when  
completed would

Books," \Abdu'l-Bahá said, "is that of the house the shrines and  
invite the ceremonies

foundation of places of worship. That is to and worship of diverse  
sects and creeds,

say, an edifice or temple is to be built in order arguing that tolerance of  
differences repre-

that humanity might find a place of meeting, sents the final and utmost

victory of divine  
and this is to be conducive to unity and  
Bahí'í Faith, having  
fellowship among them. The real temple is  
ritualistic service,  
the very Word of God; for to it all humanity  
one's life itself is one's  
must turn and it is the center of unity for  
preserves the universality  
all mankind. It is the collective center, the  
divine creation  
cause of accord and communion of hearts,  
Bahá'u'lláh unadulter-  
the sign of the solidarity of the human race,  
influence. The Bahd'í  
the source of life eternal. Temples are the  
truth that revealed  
symbols of the divine uniting force, so that  
not by the perpetua-  
when the people gather there in the House  
but by transforma-  
of God they may recall the fact that the  
larger Revelation.  
law has been revealed for them and that the  
Universality of Worship  
law is to unite them. They will realize that  
just as this temple was founded for the uni-  
Faith, Shoghi Effendi,  
fication of mankind, the law preceding and  
nature of the Bahd'í  
creating it came forth in the manifest Word.  
passage of a letter  
. . . That is why His Holiness Bahá'u'lláh  
American Baha'is in 1929:  
has commanded that a place of worship be  
mind that the cen-  
built for all the religionists of the world;  
Mashriqu'l-Adhkar, round  
that all religions, races and sects may come  
time shall cluster  
together within its universal shelter; that  
service as shall af-  
the proclamation of the oneness of mankind  
suffering, sustenance to the  
shall go forth from its open courts of holi-  
wayfarer, solace to the  
ness; the announcement that humanity is

truth on earth. The  
no professional clergy, no  
but maintaining that  
practice of faith,  
which came into being by  
in the Revelation of  
ated by sectarian  
recognizes the sublime  
religions are fulfilled,  
tion of creeds and sects,  
tion into the later and  
The Guardian of the  
has plainly set forth the  
House of Worship in this  
addressed to the  
"It should be borne in  
tral Edifice of the  
which in the fullness of  
such institutions of social  
ford relief to the  
poor, shelter to the  
bereaved, and education to

the ignorant,  
the servant of God and that all are sub- should be regarded, apart  
from these De- pendencies, as a House  
merged in the ocean of His mercy. It is the solely designed and  
solely designed and Mashriqu'l-Adhkar.<sup>1</sup> entirely dedicated to the  
worship of God in  
"The world of existence may be likened accordance with the few yet  
definitely pre- scribed principles  
to this Temple and place of worship; for established by Baha'u'llah.  
just as the external world is a place where . . . It should not be  
inferred, however, from this general statement that  
the people of all races and colors, varying the interior of  
the interior of the central Edifice itself  
faiths, denominations and conditions come will be converted  
together,—just as they are submerged in the into a conglomeration of  
religious services conducted along lines  
same sea of divine favors, so likewise all may associated with the  
associated with the traditional procedure  
meet under the dome of the Mashriqu'l- obtaining in churches,  
obtaining in churches, mosques, synagogues, and  
Adhkar and adore the one God in the same other temples of  
other temples of spirit of truth; for the ages of darkness have  
spirit of truth; for the ages of darkness have worship. Its various avenues  
of approach, all of approach, all  
passed away and the century of light has converging towards the  
central Hall beneath its dome, will not serve as  
come." admittance to  
admittance to For many persons universality in religion those sectarian adherents of  
For many persons universality in religion rigid formulae  
rigid formulae has been difficult to grasp. Its essential sim- and man-made creeds, each  
has been difficult to grasp. Its essential sim- bent, according  
bent, according <sup>1</sup>Persian word meaning "Source of the mention to his way, to observe his  
<sup>1</sup>Persian word meaning "Source of the mention rites, recite his  
rites, recite his of God." prayers, perform his  
of God." prayers, perform his ablutions, and display

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the particular symbols of his faith, within ance with the directions  
clearly set forth by separately defined sections of Baha'u'llah's 'Abdu'l-Bahd:—  
separately defined sections of Baha'u'llah's Universal House of Worship. . . . The cen- "The  
Universal House of Worship. . . . The cen- Mashriqu'l-Adhkar must have nine  
Mashriqu'l-Adhkar must have nine sides, doors, fountains,  
tral House of Bahd'i worship, enshrined

paths, gateways,  
 with the Mashriqu'l-Adhkar, will gather columns and gardens, with  
 the ground floor,  
 within its chastened walls, in a serenely galleries 'and domes, and in  
 design and con-  
 spiritual atmosphere, only those who, dis- struction it must be  
 beautiful. The mystery  
 carding forever the trappings of elaborate of the edifice is great and  
 can not be unveiled  
 and ostentatious ceremony, are willing wor- yet, but its erection is  
 the most important  
 shippers of the one true God, as manifested undertaking of this Day.  
 in this age in the Person of Bahá'u'lláh. "The  
 Mashriqu'l-Adhkar has important accessories, which are  
 "To them will the Mashriqu'l-Adhkar accounted of the basic foundations. These are,  
 symbolize the fundamental verity underly- children, hospital and  
 school for orphan ing the Bahá'i Faith, that religious truth is dispensary for the  
 ing the Bahá'i Faith, that religious truth is dispensary for the  
 not absolute but relative, that Divine Reve- poor, home for the  
 incapacitated, college for higher scientific  
 lation is not final but progressive. Theirs education, and hospice.  
 education, and hospice.  
 will be the conviction that an all-loving and . . . When these  
 institutions . . . are built, the doors will be opened to  
 ever-watchful Father Who, in the past, and all the nations  
 and religions. There will  
 at various stages in the evolution of man- be absolutely no line of demarcation drawn.  
 be absolutely no  
 kind, has sent forth His Prophets as the Its charities will  
 kind, has sent forth His Prophets as the Its charities will  
 Its charities will be dispensed irrespective  
 Bearers of His Message and the Manifesta- of color and race.  
 of color and race.  
 tions of His Light to mankind, can not at Its gates will be flung wide  
 open to mankind; prejudice towards none,  
 this critical period of their civilization with- love for all. The central building will be  
 love for all. The pose of prayer and worship.  
 hold from His children the Guidance which devoted to the pur-  
 devoted to the pur-  
 they sorely need amid the darkness which ligion will become  
 Thus . . . re- and science will be the  
 has beset them, and which neither the light handmaid of religion,  
 harmonized with science, both showering their  
 of science nor that of human intellect and wisdom can succeed in dissipating. And thus

material and spiritual  
 having recognized in Baha'u'llah the source gifts on all  
 humanity.”  
 whence this celestial light proceeds, they will This is the new, the  
 universal concept of  
 irresistibly feel attracted to seek the shelter religion which  
 Bahd'u'llah has revealed to-  
 of His House, and congregate therein un- day: the source of faith is  
 the Prophet, the  
 hampered by ceremonials and unfettered by Manifestation of God, not  
 the man-made  
 creeds, to render homage to the one true God, creed, doctrine, rite,  
 ceremony or church,  
 the Essence and Orb of eternal Truth, and for the will and the love of  
 God are con-  
 to exalt and magnify the name of His Mes- veyed to humanity in each  
 sage by His  
 sengers and Prophets Who, from time im- chosen and inspired  
 Messenger; and the ex-  
 memorial even unto our day, have, under pression of faith is in  
 direct service to human  
 divers circumstances and in varying measure, needs, sacrifice for the  
 sake of world peace,  
 mirrored forth to a dark and wayward world and consecration to the  
 cause of the oneness  
 the light of heavenly Guidance.” of mankind. Belief in a  
 sectarian creed, and  
 spiritual acceptance of only the fellow mem-  
 Facilities for Social Service  
 bers of one's own sect, with indifference for  
 In the foregoing explanation the Guard- the needs and rights of the  
 souls of all others,  
 ian of the Bahd'i Faith refers to a number no longer meet the needs  
 of a world perish-  
 of institutions of social service which will ing for lack of unity, and  
 are not accepted  
 be associated with the completed House of as real faith by  
 Baha'u'llah.  
 Worship. In the Mashriqu'l-Adhkár the The Baha'i House of  
 Worship, in this  
 modern world has been given an embodiment larger ultimate meaning,  
 discloses the com-  
 of spiritual truth in its maturity and power. ing of the universal truth  
 able to connect,  
 The Bahá'í House of Worship is to have a and unify, the  
 world's agencies for religion  
 direct relation to a number of other build- and its agencies for

humanitarian service,

ings which are to be constructed in accord- now dissociated and  
incapable of healing

THE BAHÁ'Í HOUSE OF WORSHIP

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human ills. It joins them as one spirit per- extending the dominion of  
truth. Those

meating one body. Without the body, the who still believe that the  
world can endure

spirit of religion has no power to act; with- the present war, and  
attain lasting world

out the spirit, the body is lifeless. The Baha'i order, security and  
peace, without the unity

teachings condemn passive worship on the of conscience produced by  
mutual faith,

one hand, and action without spiritual guid- fall behind the march of  
destiny together

ance on the other. with those who protest that  
no social form

greater than the nation is needed to safe-

The Door of Hope

guard vital interests of the race throughout

The Baha'i teachings create a religious future time. Spiritual and  
social evolution

society in which all human relations are have characterized the  
whole course of hu-

transformed from social to spiritual prob- man history to this hour.

Whoever denies

lems. the possibility of one

organic religion and

The social problems of the age are pre- one organic social order for  
humanity, de-

dominantly political and economic. They nies the movement of life  
itself and places

are problems because human society is di- his own limitations upon  
the will of God.

vided into nations each of which claims to For the man of true faith,  
however, it is

be an end and a law unto itself, and into enough to recall the  
ancient prayer which

classes each of which has raised an economic invoked the victory of the  
divine will on

theory to the level of a sovereign and ex- earth as in heaven.

clusive principle. Nationality has become No one can close the  
door of hope which

a condition which overrides the fundamental 'Abdu'l-Bahá flung open

in these words ad-  
 humanity of all the peoples concerned,  
 audience in America dur-  
 asserting the superiority of political consid-  
 erations over ethical and moral needs.  
 expression of the  
 Similarly, economic groups uphold and pro-  
 it must be living,  
 mote social systems without regard to the  
 progressive. If it be  
 quality of human relationships experienced  
 non-progressive it is  
 in relation to religion. But when human  
 is dead. The  
 relationships are held to be political or social  
 continuously active and  
 problems they are removed from the realm  
 revelation of  
 in which rational will can operate under the  
 continuous.  
 guidance of divine law. Only spiritual prob-  
 re-formation. This  
 lems can be solved, for only those issues sub-  
 renewal. Sciences  
 mitted to revealed truth are brought into  
 invention have been  
 the arena of unity. In essence, the fatal dis-  
 have been recon-  
 ruption of international relations arising  
 world of thought  
 from war and revolution is the visible sign  
 that the instigator of strife seized a political  
 former govern-  
 instrument to express an action contravening  
 freedom which  
 spiritual truth and law. Outside that truth  
 humanity in this  
 and law there is no solution. The result of  
 evident that no  
 violent onslaught is eventual ruin.  
 forthcoming from the  
 That is why, when faith weakens and  
 standpoints of the  
 conscience grows blind, the world falls into  
 blind imitations  
 strife and confusion; for the instigator of  
 theological inter-

dressed to a public  
 ing 1912:—  
 "Religion is the outer  
 divine reality. Therefore  
 vitalized, moving and  
 without motion and  
 without the divine life; it  
 divine institutes are  
 evolutionary; therefore the  
 them must be progressive and  
 All things are subject to  
 is a century of life and  
 and arts, industry and  
 reformed. Law and ethics  
 stituted, reorganized. The  
 has been regenerated.  
 "Will the despotism of  
 ments answer the call for  
 has risen from the heart of  
 cycle of illumination? It is  
 vital results are now  
 customs, institutions and  
 past. In view of this, shall  
 of ancestral forms and

violence does not bear the entire responsibility and control the bility of the war. He could not hope to development of precipitate overturn for power and profit gifted with unless the moral force of the rest of the unthinkingly follow world was indifferent or divided. At such times, when the way is darkened, the Prophet returns to mankind, renewing the law and effulgent reality?

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THE BAHÁ'Í HOUSE OF WORSHIP

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"From the seed of reality, religion has grown into a tree which has put forth leaves and branches, blossoms and fruit. After a time this tree has fallen into a condition of decay. The leaves and blossoms have withered and perished; the tree has become stricken and fruitless. It is not reasonable that man should hold to the old tree, claiming that its life forces are undiminished, its fruit unequalled, its existence eternal. The 'Abdu'l-Bahá con- seed of reality must be sown again in human hearts in order that a new tree may grow therefrom and new divine fruits refresh the world. By this means the nations and peoples now divergent in religion will be 'Abdu'l-Bahá brought into unity, imitations will be as the essential condition

pretations continue to guide religious life and spiritual humanity today? Shall man, the power of reason, and adhere to dogma, creeds beliefs which will not bear reason in this century of

in 1912. He addressed large

churches of many gogues, universities, liberal societies. In these talks He

program and policy which

viduals and institutions have

are now promoting without full

of its spiritual source.

The Bahá'í House of

the vital truth which

veyed as the most important

message, but which has been

a generation which came to

public policy, if good and

vail by its own impetus. What

Bahá pointed out

saken and a universal brotherhood in the Spirit flowing reality itself will be established. Warfare Mashriq'land strife will cease among mankind; all monument raised by the will be reconciled as servants of God." Bahá'u'lláh, and not merely a public testimonial to a system of liberal truths.

The final meaning associated with the world," 'Abdu'l-Bahd'i Temple bears upon the means of remedy and attaining world order and universal peace. The location of the House of Worship Most Great in the central heart of North America is quickening is not less important than its architectural attainment of spirit-design. and hope

The coming of 'Abdu'l-Baha to America favors of the Blessed in 1912 represented the working out of Baha'u'llah) we may find His clear vision of the events and conditions power and attain which were to culminate in the establish-source of ment of peace on earth. In the process of Peace of di- attainment, North America has been en-established upon the dowed by destiny with the sublime mission the world of of leadership among the nations. On many God be occasions, and in weighty words, 'Abdu'l- from this meeting, Bahá explained this mission to the Ameri- countries. Nay, may can people. The present world outlook, and distributing center of the constructive social vision, of America

is the power of the Holy through the Manifestation. The Adhkár is the Baha'is to "The body of the human Baha declared, "is sick. Its healing will be the oneness of of humanity. Its life is the Peace. Its illumination and love. Its happiness the ual perfections. It is My wish that in the bounties and Perfection (i.e., a new life, acquire a new to a wonderful and supreme energy so that the Most Great vine intention shall be foundations of the unity of men with God. May the love of spread from this city, to all the surrounding America become the spiritual enlightenment and all

the world  
 proceeds, directly and indirectly, from the receive this heavenly blessing.  
 For America  
 truths which He expounded in daily meet- has developed powers and  
 capabilities greater  
 ings and interviews held for nine months and more wonderful than other  
 nations.”

H I S T O R Y O F T E M P L E C O N S T R U C T I O N  
 1 9 0 3 - r 9 I 5

I X a VING heard enthusiastic reports of  
 the building of the first Mashriqu'l-Adhkdr  
 tinent of America, men and women, will  
 strive night and day until the Mashriqu'lin 'Ishqábád, Russia, the  
 members of the Adhkdr is erected in the utmost solidity  
 Spiritual committee (better known as the and beauty.”  
 "House of Spirituality" ) of the Chicago And again: "Today, the  
 establishment of  
 Assembly were inspired to supplicate to the the Mashriqu'l-Adhkdr is  
 of paramount im-  
 Center of the Covenant, 'Abdu'l-Bahd, to portance, but hereafter  
 it shall not be so.  
 grant permission for the second Mashriqu'l- This is the beginning of  
 organization; it is  
 Adhkdr to be built in America. like unto the first church  
 founded in Chris-  
 On June 7, 1903, a tablet was revealed tianity; it is an expression of  
 the elevation  
 in 'Akká by 'Abdu'l-Bahd saying, "Now of the Word of  
 God.”  
 the day has arrived in which the edifice of While in London, on his  
 first European  
 God, the divine sanctuary, the Spiritual trip, 'Abdu'l-Bahd told  
 Mr. Charles Mason  
 temple, shall be erected in America.” Remey that its building is  
 the most im-  
 The following words from the pen of portant of all things. This is  
 the spiritual  
 'Abdu'l-Bahd clearly indicate the erection foundation, for that  
 reason it is the most  
 of a material building: "The Mashriqu'l- important of all  
 foundations; from that  
 Adhkdr, though outwardly a material foun- spiritual foundation will  
 come forth all  
 dation, is possessed of spiritual effect and manner of advancement and  
 progress in the  
 causes the union of hearts and the gather- world of humanity.

Therefore, how great  
ing of souls. . . . Praise be to God! The  
erection of the Mashriqu'l-Adhkdr has a  
Goodall and Mrs. Ella  
great effect in all grades (or states). It was  
said: To have it  
tested in the east and so evidently and  
Some material  
plainly was it proved good (that) even  
effect, and the Mashri-  
when in a village a house was - called the  
thing that will  
Mashriqu'l-Adhkdr, it possessed a different  
spirits of the  
effect. How much more its building and  
building of the  
organization." Furthermore, He says, "The  
an effect upon  
Mashriqu'l-Adhkdr is the most important  
upon the whole  
matter and the greatest divine institute.  
Mashriqu'l-Adhkdr, services  
Consider how the first institute of His holi-  
and the words  
ness Moses, after His exodus from Egypt  
to be read.  
was the 'Tent of Martyrdom' which He  
'Abdu'l-Bahd  
raised and which was the traveling temple.  
that the most  
It was a tent which they pitched in the  
is the speedy  
desert wherever they abode, and worshipped  
mystery is great  
in it. Likewise, after His holiness Christ—  
yet. In the future  
May the spirit of the world be a sacrifice  
to Him— the first institute by the disciples  
Mr. and Mrs.  
was a temple. They planned a church in  
home of  
every country. Consider the Gospel, and  
When the Mashri-  
the importance of the Mashriqu'l-Adhkar  
accessories, is estab-  
will become evident. I hope that all the  
from its religious,

is its importance.  
To Mrs. Helen S.  
G. Cooper, 'Abdu'l-Bahd  
built is most important.  
things have spiritual  
qu'l-Adhkdr is a material  
have great effect upon the  
people. Not only does the  
Mashriqu'l-Adhkdr have  
those who build it, but  
world. In the  
will be held every morning  
of Bahd'u'lldh only are  
While in Ramleh, Egypt,  
assured Mr. Percy Woodcock  
important thing in this day  
erection of the edifice. Its  
and cannot be unveiled as  
it will be made plain.  
During the sojourn of  
Charles Haney in the prison  
'Abdu'l-Bahd, He said:  
qu'l-Adhkdr, with its  
lished in the world, aside

beloved of God, collectively, on the con- or spiritual influence, it  
will have a tre-  
**HISTORY OF TEMPLE CONSTRUCTION**  
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mendous effect upon civilization. Aside a number of people are making  
efforts. Now while the building of this  
from the religionists, who will feel its in- while the building of this  
temple is not yet started or engaged in, if  
fluence, materialists will not be exempt there be the found-  
there be the found- ing of a second temple  
therefrom. Moreover, it contains divine undertaken, neither  
wisdom, spiritual effects upon the intellects of the two would be  
accomplished and this failure would weaken the  
and thoughts. Subsequent to its erection Cause.”

these will become evident. Mr. Mountfort Mills  
received a tablet from ‘Abdu’l-Bahá saying:  
This important point was made clear to from ‘Abdu’l-Bahá saying:  
"The Mashri- qu’l-Adhkir of Chicago is  
a pilgrim visiting Him, namely, that the of the greatest  
organization of worshipping places is not importance. This Bahd’i  
temple is a supreme House of Worship, a place of  
simply for drawing near to God, but it is spiritual  
to concentrate the word of the spirit of God gathering and of the  
manifestation of di- vine mysteries. The friends  
and cause the power of unity and oneness of God must  
of God must endeavor with all their  
among the people. hearts and souls

Regarding the locating of this edifice of that this structure may be raised  
and com- pleted.”  
God, ‘Abdu’l-Baha wrote to the friends of The Center of the Covenant  
New York City: "Concerning the erection has written:  
of the temple; now all the believers must "One must first grasp those  
affairs which will make growth (in the  
become united, so that the temple may be Cause) and also  
Cause) and also be in time and season”  
built soon in one place. For should the be- From the foregoing  
lievers undertake (the erection of the quotations it is mani-  
fest that the  
temple), in many places, it will not become fest that the  
Mashriqu’l-Adhkir is founded

completed anywhere; and as in Chicago eternal Word they have preceded every other place to location and approach the erection of the temple, undoubtedly to cooperate and help them is nobler and accomplished necessity. Then when it is built in one place it will become erected in many other places, while Messrs. God willing, in all the states of America, in were in the future, there will be erected temples, 'Abdu'l-Baha, He said to with infinite architectural beauty and art, the Mashri- with pleasing proportions and handsome important matter, and attractive appearances, especially in in America New York." is the building of the temple. You and Also to Dr. Edward Getsinger, 'Abdu'l- this matter. Baha wrote: "Regarding the building of cause of the con- the temple in Chicago, both of you (Dr. has a great and Mrs. Getsinger) display the utmost beginning of the effort in encouraging and inspiring the be- it is not so lievers and the maid-servants of God, so now it is very that they may assist in the matter with the temple generosity, and thus soon this temple will past times be erected. This matter is of great im- outwardly. This portance." ("Utmost im p o r t a n c e " in of unity and 'Abdu'l-Baha's own handwriting). The unity comes; When Eshte'al-Ebn Kalanter wrote re- will assist. garding a Mashriqu'l-Adhkar on Monsalvat

on the "Rock of Ages," the of God, as to its object, priate time for its erection. A brief sketch of the work may prove interesting: In the spring of 1907, Chase, Agnew and Scheffler prison home of them: Concerning the temple, qu'l-Adhkar is a very the most important thing now your friends must endeavor in This building will be the firmation of the believers. It effect because it is the foundation. After centuries important as it is now, but important. At first they build and worship in it and grow. In they could not build it so building will be the cause prosperity of the Cause. from every part the believers This is a heavenly society

and also it will  
 (Green Acre, Eliot, Maine), ‘Abdu’l-Bahá be the cause of strength.  
 The believers will  
 replied: "Concerning the building of a get blessings and bounties. It  
 cannot be  
 Mashriqu’l-Adhkdr on Monsalvat: It is cer- compared with the church of  
 the old time.  
 tain that before long this shall be built; You have only to begin,  
 everything will be  
 and this is an ordained (or fixed) matter; all right.  
 but in Chicago it is two or three years since When this message was  
 brought back to

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America a new activity in the Mashriqu’l- Chicago meetings, establish a  
 new meeting  
 Adhkár resulted throughout the country for the provision of the means  
 of the temple.  
 and contributions from various assemblies If this is established with  
 perfect fragrance  
 and individuals were received. A conven- and joy, it will produce great  
 results. In  
 tion was called for November 26, 1907, to this new meeting, especially  
 for the estab-  
 be held in Chicago. This was the first lishment of the temple, women  
 are also to  
 Mashriqu’l-Adhkár convention, regarding be members.”  
 which 'Abdu’l-Baha wrote to Mr. Charles In compliance with these  
 instructions  
 Sprague: "Thou hast written concerning from ‘Abdu’l-Bahá, the  
 House of Spirit-  
 the organization of a council for the build- uality of the Chicago Assembly  
 called the  
 ing of the Mashriqu’l-Adhkdr. This news second Mashriqu’l-Adhkár  
 convention for  
 brought much spirit and fragrance, for the March 22nd and 23rd, 1909, the  
 proceed-  
 nine delegates sent by the various assemblies ings of which were accurately  
 recorded by  
 gathered in that meeting and consulted con- Miss Gertrude Buikema and Mr.  
 Charles  
 cerning the building of the Mashriqu’l- Ioas, duly elected to act as  
 secretaries, and  
 Adhkár.” afterwards printed. Thus the  
 tiny mustard  
 Several possible tracts of land on both seed of nine delegates grew in the  
 two in-

the south and north sides of the city had nine. The  
 been investigated, as 'Abdu'l-Baha had said resulted, as an or-  
 to a pilgrim that it must be near the lake. authority  
 The morning of the day of November 26, to provide ways and means for  
 the erection  
 1907, the delegates visited the south side of the Mashriqu'l-Adhkar. A  
 constitution  
 tract, noting carefully the surroundings, was presented and adopted and  
 the first  
 returning to the home of Mrs. Grace Foster executive board of Baha'i  
 Temple Unity  
 for a sumptuous (Thanksgiving day) feast, was elected and authorized by  
 the conven-  
 prepared in the name of the Center of the tion to close and complete the  
 purchase of  
 Covenant by the Chicago maid-servants. the land, recommended by the  
 first conven-  
 In the afternoon the delegates inspected a tion, 1907, of which two lots  
 had been  
 tract north of the city. That evening a bought and paid for, with an  
 option secured  
 spirited meeting was held over the location on the remaining twelve lots.  
 Immediately  
 and it was unanimously voted that the after the close of the  
 convention the newly  
 north shore tract was most desirable. Miss appointed executive board went  
 into ses-  
 Gertrude Buikema took the minutes of this sion, selecting its officers in  
 accordance  
 meeting. Upon closer investigation the with the constitution. The  
 treasurer of the  
 north shore tract (now the site of the Chicago Assembly, Mr.  
 Scheffler, in whose  
 Mashriqu'l-Adhkar) was found to consist name the title to the two  
 lots was held,  
 of fourteen lots. The spiritual meeting of turned over to the Baha'i  
 Temple Unity all  
 the Chicago Assembly, after bringing the official documents and all  
 monies held by  
 matter before the assembly for approval, him for the  
 Mashriqu'l-Adhkar, as follows:  
 took title to two of the lots in the name  
 Monies on hand..... \$3,666.44  
 of the treasurer of the assembly, Mr. Carl

Land values ..... 2,000.00

Scheffler, and arose to obey the Center of the Covenant when He said: You have only

Total ..... \$5,666.44

to begin, everything will be all right. The sum of \$2,000 was paid for those two lots purchased,

When the two lots had been

on April 9, 1908.

Mr. C. E. Brush, one of

Chicago's archi-

On June 19, 1908, a tablet was revealed tract and

tects, kindly made a plat of the

by 'Abdu'l-Bahd and translated by His

its surroundings, which was

sent to 'Abdu'ldaughter Moneveh Khanum, in which He

Baha. A

beautiful tablet flowed from His

wrote, "Ask every spiritual meeting in the maid-servants,"

pen, "To the friends and

other cities that they will each select one of the

saying that on the anniversary

and send him, and from these selected ones Supreme, the

declaration of His holiness the

and with those who are selected from the Mashriqu'l-Adhkdir

Báb, the map of the

HISTORY OF TEMPLE CONSTRUCTION

had been presented, that "great joy was 1912, will eternally wear

29th to May 1,

obtained thereby and with the greatest care of bestowal because of

the glorious crown

it was considered," that "it is indeed a de-the Center of the Covenant

the presence of

lightful spot worthy of this edifice and

and His dedication

of the Mashriqu'lbuilding." (Date of this tablet July 4,

Adhkár grounds, May 1, 1912. During this 1908).

fiscal year the

lake shore tract of 293 feet

The members of the Executive Board of contracted for and pay-

frontage had been

Baha'i Temple Unity appointed Messrs. the purchase price being

ment made on it,

Mills, Hall and Jacobsen, a committee to at-contributions for the year

\$17,000. The

tend to the land negotiations, and an offer of \$7,292.45.

having been

\$32,500 for the remaining twelve lots was convention was entertained by

The sixth

made and accepted with a contract provid-

the friends of New

York City, April 28 and  
 ing for the payment of \$5,000 every six  
 this wonderful con-  
 months, with interest, commencing July  
 ‘Abdu’l-Baha wrote to Mr. Wilhelm,  
 1, 1909. A religious corporation was  
 effected under the laws of Illinois in the  
 God, that the New York  
 name "Bahd’i Temple Unity” and the title  
 became confirmed in the accom-  
 to the land secured.  
 great service and held in that  
 The third Mashriqu’i-Adhkár convention  
 consultation convention for the  
 convened in Chicago, April 2 5 and 26, 1910.  
 Mashriqu’l-Adhkar. They  
 Report of the work done during the year  
 utmost of effort until that  
 was given by the secretary, Mr. Jacobsen,  
 inaugurated with infinite  
 and the financial secretary’s report showed  
 exercised the greatest love  
 contributions for the fiscal year:  
 towards all the delegates who  
 had come from the different states. They  
 From the Orient..... \$ 7,092.8 5  
 united and entertained the delegates in their  
 From America and Europe.. 7,638.66  
 homes. With perfect affection they spread  
 Turned over by Mr. Scheffler 5,666.44  
 before them the banquet of hospitality.  
 Every one became grateful and happy. This  
 Total ..... \$20,397.95  
 event will adorn an important and blessed  
 (\$2,000 of this being land)  
 history.”  
 Contributions had come from India,  
 the commemoration  
 Persia, Turkey, Syria, Palestine, Russia,  
 every month as Mashri-  
 Egypt, Germany, France, England, Canada,  
 was proposed and after-  
 Mexico, Hawaiian Islands, and a little island  
 ‘Abdu’l-Baha and has  
 far out in the Indian Ocean, Mauretius. Be-  
 great impetus to the Mashrisides from sixty different.  
 qu’l-Adhkár work. The friends of other

29, 1913. Regarding  
 vention  
 saying:  
 "Praise be to  
 believers  
 plishment of a  
 city the  
 erection of the  
 displayed the  
 convention was  
 perfection. They  
 and kindness  
 page in the Bahd’i  
 At this convention  
 of the ninth day of  
 qu’l-Adhkar day  
 ward confirmed by  
 proved a very  
 American cities.

The words of the Center of the Covenant  
 us in observing the day;  
 had literally been fulfilled: You have only  
 the letters from our four  
 to begin—everything will be all right.  
 in Teheran telling of their  
 The fourth Mashriqu'l-Adhkar conven-  
 day with us.  
 tion was held in Chicago, May 1 and 2, 1911.  
 contribution for the fiscal year  
 A command having come from 'Akka to  
 April 19, 1913, was a  
 hold the convention during the Ridván  
 Center of the Covenant at  
 days. During the fiscal year, April 23, 1910,  
 of the previous conven-  
 to April 29, 1911, the total contributions  
 Also this year marked the

countries join with  
 very beautiful are  
 American sisters  
 holding this ninth  
 The first  
 April 30, 1912 to  
 gift from the  
 the closing session  
 tion in Chicago.

were: completion of the  
 payment on the site dedi-  
 cated by 'Abdu'l-Bahá and an indebtedness  
 The Orient and Europe.....\$ 1,190.83  
 of \$9,000 on the Lake Shore tract remained  
 America ..... —..... 9,210.76  
 only, its entire liquidation being urged be-  
 fore the expiration of 1913. The contribu-  
 Total ..... \$10,401.59  
 tions for the year having been \$14,206.42.  
 The fifth convention in Chicago, April  
 rolled around and

the closing session  
 tion in Chicago.  
 completion of the  
 Another year soon

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Chicago was again blest with a Mashriqu'l-  
 seems minute  
 Adhkar convention, which was the seventh  
 feel.”  
 convention. It also marked the fiftieth an-  
 beginning April  
 niversary of the Declaration of Bahá'Vlláh.  
 contributions have  
 At the close of the year 1913 the money  
 came literally rolling in for the cancellation  
 of all land debts and a cablegram was sent  
 ..... \$ 258.00  
 to tAbdu'l-Bahá announcing that the Bahd'i  
 ..... 388.60  
 Temple Unity had completed its land obli-

giving offering, though it  
 indeed to express what I  
 During the fiscal year  
 27, 1914, the monthly  
 been as follows:  
 April 27 to May 1....  
 May  
 June

.....	3 51.09	
gations. Thus the new year, 1914, dawned		July .....
.....	483.31	
free of any clouds for the Mashriqu'l-		August .....
344.22		
Adhkár work so that the building fund		September .....
1,533.88		
might be started. The financial secretary		October
.....	557.99	
reported contributions for the year \$13,-		November
.....	519.50	
503.79 and the Unity entirely out of debt		December
.....	614.66	
with land holdings for which \$51,500 had		January ....
.....	768.72	
been paid and which was worth almost		February
.....	247.10	
double the price paid. Complete unity and		March
.....	278.76	
harmony marked the sessions of this seventh		April 1 to April
18.....	2 51.82	
convention.		
And now the eighth Mashriqu'l-Adhkar		Total to April 18,
1915.....	\$6,597.65	
convention and first Baha'i congress has		
Total receipts of subscriptions		from
convened in San Francisco. Thus our con-		
August, 1907, to April, 1915.		
ventions held in the United States of Amer-		First Convention
ica have travelled from coast to coast.		
.....	\$ 5,666.44	
Almost immediately after the second con-		Second Convention
.....	14,731.51	
vention, when the Bahd'i Temple Unity		Third Convention
.....	10,401.59	
resulted, the president of the first Executive		Fourth Convention .....
7,292.45		
Board, Mr. Mountfort Mills, of New York		Fifth Convention ____
14,206.42		
City, visited the Center of the Covenant		Sixth Convention
.....	13,503.79	
who was still a prisoner of the Turkish		Seventh Convention .....
6,597.65		
Government, though liberated in July of		
that same year, 1908. Mr. Mills wrote:		Grand Total
.....	\$72,399.8 5	
"A t the temple convention, He seemed most		

pleased and satisfied and assured us that the \$11,159.75 was future would see many more, constantly United States, increasing in numbers, attending and bringing together representatives from all parts Cornwall; Springfield, of the world. He said that these gatherings Sussex, would be to the spiritual body of the world Bristol. what the inrush of the spirit is to the Down. physical body of man, quickening it to its Brittany. utmost parts and infusing a new light and Esslingen; power.” Zuffenhausen. One of the most touching gifts to the building fund was a check for \$1,000 addressed to "The Baha'i Temple of Peace" Haifa. and saying in the letter, "In Europe, fathers and brothers have been torn from their Gangelie; wives and little children, and many left at Kermanshah; Sanshome are in want of dire necessities. Our Tiflis; Yazd; Arabelli. beloved ones are not facing mutilation, acute suffering and death. I send this as a thanks- Alexandria.

Of the above amount from countries other than as follows:  
 England: St. Ives,  
 Broadway; Manchester; London;  
 Brighton; Warwicke; Clifton,  
 Ireland: Warrington, County  
 France: Paris; Dinan,  
 Germany: Berlin; Stuttgart;  
 Italy: Sienna; Ravenna, Erba.  
 European Turkey:  
 Palestine: 'Akka;  
 Russia: Baku; Ishqábád.  
 Persia: Tihrán; Esphahan;  
 Shiraz; Yahromi; Resht;  
 tan; Meshed;  
 India: Rangoon; Bombay;  
 Egypt: Cairo; Port Said;

HISTORY OF TEMPLE CONSTRUCTION  
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South Africa: East Rand; Transvaal; Islands of the Sea: Isle of Pines;  
 Isle of Capetown. Mauretius; Hawaiian Islands.  
 New Zealand: Davenport; Auckland. Respectfully submitted,  
 Brazil: Sao Paulo. C o r i n n e T  
 r u e ,  
 Canada: Montreal; Brockville; St. John's, Financial  
 Secretary,  
 N. B. Baha'i  
 Temple Unity.

The seal of the first Baha'i Assembly of the United States

and Canada, 1897.

## HISTORY OF TEMPLE CONSTRUCTION

1915-1925

At the Convention called by the Secretary of the National Spiritual Assembly to discuss ways and means for raising funds God to aid you in necessary for the construction of the first in establishing the story of the Mashriqu'l-Adhkdr, which was through His grace and held in Chicago, October 19-20, 1924, the Temple Committee was instructed to draft Cause in that vast a complete report on the status of the see the spread of this Temple work to be submitted to the National Spiritual Assembly for approval and the ears of the people to be sent to the Bahá'ís of the United States and Canada. accomplishing It is the purpose of this report to deal that this specifically only with matters that have built, that the be- transpired since the selection of the design assemble therein and that of the building, but in order to refresh the glory to God for memories of the friends regarding the wonderful accomplishments of the previous work has progressed years, we are presenting a brief résumé of the first six years the various early stages of the work. Assembly in Chicago strove enthusiastically so that in the spring Early History of 1909 when the first Convention met in The inception of the Mashriqu'l-Adhkar called by the House

"I was rejoiced in this glorious Cause, good interest. I pray exalting His word, and Temple of Worship, ancient mercy. Verily, arise for this Glorious religion. Soon will ye enterprise in the voice shall go through in all parts. "Exert your energy in what ye have undertaken, so glorious Temple may be loved of God may they may pray and offer guiding them to His Since that time the intermittenly. During the members of the Chicago, having been

in the West dates back to the spring of 1903, twenty-two years ago, at which time the corner-stone of the Mashriqu'l-Adhkdr Assembly was able to re- in 'Ishqábád, Russia had been laid and photo- acquisition of two lots at a cost of \$2,000.00, and a cash fund of \$3,666.44. the House of Spirituality in Chicago, inspir- Purchase of Site ing that body to arise for the erection of a Mashriqu'l-Adhkdr in America. In response As before stated the purchase of two lots in the main tract had to their supplication, 'Abdu'l-Baha granted been completed by permission for the undertaking in the fol- the House of Spirituality of Chicago, the deeds for which were in due time turned over to the Bahá'í Temple "I send you the glad-tidings of the erec- Unity when it tion of the Mashriqu'l-Adhkar (The Baha'i was organized just after the first Conven- tion. The remainder of Temple) in 'Ishqábád, with all joy and the main tract bounded by Linden Ave. on great happiness. The friends of God as- the south, Sheridan Road on the north sembled together with rejoicing and con- and east, and by the property of the veyed the stones themselves upon their Sanitary District of Illinois on the west was backs, while attracted by the love of God purchased at a cost of \$32,500.00. The final and for the glory of God. Soon that great payment on this Temple will be completed and the voice of was made on October 1 , 1912. The pur- chase of the lake shore prayer and praise shall ascend to the Sub- tract was completed February 2, 1914. It cost lime Kingdom. \$17,000.00 There

HISTORY OF TEMPLE CONSTRUCTION

also is a small triangular plot of land across Mr. Remy, and selected by

the Convention.

Sheridan Road, north of the main tract in-  
MashriquT-Adhkár is, how-  
cluded in these purchases.  
several million dol-

The model of  
ever, too big. It needs

The main tract measures on its south  
construction. If possible  
boundary, Linden Ave., 607.5 5 ft., on its  
the same model

lars for the cost of  
Mr. Bourgeois may reproduce

west boundary where it adjoins the property  
one million dollars

on a smaller scale, so that

of the Sanitary District of Illinois, from  
construction. This should

may suffice for its

Linden Ave. north to a point where the  
possible.”

be reconsidered only if

line strikes a slight angle, it measures 257.80  
Bourgeois model being

The design of the

ft.; on the same boundary another angle  
does in its

a new and unique conception

13 5.52 ft., still another angle on this line  
somewhat from recog-

main character depart

measures 13 8.06 ft. The Sheridan Road  
standards, chiefly in the

nized architectural

line also turns slightly several times, the  
stories connect

manner in which the upper

sections of the line beginning at the north-  
building. It is

with the lower part of the

west measuring east and south are 129.92  
structure to

usual for the main ribs of a

ft., 219.47 ft., 166.46 ft., and 271.46 ft.  
ground. In this

ascend directly from the

The triangular section measures on Sheridan  
upper stories

design the main ribs of the

Road 141.49 ft., on the east 131.78 ft., and  
they

and dome were shifted so that

facing the Canal 141.49 ft. The lake shore  
main or

connected midway between the

tract on Sheridan Road measures 291.40 ft.;  
immediately above the

first story buttresses,

3 ft. at the south end of this line are in  
considerable adverse

doorways. This caused

dispute, depth at that point is 168 ft., and  
architects, so

criticism from laymen and

at the north end it is 183 ft. to the water  
Baha'i Temple

that the Executive Board of

edge.

Unity ordered Mr. Bourgeois

to prepare a

set of drawings altering this particular feature. This work was in the nature of an experiment to assure the members of the Board in whose hands the responsibility of the Temple by the believers at the 1920 Convention are too well known to rest, that the Bahd'is were not making a mistake in building a require much elucidation; it might nevertheless be well if some points regarding this structure that thus radically departed from recognized architectural standards. The are mentioned. result of the experiment justified Mr. 'Abdud-Bahá directed that the believers should select the design at the 1920 Convention. A number of architects submitted building shown in designs, some in the form of drawn plans the experimental drawing. "It became a rigid structure and lacked and Mr. Charles Mason Remey and Mr. Louis motion." (Bourgeois). Bourgeois submitted plaster models. After The Executive Board also careful deliberation and discussion, after to submit the design to felt it necessary since it was obviously hearing the opinion of disinterested men of standing in the architectural profession, the impossible to send the model to Haifa they 'Abdu'l-Baha, and Bourgeois to prepare drawings directed Mr. showing a front elevation and a cross who had submitted the other model, made section of the building intending that the the motion that made the choice unanimous. self should take these The selection of the Convention was confirmed by 'Abdu'l-Baha in numerous Tablets. We quote one of these written to Mrs. receive 'Abdu'l-Bahd's instructions regarding the building. This was Corinne True, as follows: done. About the middle of January, 1921, Mr. "Thanks be unto God that this Conven-

Bourgeois

tion was supported by the confirmations of drawings were sailed to the Holy Land. The

the Kingdom of Abhá. Praise be unto God they now hang left with tAbduT-Bahá, and

that the model of Mashriqud-Adhkár made in the shrine of 'Abdu'l-Bahd.

by Mr. Bourgeois was approved by his honor, It will also be noted that 'Abdu'l-Baha in

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the Tablet just quoted directed that if would not be necessary for me to make

possible the size and cost of the building plans of the caisson foundations so that on

should be considerably reduced. To comply this item my compensation would be for

with this instruction the Executive Board supervision only. However, a modification

directed Mr. Bourgeois to make experimental of this arrangement was made soon after

drawings to determine whether or not the because it became necessary to make certain

design would lend itself as it stood to the structural plans of the superstructure in

necessary reduction. It was in the main order to get a building permit and in doing

found to be feasible, the only notable change this work it proved necessary to revise the

in the building being in the number of caisson foundation designs which had been

windows on either side of the entrance made previously.

doors. All of this work was done in the "Only so much additional work was done

period intervening between the Convention, as was necessary to serve the two purposes

which was held in April 1920 and the first cited.

of January 1921. The size of the structure "As stated above, a contract was let to

was reduced from 450 ft. in diameter to Avery Brundage on December 17, 1920, for

153 ft. in diameter, and the estimated cost nine caisson foundations under

the central portion of the building with

reduced to about \$1,200,000.00. This in- portion of the building with the intention of proceeding immediately with this portion

tal iron rail on the balcony, but no decorations for the interior. "An informal application was made to the Village of Wilmette for a permit on Engineer 's Report December 21, 1920. No action was taken "My contact with the Bahd'i Temple but on the contrary, some opposition developed and it was necessary to project in Wilmette started in the fall of 1920. I met some members of the Board application for permit, which was done on January 7, 1921. Permit was refused at this time because plans of the discussion of some municipal plans of the building structure were not submitted as required by Village of Wilmette in their relation to the Temple project. I also conferred with Mr. ordinance. This situation made it necessary to proceed with preparation of McDaniel regarding the foundation plan, general structural plans sufficient to which he was preparing at that time, and comply with the ordinances of the Village. rapidly as "These plans were drawn as caisson foundations which supported the possible and were filed with a formal application on March 4, 1921, and central portion of the building. This construction on March 4, 1921, and the building permit was issued on the 19th tract was let to Mr. Avery Brundage on the day of March. 17th day of December, 1920. This permit covered not only the work then under contract but the construction of the entire building. Under the contract with the Bahd'i Temple Unity to ordinances of the Village this permit would serve as its structural engineer and superintendent of construction. By this contract I considered as still in effect, although the Village authorities could undertake to prepare the structural, mechanical, electrical and sanitary engineering out of a new permit on account of the long

plans and specifications and to supervise the suspension of operations.  
entire construction. This contract is still "Two contracts of  
considerable amount  
in effect. It was stipulated in the contract have been carried out from my  
plans and  
that I was authorized to proceed with the under my supervision, namely,  
with Avery  
preparations of the plans for the founda- Brundage for nine caissons,  
amounting to  
tions and basement structure and that I \$76,3 50.00, and with McCarty  
Brothers for  
should not prepare any plans of the super- the general basement section,  
amounting to  
structure until further authorized. \$108,500.00. In addition to  
these, there

"It was further contemplated that it have been several miscellaneous  
items which

#### HISTORY OF TEMPLE CONSTRUCTION

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are shown on your records and which, with lights, sewer connection,  
furnaces, floor in  
the above aggregate a total of \$187,876.35. the central portion and  
other miscellaneous  
Payments made to me amount to \$8,000.00, items. Some of this has been  
under my  
which includes payments to apply on ac- supervision.  
count of the extra work of preparing plans "Some filling material  
has been obtained  
for permit and for caissons. from other operations in the  
neighborhood  
"The Brundage contract for caissons was without expense, but so far it  
amounts to  
completed early in the summer of 1921, only a small fraction of the  
total filling that  
having been quite seriously delayed because is required.  
of the large amount of water encountered "The structure in its  
present condition  
in digging the wells for these foundations. is rather unsightly and has  
recently been the  
These wells were approximately 120 ft. deep subject of some adverse  
comment. This is  
and extended about 90 ft. below the level of probably a continuance of  
the opposition  
the water in the lake and the drainage canal which was in evidence when  
the work was  
near by. started. The structure has

necessarily de-

"Soon after the completion of the caisson exposure

contract, plans were submitted to contractors for the basement structure. This and can be over-

covered the foundations other than nine proceeds, or

caissons, which were required for the outer portions of the building and the complete

Bourgeois, enclosure of the basement structure up to

Temple to proceed and including the first floor. It did not in-

clude the basement floor, the subdivision of 1922 to such

basement space, the finishing of basement completed without

nor the installation of any of the mechanical appliances.

plans. Inasmuch as

"A contract was made with McCarty Brothers of Chicago for this work on August

such work on 24, 1921. The starting of the work was

necessary to permit somewhat delayed by the time required to

architectural plans. This get the necessary signatures to the contract.

determining some Also the work occupied considerable more

and in some time than was anticipated but was finally

structural mem- completed in the fall of 1922.

members. The plans

"Since the completion of the basement purposes were

contract, no work of importance has been in this con-

done on the structure. As it now stands, the structure comprises the entire basement

show all of the

teriorated somewhat on account of

in its unfinished state,

veloped to a serious extent

come when the general work

sooner if need be.

"The Board authorized Mr.

Architect of the Bahd'i

with his plans in 1921. He

ried them to completion in

extent as they could be

having the structural plans

with the architectural

I was not authorized to proceed

structural plans, I did only

them as was absolutely

carrying on the

consisted principally in

of the governing dimensions

instances the relation of the

bers to the architectural

which were made for permit

very useful for the architect

nection.

"The architectural plans

enclosure, which consists of the main en-  
 building and in  
 closing wall of concrete, about 200 ft. in  
 arrangement.  
 diameter and 20 ft. high; the sloping con-  
 crete deck, which is to support the steps  
 absence of the  
 encircling the main structure; and the re-  
 mentioned, and also be-  
 reinforced concrete deck which will be the  
 had not yet been  
 first floor of the main structure. Within  
 this enclosure are all of the supporting  
 been written.  
 columns required for superstructure and  
 are in such con-  
 beneath it are all of the foundations required  
 all given so that  
 for the entire structure.

exterior treatment of the  
 large measure the interior  
 There are some details that  
 completed on account of the  
 structural plans, as  
 cause the exterior material  
 determined.  
 "No specifications have  
 "The architectural plans  
 dition that the essentials are  
 the work could be carried on  
 competent architect in case Mr.

by some other  
 "Some work has been done to make the  
 Bourgeois  
 interior of the basement partially usable,  
 such as the installation of water, temporary  
 Board I examined

competent architect in case Mr.  
 should be incapacitated.  
 "At the request of the

Delegates to the first convention of the Bahá'ís of America, March, 1909.  
 HISTORY OF TEMPLE CONSTRUCTION  
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the architectural plans and reported sub-  
 all parties at in-  
 stantially as above.  
 effect. The  
 "Before work can proceed with the super-  
 however, to  
 structure, it will be necessary first to make  
 contingency of this  
 the structural plans for it. The plans which  
 future date, so  
 were made for permit purposes, having been  
 detract from  
 developed from only preliminary archi-  
 Temple grounds.

stantially agreed upon by  
 terest but was not put into  
 Temple building was located,  
 provide for the possible  
 change being made at some  
 that when made, it would not  
 the general plan of the

tectural drawings, will not be serviceable.  
 most used en-  
 They will have to be done over and com-

"It was desired that the  
 trance to the Temple should

be toward  
 pleted in very much greater detail. Then it tAkká. In order to  
 establish this accurately,  
 will be necessary for a number of additional astronomical observations  
 were made to  
 drawings to be prepared in connection with establish the true meridian  
 through the cen-  
 the architectural work in order to correlate ter of the Temple and from  
 this the correct  
 the architectural, structural and mechanical position of this entrance  
 established.  
 elements. Also some additional work may "The original model of the  
 Temple was  
 be necessary on the architectural drawings, exhibited by special  
 permission in the Art  
 dependent upon the selection of exterior ma- Institute of Chicago from  
 March 8 to April  
 terial. This will not affect the design of 5, 1921, and by shifting its  
 location the  
 ornamentation but will affect the jointing exhibition period was  
 extended from April  
 of the masonry materials. When these out- 5. to May 2.  
 standing questions are settled, the specifica- "A common field stone to  
 mark the lo-  
 tions can be written. A large part of the cation of the Temple building  
 was planted  
 specification work will fall to my lot but at the site by  
 'Abdu'l-Bahá at the time of  
 some of it will be architectural. His visit to Chicago in 1912.  
 The location  
 "Early in 1921, the Board appointed a of the stone has been carefully  
 preserved so  
 materials committee, consisting of Mr. W. that a suitable marker can be  
 placed at the  
 S. Maxwell, Mr. E. R. Boyle, Mr. A. B. Mc- spot in the completed  
 structure.  
 Daniel, Mr. Louis Bourgeois and Mr. H. J. "It should be borne in mind  
 that a con-  
 Burt, Chairman, to study the questions of siderable amount of work is  
 required to  
 materials to be used in the construction of prepare plans for proceeding  
 with the con-  
 the Temple, having particular reference to struction and that I am not at  
 this time  
 the exterior material. authorized to proceed with  
 this work so  
 "A preliminary report was made on April ample notice should be given.

22, 1921, and a final report on February 18, 1922. These reports are on file with the board. Mr. Bourgeois and myself visited St. Louis and Nashville and I- connected with ton and New York, as well as a number of points at and near Chicago, gathering information regarding materials. Some samples of terra cotta and artificial stone have been exposed to the weather at the Temple site

A rchitect's Statement  
since 1922.

"I think I need say nothing regarding the desirability of proceeding as soon as arrangements can be made for so doing, for I know that all it, as well as the residents of the North Shore district, are anxious to see this magnificent structure carried forward to completion. "

"There are a number of miscellaneous plans items in connection with the work that are that I have worth recording: drawn a full set of plans as follows: Floor plans, basement and gallery sections; a full set of detail drawings the Village of Wilmette was contemplating three-quarters inch set of detail drawings a change in the location of Sheridan Road (% " ) scale for one-ninth (1 /9 ) part, first, second, third story and dome. in order to partially eliminate the dangerous Also all sec- tion and profile for one-ninth ( 1 / 9 ) part curve along side of the Temple property. A shifting of the Road approximately 30 ft. of the Temple from floor to top of dome, westward at the maximum point was sub- full size. Comprising altogether about

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CENTENARY

thirty-six (36) rolls of drawings that vary to make the original moulds from which in size from ten feet (10') long to one the various sections of the building are cast. hundred and nine feet (109r).  
"This required considerably more draw-

"For instance, one twenty-seventh exceptional difficulty because of (1/27) section of the dome is drawn on large size that is done on even highly two rolls of paper four feet six inches ornamented buildings where more or less (4'6") in width by forty-five (45') feet ornamentation is used. in length. All of this work, because of the "The Mashriqu'l-Adhkdr will require unusual size, had to be laid out and drawn more supervision than any other on the floor. It required a space two hundred building of even greater size or cost because and fifty (250') feet long by forty (40') character of the ornamentation is entirely new and the modellers will have to "The full size drawings of the outer structure of this building were required because clearly show full size detail of the design, all of the design and tracery on this structure the depth and pitch of the modelling are entirely new. From these drawings have to be determined by me as the modellers under my supervision will have struction proceeds."

ing and of  
the  
stock  
much  
the  
tirely  
be  
but  
will

**ESTIMATED COST TO COMPLETE STRUCTURE**

The original estimates given for the entire structure were as follows:

Caisson .....	\$ 50,000.00
Basement .....	:..... 175,000.00
First Story	.....*
.....	375,000.00
Second Story	.....
.....	275,000.00
To top of Dome.....	.....
.....	325,000.00
\$ 1,200,000.00	
\$ 76,350.00	
108,500.00	

EXPENDITURES APRIL 1, 1909—MARCH 31, 1925

Real Estate and Temple Building

Land (purchase price)

.....  
..... \$

Improvements to land .....

.....

Temple Building:

Construction .....

\$204,828.46

Model .....

8,932.50

Plans for Temple

.....

8,728.10

Louis Bourgeois—On Contract .....

36,700.00

\$ 316,395.82

Myron H. Potter

Respectfully submitted,

Chairman

Baha'i Temple Committee,

Cornelia T. R. ...

Carl Scheffler,

Financial Secretary

Secretary.

A. F. Mathison

Accountant

Alfred E. Lunt

Albert W. Indust

TEMPLE SUPERSTRUCTURE

1930 - 1931

Investigation of Materials

In January 1921, the Executive Board details was especially appointed a materials committee, consisting such as concrete, of the late Major H. J. Burt, the structural molds or on the build- engineer, as chairman, Louis Bourgeois, the hard and durable as architect, W. S. Maxwell, architect, E. R. Boyle, builder, and Allen B. McDaniel, engineer, to study the problems of materials to be used in the building of the Temple, with

investigation of forms and adapted to a material plastic when placed in ing, and becoming as stone upon setting.

By 1929 the Trustees

had received cash special relation to the exterior material. The \$400,000, sufficient unique and elaborate design of this nine-building of the super-sided building had evoked considerable com-materials committee recom-ment at the time of its selection and dur-the construction of ing subsequent years when the model was superstructure framework en-exhibited in museums, art centers, libraries metal-glass dome and metal and other public places in the larger cities temporary doors. A of the United States and Canada. Over a had disclosed the prac-period of nine years, and with a personnel constructing the skeleton struc-changed through the death of Major Burt cost of building the and other causes, this committee made three with a temporary roof, reports based on a world-wide study and in-templated by the architect vestigation of building materials and their realized that the use in monumental structures. Samples of in stages, as cast stone, terra cotta, aluminum alloy and became available. architectural concrete were prepared by and in August, various concerns and placed on the property awarded to the George adjacent to the basement to test their dura-New York to build bility, weathering, and discoloration. Con-superstructure on the foun-ferences were held with leading representa-financial depression at tives of the stone, cast stone, terra cotta, contractor was enabled to metals and concrete industries. After expedition and such months of studies, investigations and con-plumbing and part of the

donations amounting to to proceed with the structure. The mended to the Trustees the entire closed with a frame windows and careful cost analysis ticability of ture for the estimated first story complete as originally and the Trustees, who Temple work must proceed funds from time to time This plan was adopted 1930, a contract was A. Fuller Company of this framework dation. Due to the that time, the do the work with economy that the

ferences the committee was able to get only systems were installed one definite estimate for the exterior ornamentation. The Earley Studio, Washington, usable building.

D. C., submitted a full-size sample of the was prepared by Benjamin B. Shapiro, Consulting Engineer, Chicago, and the building was erected under acceptance of his design, the architect, in supervision.

search of a suitable, practicable material of started, the architect died which his unique design could be executed, Temple property.

had met and interested John J. Earley, an design, including full architectural sculptor, who had developed sized drawings of all of the exterior ornamentation, great drawings of remarkable tectural concrete. The nature of the design of them reaching

with its intricate ornamentation and repetition  
E X T E R I O R ORNAMENTATION  
I 932-"I 943

about one year after the completion first was the early of the superstructure of the Temple, on the project would June 6, 1932, the first contract for the the work progressed ornamentation was awarded to John J. however, unforeseen Earley of Washington, D. C. This contract difficulties were encountered.

involved the making and placing of the material comprising the dome ornamentation their highest commercial comprising the dome ornamentation main story, especially including the great ribs. As the work proceeded, its was found necessary to continue the L-shaped cornice these ribs beyond the base of the dome to

heating and lighting

with available funds—

completely enclosed and

The structural design

min B. Shapiro,

Chicago, and the building

his immediate

As this project

in his studio home on the

He had completed his

who had developed

ornamentation, great

beauty and accuracy, some

a length of 109 feet.

the dome ornamentation

belief that this portion of

be the most difficult. As

into its later stages,

conditions and

These problems reached

plexity in the first or

in the placing and

spandrel sections and of

nice pieces. In this

portion of the work, the  
 the foot of the clerestory.  
 was from two to  
 The preliminary work under the first con-  
 making the sections;  
 tract included studies of plant, technique,  
 experience in the orna-  
 and methods for the execution of the work.  
 clerestory and gal-  
 While new and more difficult problems arose  
 unforeseen situation ac-  
 as the various subsequent contracts were  
 over-run in cost over  
 prosecuted, the general principle of tech-  
 the main story  
 nique and method, early established and de-  
 veloped, were generally used throughout the  
 contracts, which involved  
 entire project. For example, to allow for  
 dome, ribs and  
 expansion and contraction of the reinforced  
 the dome, ex-  
 concrete material and to eliminate cracking  
 nearly three years.  
 as far as practicable, the ornamentation was  
 including the prepara-  
 made in sections and placed with suitable  
 remodeling of the plant  
 spaces between adjacent sections. Each sec-  
 building of the fulltion was designed and prepared as a concrete size  
 wooden replica of one-ninth of the  
 cast reinforced with a steel frame to provide  
 other similar  
 sufficient strength for handling at the plant  
 summer and  
 and at the building and for resisting wind  
 at the Temple  
 and other pressures as a part of the structure.  
 erection of the fur-  
 Practically the same groups of workmen  
 framework  
 carried out the various steps of the prepara-  
 January, 1934,  
 tion of the models and molds and the pour-  
 the great ribs were  
 ing and curing of the casts at the Studio,  
 of the dome.

costs of setting the casts  
 thtee times the cost of  
 the reverse of the  
 mentation of the dome,  
 lery story. This  
 counts partly for the  
 the original estimate of  
 contract.  
 The first two  
 the ornamentation of the  
 clerestory or drum beneath  
 tended over a period of  
 The preliminary work  
 tion of plans, the  
 at Rosslyn, Virginia, the  
 outer dome framework and  
 work were done during the  
 fall of 1932. Construction  
 was initiated with the  
 ring system on the outer dome  
 and continued through  
 when the last sections of  
 swung into place at the top

and the erection of the casts and pouring of  
 and rib sections—  
 the piers, arches and other broad, flat mem-  
 pieces weighing  
 bers on the building. up to three tons—was  
 handled efficiently and  
 Outstanding among the problems that without mishap by the  
 Friedstad Company,  
 were solved in the handling of the work was the same contractors that  
 erected the struc-  
 the support and fastening of the dome orna- tural steel dome in the  
 fall of 1930. In  
 mentation. A structural steel furring sys- January, 1934, upon  
 completion of the dome  
 tem was devised and built on the outer steel and ribs, a second contract  
 was entered into  
 dome framework and to this system the 367 with the Earley Studio for  
 the ornamenta- tion of the clerestory.  
 casts that comprise the dome ornamenta-  
 This project was  
 tion were securely supported and fastened. completed a little over a  
 year later in  
 One of the principal reasons for doing January, 1935.

EXTERIOR

ORNAMENTATION

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A two-year period of construction in- pared sketches and made a preliminary  
 esti-  
 activity elapsed from the summer of 1935 mate of \$30,000 for building the  
 steps in  
 to the fall of 1937, during which time a sections suspended from the main floor  
 plat-  
 special Technical Committee of Baha'is and forms. Later studies and the  
 experience of  
 non-Bahá'ís reviewed the work done under the Federal government on  
 monumental  
 the first two contracts, with special refer- buildings in Washington developed  
 a final  
 ence to placing future contracts on a com- design comprising 917 step sections  
 sup-  
 petitive and lump-sum basis. The unanimous ported on carriages built over the  
 girders  
 report of this committee made to the Temple that support the sloping deck. In  
 May,  
 Trustees at Green Acre in August, 1937, 1941, the Earley Studio was authorized  
 to  
 recommended that the ornamentation be proceed with the steps and the plans,  
 forms

continued with the Earley Studio on the and other preliminary work, involving an basis of the experience gained in the develop- expenditure of some \$9,300, were done at ment of methods, technique, materials, etc. the Studio. In April, 1942, the preparation under the first two contracts. of the reinforcement units for the step sec- Re-estimating the second or gallery story tions was begun at the Earley plant, and the ornamentation at \$125,000.00, the Earley construction of the carriages started at the Studio was awarded a cost-plus contract for Temple about the middle of May. The set- this work in October, 1937. The faces were ting of the step sections was begun in July finished in November, 1938, and the nine and was somewhat retarded by lack of suffi- pylons about eight months later. The cost cient reinforcement units to cast and set of this work exceeded the estimate by only all of the 17 sections in one flight at one about \$2,800.00. setup of the hoist. These reinforcement The casting and erection of the main units should have been prepared in the win- story grilles, pilasters, columns, arches, ter of 1940 and the spring of 1941 as di- spandrels, cornice and other minor parts, rected by the writer, but at this period the was handled under two principal contracts; Earley Studio was running seven days a first one involving the ornamentation of week on war contracts for the War and three faces and second, the work required Navy Departments and the reinforcing shop for the remaining six faces. These two con- was not available. tracts overlapped as to time and construc- The final cost of \$50,817.84 for the work tion involved. As the pouring of the con- involved in the steps contract, while it ex- crete and the placing of the casts proceeded ceeds the original estimate of \$30,000 from the bases of the faces, the difficulties (made on the basis of a different, much inherent in the handling of the great arch simpler design), is a reasonable cost under and spandrel sections and in the setting of conditions at that time, for the

work done,  
the cornice pieces became a major factor involving about 10,000 lineal feet of  
circu-  
in running up the cost of the work above lar steps, 1000 square feet of main  
floor  
the original estimate. platforms and the faces of the  
plinths of  
With Europe becoming engulfed in war the nine pylons.  
and realizing the need for haste in the prose- On the Temple property, in  
addition to  
cution of the Temple construction, the the Temple structure, buildings,  
garages,  
Temple Trustees wisely arranged with the grading of the grounds and other  
improve-  
contractor for the purchase of reinforcing ments have been made at expenditures  
of  
steel, cement and stone necessary for the funds as noted below:  
building of the 18 circular steps at the base Administration  
building.....\$1 5,837.95  
of the Temple. The cement and stone were Caretaker's house  
..... 6,209.46  
contracted for and the steel purchased in Supplementary house .....  
5,688.47  
the summer of 1941. Storm enclosure—Temple....  
571.21  
The original plans of the architect con- Tunnels, areaways, etc.....  
10,742.87  
templated pouring the concrete steps on Fences .....  
1,614.86  
the ramp of the foundation structure built Grading and seeding grounds  
9,444.63  
in 1922. In 1939, the Earley Studio pre- Total  
..... \$50,109.45

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

## PART S I X

### EARLY BAHÁT P I L G R I M A G E S T O ‘AKKÁ A N D H A I F A

T h e public announcement made at the created the capacity to  
teach; their letters  
Congress of Religions in 1894 concerning anticipated the  
development of the great  
the spiritual sanctity of Bahá'u'lláh quick- publishing  
enterprise in later years. As the  
ened into vital life the latent religious seek- Master's Person  
transcended His written

ing of the people of the West. Bahá'u'lláh  
 experience of that small and  
 Himself had departed this life. 'Abdu'l-  
 company who beheld Him  
 Bahá was still a prisoner unable to leave  
 formal methods of in-  
 Akká. No literature of the Faith existed  
 following gen-  
 in North America. The response, therefore,  
 demonstrated its power by an increasing  
 of 1924 we find a  
 flow of pilgrims who made the journey to  
 by early pil-  
 the Holy Land in order to learn of the  
 Days in the Light  
 teachings from the lips of Bahá'u'lláh's  
 Julia M. Grundy; "In Galilee,"  
 chosen Exemplar and Interpreter. Famous  
 Through Love,"  
 among these pilgrimages, first in order of  
 "Flowers From the  
 time and extraordinary in its permanent re-  
 Ida A. Finch,  
 sults, was the party made up by Mrs. Phoebe  
 S. Knobloch;  
 Hearst, whose membership included Lua  
 Prison of Acca," by  
 Getsinger, May Ellis Maxwell and the first  
 "Flowers from the  
 American Negro Baha'i, Turner, and thir-  
 transplanted to bloom  
 teen other seekers. eternally in new soil, for  
 its three authors  
 The ardor kindled by these visits made later identified themselves  
 with the found- ing or development of  
 the early pilgrims return as 'Abdu'l-Baha's  
 the Faith in a new country: Ida A. Finch in  
 first messages to their fellow-countrymen of  
 Japan, Fannie A. Knobloch in South Africa,  
 the United States and Canada, living Tab-  
 and Alma S. Knobloch in Germany.  
 lets inscribed with the image of His radiant  
 being and the text of His loving wisdom. Other accounts printed  
 in the early days exerted great influence  
 The pilgrims brought back the sense of the  
 among the American Baha'is for many years,  
 early days of faith, when the Prophet has

such as: "In Gali-  
 been seen by human eyes and heard by  
 "In Wonderland,"  
 human ears, and the world is filled with  
 Talks With  
 ecstasy like the golden light of perfect dawn.  
 February, 1904," notes  
 The teaching of the Faith in America, at  
 George T. Winterfirst confined to the effort of one Oriental  
 "Utterances of A b d u 'l Beha 'Abbá  
 who conducted a class in Chicago, became  
 Pilgrims to  
 established on the permanent foundation of  
 "W hat Went Ye  
 direct relationship with the true expounder.  
 Thornton Chase; "An  
 All the activities of the Cause of Bahá'Vlláh  
 May Ellis Maxwell;  
 in America emanated from the few score  
 Mr. and Mrs. Joseph  
 souls who attained the goal of all earthly  
 My Visit to  
 seeking in 'Akká and Haifa between the  
 Lucas; "Daily Lessons  
 years 1894 and 1911. Their vivid talks  
 1908," by Helen S.

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Goodall and Ella G. Cooper; "A Heavenly  
 to too great a  
 Feast," by Charles and Mariam Haney; "A  
 in contact with  
 Heavenly Vista," by Louis G. Gregory;  
 this force so pure,  
 "Knock and It Shall be Opened Unto You,"  
 overwhelmed me.  
 by Roy and M. J. M.; "Notes Taken at  
 us in turn of  
 'Akká," by Corinne True; "Table Talks,"  
 lives and those whom we  
 anonymous; "Table Talks at 'Akká," by  
 words were so few  
 Arthur S. Agnew; "Visit to Abbas Effendi  
 the Spirit of  
 in 1899," by Margaret B. Peake.  
 Of much larger scope is the book entitled  
 days and

lee," by Thornton Chase;  
 by Arthur S. Agnew; "Table  
 'Abdu'l-Baha in  
 taken by Mr. and Mrs.  
 burn;  
 to Two Young Men, American  
 Acre, 1901," anonymous;  
 Out For to See?"; by  
 Early Pilgrimage," by  
 " 'Akká Lights," by  
 Hannen; "A Brief Account of  
 'Akká," by Mary L.  
 Received at 'Akká—  
 I had been carried suddenly  
 height; my soul had come  
 the Divine Spirit; and  
 so holy, so mighty had  
 "He spoke to each one of  
 ourselves and our  
 loved and although His  
 and so simple they breathed  
 Life to our souls. . . .  
 "During the three wonderful

" 'Abbas Effendi,' by Marion H. Phelps, a sacred spot we heard serious effort made by an early pilgrim to God; His Holy compile in the household of 'Abdu'l-Bahá tongue; His praise and a brief history of the Faith and representation; His beauty tive selections from its literature. of all conver-

In "Some Answered Questions," however, only aim of edited by Laura Clifford Barney from transcribed talks made by the Master in answer spoke unceasingly to a series of questions she was permitted relating incidents to refer to Him during a long pilgrimage in mentioning His 1907, the contribution of the pilgrim to and of the pas-

the spread of the Faith attained a new His followers height. The book produced as result of her love and visit has since filled a unique place in the literature of the Faith, and editions have Master talked to since appeared in English, French and other to Christ, quot-

languages. ing His utterances and prophecies, and al-

Space is lacking for a representative selection of the writings of these early Bahá'ís, could comprehend; yet but the few excerpts which follow convey drawn always the spirit of their ardent experience. essence of wis-

From May Maxwell's pamphlet:— the learned and "On the following morning, Friday the 17th, at about seven o'clock, sister Mariam hurried into our room and announced that e o l o g i a n s and

nights we spent in that naught but the mention of Name was on every glory were chanted and and goodness were the theme sation; His glorious Cause the every life. Whenever we in one of the rooms they of the Blessed Perfection, in the life of the Beloved, words, telling of His deeds sionate love and devotion of until our hearts ached with longing. . . . "During the dinner our us and taught us, referring ways speaking with a simplicity ness which any child His symbols and metaphors, from nature, embodied that dom and truth which baffles great." Thornton Chase wrote:—"Scholars, scientists, th

'Abdu'l-Bahá would arrive in a few mo- students from the seats  
 of learning of the world, of every race,  
 ments. We had barely time to dress when  
 religion and clime, ply him with questions, and his  
 a sudden stir without set all our beings in simple answers  
 commotion. We went out into a large cen- have satisfied—or  
 confounded them. Whence came such knowledge? He has  
 tral hall from which opened all the rooms never been  
 in the house and opposite the door of one enrolled in the schools. His  
 only Teacher has been—his Father. His only .  
 of these we saw the shoes of the believers; books—the  
 thus we knew that the Blessed Master was writings that were claimed to  
 be Sacred Scriptures. There is no man  
 within. The others preceded me. In a mo- living that can  
 ment I stood on the threshold and dimly say: I taught him.  
 saw a room full of people sitting quietly "His own writings,  
 spreading like white- winged doves from the Center  
 about the walls, and then I beheld my Be- of His Pres-  
 loved. I found myself at His feet, and He ence to the ends of the  
 earth, are so many gently raised me and seated me beside Him all (hundreds pouring forth  
 daily) that it is the while saying some loving words in an impQssibility for him to  
 have given time Persian in a voice that shook my heart. Of to them for searching  
 thought or to have that first meeting I can remember neither applied the mental processes  
 of the scholar joy nor pain nor anything that I can name. to them. They flow like  
 streams from a

EARLY BAHÁ'Í PILGRIMAGES TO 'AKKÁ AND HAIFA

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gushing fountain, bearing treasures of Mrs. Laura Dixon  
 knowledge and wisdom, and bringing the Miss Sophie Engelhorn  
 waters of Life to thirsty souls everywhere Colonel Fiske  
 in the wilderness of earth. They satisfy the Colonel Nathan Ward Fitzgerald  
 intellects and pierce the hearts of men the Mrs. Ida Finch  
 world around, and many are they who have Mrs. Mary Hanford Ford  
 told us that, in the 'Tablets' received from Mrs. Kathryn Frankland  
 'The Master/ it is proved that He knew Miss Sarah J. Farmer  
 their secret conditions and touched the Mrs. Helen Goodall

pulses of their inmost thoughts and desires. Mr. Louis G. Gregory  
It is evident that 'He knows.5 Who Mrs. Phoebe Apperson Hearst  
'knows?5 It is the man—'Abdu'l-Baha (with party of thirteen  
whose names  
Abbas? Indeed, who can know save the One follow ):—  
who knows all things—the Omniscient— Dr. E. C. Getsinger  
the Holy Spirit of God?55 Mrs. Lua M. Getsinger  
From Roy C. Wilhelm's account:— Dr. I. Kheirella  
"During our last meal 'Abdu'l-Bahá broke Mrs. Marian Kheirella  
a quantity of bread into His bowl; then Anne Drucilla Apperson  
asking for the plates of the pilgrims He Julia Pearson  
gave to each of us a portion. When the meal Robert Turner  
was finished, He said that He had given us Amelia Bochrodt  
to eat from His bowl—now we were to Mrs. Maryam  
Thornburgh-Cropper  
distribute His bread among the people.55 Mrs. Thornburgh  
The occasion is opportune for listing the May Ellis Bolles (Mrs. Maxwell)  
names of those American Baha'is who made Helen Adelaide Hillyer  
pilgrimage during that early period of the Ella Frances Goodall (Mrs.  
Cooper)  
Cause up to the time 'Abdu'l-Baha came to Mrs. H. Emogene Hoagg  
North America in 1912. Mr. and Mrs. Joseph Hannen  
Mr. and Mrs. Arthur S. Agnew Mr. and Mrs. William Hoar  
Miss Alma Albertson Mr. Hooper Harris  
Dr. Emma Mackay Appel Mr. and Mrs. Charles Haney  
Mr. and Mrs. Willard Ashton Mrs. Cecilia Harrison  
Mrs. Asayeh Pollock Allen Mr. Albert Hall  
Mme. d'Angie d'Astre Mr. Herbert Hopper  
Dr. George Augur Mrs. Maude Hauser  
Mrs. Isabella Brittingham Mrs. Mary Tewksbury Jackson  
Mrs. Alice Barney Miss Marion Jack  
Miss Laura D. Barney Mrs. Kelting  
Miss Charlotte Bingham Miss Lillian Kelting  
Mrs. Alice Beede Mr. and Mrs. Edward B. Kinney  
Stanwood Cobb Sanford Kinney  
Dr. Sarah Clock Howard Kinney  
Mr. Thornton Chase Miss Alma S. Knobloch  
Mrs. Josephine Cowles Miss Fannie A. Knobloch  
Mrs. Helen Ellis Cole Mrs. Mary Lucas  
Mme. M. A. De S. Canavarro Miss Josephine Locke  
Mr. and Mrs. Arthur Pillsbury Dodge Mr. Mountfort Mills  
Mr. Wendell Dodge Dr. Susan I. Moody  
Mr. William Dodge Mr. and Mrs. Howard MacNutt  
Mrs. Alice S. Devin Miss Elizabeth Mather  
Mrs. Emily Dixon Mr. Harlan F. Ober  
Miss Louise Dixon Mrs. Agnes S. Parsons  
Miss Eleanor Dixon Mrs. Pursell

Mr. Myron H. Phelps	Miss Juliet Thompson
Mrs. Arna True Perron	Mrs. Corinne True
Mr. Charles Mason Remey	Mrs. Louise Waite
Miss Caroline Rogers	Miss Winalda Wilcox
Mr. Sigurd Russell	Mrs. Laurie Wilhelm
Miss Elizabeth Stewart	Mr. Roy C. Wilhelm
Mr. Carl Scheffler	Miss Maria Wilson
Mr. Sydney Sprague	Prof. George Winterburn
Mrs. Louise Stopfer	Mrs. Rose Winterburn
Mr. Howard Struven	Mr. and Mrs. Percy Woodcock
Mrs. Hebe Moore Struven	(with two daughters)

TEACHERS SENT TO AMERICA  
BY 'ABDU'L-BAHA

jAlBDUL Karim Effendi T eherani, of Temple, Sunday eve- Cairo, Egypt, was the first teacher sent to America by 'Abdu'l-Baha. He arrived in 'Abdu'l-Baha sent to America in New York City in May, 1900. He remained Abu'l-Fadl, of there for some time and then came to was accompanied Chicago where he was entertained by Dr. later an attache C. I. Thatcher in his home at 14 Loomis in Washington, Street near Monroe Street. Dr. Thatcher interpreter and had fitted up a hall for meetings in the base- Bahd'is had already rented ment of his house and all the meetings were Street, corner of Loomis, held there. Anton Haddad was his transla- where the activities of tor and Mirza Raifie also translated some of on. Here Haji Mirza the time. The addresses of Abdul Karim Abu'l-Fadl and all Effendi given in Chicago, including one the same time. This given in New York, and also a Tablet he experience for the friends had received from Bahá'u'lláh, were pub- there to receive the teachings lished in a booklet. This booklet was of	given at the Masonic ning, May 11, 1902. Also 1902 the revered Mírzá Gulpaygan, Persia. He by Mirza Ali-Kuli Khan, of the Persian Embassy D. C., who acted as his translator. The a house on Monroe for a headquarters the Cause were carried Hassan and party, Mirza the translators lived at was a glorious who gathered from these marvelous
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teachers. Every Sun-  
 great value to the Bahd'is at that time as  
 lectures in halls rented  
 it contained the true teachings and caused  
 Sunday meetings only,  
 the removal of conflicting ideas concerning  
 were held at the head-  
 the Cause then prevailing in America. He  
 made a trip to Kenosha, Wisconsin, to meet  
 spent much time in  
 the Baha'is in that city; he gave addresses  
 and Washington,  
 and held interviews for inquirers. A group  
 his visit in Chicago.  
 photograph of the Bahd'is with Abdul  
 the Bible were wonder-  
 Karim Effendi and his party standing on  
 to Revelation the  
 the veranda was taken in front of Dr.  
 most explicit in-  
 Thatcher's house. Abdul Karim Effendi was  
 ever received. His  
 a venerable and dignified appearing man  
 all taken down in  
 and wore the Oriental robes and turban.  
 them only in type-  
 In 1901 Haji Mirza Hassan Khorasani,  
 number of his  
 also of Cairo, Egypt, with Mirza Assad  
 inquirers. These  
 Ullah of Haifa, Palestine, and Mirza Hussien  
 preserved by the Bahd'is  
 Rouhy, a school teacher of Cairo, who  
 have been followed  
 acted as their interpreter, arrived from the  
 the Message, especially  
 Holy Land. They were the bearers of a  
 Tablet from 'Abdu'l-Baha stating that He  
 booklet "The Brilliant Proof,"  
 was sending them "to those regions to visit  
 'Abdu'l-Bahá in refuta-  
 you that their breasts may be dilated with  
 written by Peter Z. Easton,  
 joy in conversing with you about the Love  
 which was a very  
 of God."

day they gave public  
 by the believers for  
 as all other activities  
 quarters.  
 Mirza Abul'-F adl,  
 New York, Green Acre,  
 returning there after  
 His explanations of  
 ful, giving from Genesis  
 most voluminous and the  
 terpretations we have  
 talks and lectures were  
 shorthand, but we have  
 written form, also a large  
 letters to believers and  
 have been carefully  
 of those early days and  
 as a basis for giving  
 to Christians.  
 He wrote a  
 at the command of  
 tion of an article  
 a Protestant Missionary,

false and discourteous

criticism of the Bahá'í

These teachers also wore the Oriental "The Bahá'í garb. Their talks were taken down in short-hand in Chicago every evening, but were in 1902. After his 1914, another edition not published. His farewell address was a history of his

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life, an account of his death, and tributes second visit, Mírzá and eulogies written by 'Abdu'l-Baha. days with Shoghi Several years later, in 1919, Mírzá Jenabe-travels through Fadil of Teheran, Persia, with his family clearer insight arrived in America. They traveled from the Master coast to coast teaching and lecturing. We This second have five little booklets of his lectures given that it greatly in Seattle, Washington. These were pub- Teaching Com- lished by the Seattle Baha'is in 1921. He the details of his was a younger man than the former teachers bulletin re- who had visited us, but he was a fine speaker. activities. He was well liked by those of the friends Bahá'í com- who knew and associated with him. acknowledges its obliga- Mírzá Jenabe-Fadil visited America a 'Abdu'l-Bahá sent second time, in 1923, on invitation from origin of this the believers. He contributed much to our freely shared understanding of the Faith in those days experience. In no following the ascension of 'Abdu'l-Bahá conditions pre- when it had become imperative for us to

Cause. His book entitled "Proofs" was published departure January 21 , was published containing

THE BAHÁ'Í CENTENARY

capacity. Preceding his Fadil spent a number of Effendi in Haifa, and his America gave the believers a into the unique station which created in the Guardianship. visit was notable also in strengthened the National mittee which arranged all schedule and published a news reporting his meetings and To sum up: the American munity gratefully tion to the teachers whom from Persia, the country of Cause. These matured souls their knowledge and their other manner, under the vailing in those stages of

our development,  
 realize the true nature of the Baha'i admin- could the American  
 Bahd'i community have  
 istrative order. This teacher had been sent received such inspiration and  
 impetus and  
 by 'Abdu'l-Baha, whose Tablets referring been bound by such ties  
 to the believers of  
 to him conveyed high praise of his spiritual the Orient in one universal  
 Faith.

## THE DEVELOPMENT OF BAHAI PUBLICATIONS

### 1. Growth of the Literature

P i VERY great idea is reflected in a litera- tablets from  
 'Abdu'l-Baha. As soon as a  
 ture of its own. The concept of democracy new tablet was received from  
 Haifa, the  
 has been discussed in many treatises and re- believer receiving it would  
 send copies to  
 lated types of literature. . . . A literature known Baha'is in different  
 parts of the  
 has grown up about great historical person- country. The early centers  
 in the large cities  
 alities. Witness the almost unceasing publi- became points of  
 distribution for tablets to  
 cation of books about Napoleon. . . . Cer- isolated believers. We find  
 many evidences  
 tain cycles of stories and legends have been of great earnestness and  
 sacrifice in this  
 told and retold in different form. Thus we period when the Bahd'i  
 teachings were first  
 find a whole literature built around the being introduced into the  
 United States. It  
 legends of King Arthur and his knights. is said that these early  
 believers devoured  
 Similarly, the great religions of the world each single paragraph and  
 each tablet, no  
 have each produced a vast body of litera- matter how brief, in their  
 great desire to  
 ture, reflecting the myriad aspects in theory satisfy a newly awakened  
 spiritual hunger.  
 and application of the particular body of One of the early centers  
 of distribution  
 truth embodied in that faith. was New York City. Here the  
 New York  
 The student approaching the Baha'i Bahd'i Board of Counsel sent  
 out typed,

teachings is amazed at the extensive bibliog- mimeographed, and printed  
 pamphlets. In February, 1904, the Board of  
 raphy of publications in English. The dates  
 Counsel sent out a 12 8-page mimeographed  
 of publication go back to the beginning of  
 folder of the teachings. The contents were  
 the century, and the bibliography reveals a  
 divided as follows:  
 varied and constant out-pouring of litera-  
 ture on the Baha'i Faith.  
 Vol. 1. Long Tablets by the Manifestation  
 It is the purpose of this brief survey to  
 Vol. 2. Tablets to the Kings and short  
 give some idea of the growth of that litera-  
 Tablets by the Manifestation  
 ture and to comment on the authentic ma-  
 Vol. 3. Tablets from the Master, 'Abdu'lterial now easily available to the  
 student.  
 Bahá  
 To simplify the task of showing the his-  
 Vol. 4. Writings, lectures, etc., by Be-  
 torical development of Baha'i literature in  
 lievers  
 English, the discussion will be divided cate-  
 Vol. 5. News letters and information re-  
 gorically. Reference to the extensive bib-  
 garding the Cause  
 liography, found elsewhere in this volume,  
 will enable the student to search more closely  
 the translations  
 into specific books which could not be dis- are in this early  
 compilation, a great effort  
 cussed within the limits of this survey. It was being made to meet the  
 need for a fuller knowledge. If it were  
 should also be noted that no claim is made  
 possible to compare this compilation  
 for completeness. Only a few specific pub-  
 with all the lit- erature on the Baha'i Faith  
 cations can be mentioned; it is hoped that  
 available in  
 they are representative. English up to that time, it  
 would probably  
 In the early days of the Baha'i Faith in stand out as an historic  
 effort.  
 America, i.e., about the year 1900 and im- Many of the early  
 pamphlets were mere  
 mediately after, the few scattered believers leaflets reproducing a Tablet

from 'Abdu'l-exchanged typewritten copies of prayers and Baha. Some of these recorded conversations

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Certificate of Incorporation of the National Spiritual Assembly of the Baha'is of the United States and Canada.

THE DEVELOPMENT OF BAHÁ'Í PUBLICATIONS

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between American believers and 'Abdu'l- the visit of a party of Americans to 'Akká.

Bahá. Most are undated and bear no refer- The book is well illustrated with photo-

ence to place of publication. graphs of places in that vicinity associated

A deeply religious note concerning the with the lives of Baha'u'llah and 'Abdu'l-

"second coming" is reflected in a number Bahá. Again there is reflection of the lov-

of these leaflets. Three are headed, respec- ing unity existent among the believers.

tively: Prophecies and Warnings, Can Ye It is to be noted that the many pilgrims'

Not Discern the Signs of the Times? and reports record conversation with 'Abdu'l-

Prophecies— Signs of the Coming of the Baha. While this was a great aid in giving

"Son of Man." The contents in each case an understanding of the teachings, 'Abdu'l-are a compilation of Biblical references and Baha

Himself, and the Guardian after Him, selections from the words of 'Abdu'l-Baha. insisted that only His

written words and

Two of these state at the end: "Sincere seek- those of His Father, Baha'u'llah, were to be

ers may address David . . . (An address considered authentic. This is not an effort

in New York City follows). to minimize the importance of the pilgrims'

Among the early pamphlets are a number reports, but to point out that they filled

of the Tablets of Bahi'u'llah printed in a great need and helped carry over until a

leaflet form. A survey of this type of pub- sufficiently large body of the writings of

lication would seem, however, to confirm Baha'u'llah and 'Abdu'l-Baha had been

the fact that the writings of 'Abdu'l-Baha translated.

were given more prominence until the period following 1921 when the Guardian, Shoghi Effendi, began his series of masterly translations of the writings of Bahá'u'lláh. This book, *The Life and Teachings of 'Abbas Effendi*, published by Putnam and Sons. Many individual Baha'is published American believers. We must also keep in mind the fact that an accurate as well as beautiful translation of the books of Baha'u'llah is an exceedingly difficult task. Around the beginning of the century and until 'Abdu'l-Baha's release from prison in 1908, there was a steady stream of small He also parties of Americans to the prison-city of 'Akká. Many of those who made this seven thousand mile pilgrimage to sit at the feet of 'Abdu'l-Baha wrote pamphlets and booklets concerning the experience. This part of Baha'i literature has come to be known as "pilgrim's reports." United States Let us look at two samples. A small 16-page pamphlet has already been of a door on the cover and the verse from Baha'i Publishing the New Testament: "Knock and it shall be

A number of the early books on the Bahá'í Faith by non-Bahá'í publishers. this is Myron Phelps' Teachings of 'Abbas Putnam and Sons. Many individual Baha'is published pamphlets and books. We have mentioned the leaflets Another individual who sively over a period of Mason Remey. Mr. Remey published on the Temples, lessons and teachings, and many pamphlets. published accounts of teaching mimeograph form. . . . These on the part of individuals source of historical the efforts made to produce an body of literature. Various centers in the formed publishing groups. The Counsel in New York City has mentioned. Prior to 1908 a ing Society had been organized

in Chicago.

opened unto you” (Matt. 7:7). Inside are administrative two brief, simply written accounts of visits Shoghi Ef- to ‘Abdu’l-Baha. Each records the great centralized un- love, hospitality, and unity which always Committee, set marked the home of the Master. Assembly.

In Galilee, by Thornton Chase, the first economy, and American Baha’i, is a small book of this literature. We may type. Here is a much longer account of approximately the be-

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ginning of authenticity in translation and effort to bring publication of Baha’i literature. The impor- the mass of Bahd’i tance of the work accomplished by this English. (In Committee can hardly be overestimated. Bahd’i World Another committee of the National Spir- containing itual Assembly, the Reviewing Committee, English in 1923.) was set up with the specific task of not only explanations of the passing on the authenticity of all publica- the best of tions, but also of setting as high a literary the Nem Era by standard as possible.

The present-day literature of the Bahd’i languages. The Faith in English falls into three classifica- is The Prom- tions: first, the actual translations of the Christophil, pen name of teachings and history of the Faith; second, Dublin,

With the coming of the order under the Guardianship of fendi, publishing has been der the Baha’i Publishing up by the National Spiritual

This had made for efficiency, authenticity in Baha’i set the date 1921 as

Bahd. This was a noteworthy

together for the student

literature then available in

1943 this was replaced by

Faith, a one-volume anthology

selections not available in

Commentaries on and

teachings have been many. The

these is Bahd’u’lldh and

J. E. Esslemont, a book now

and published in over thirty

most literary of these books

ise of All Ages by

Archdeacon George Townshend of

commentaries on, and explanations of, the gifted writer has Ireland. The pen of this teachings; third, discussion of allied sub- produced another book, The Heart of the Gospel, published in subjects and literary expression of the Bahd'i England, a few copies of which have just reached spirit. this country as this article is written. In both these vol- umes, Townshend approaches the translations by the Guardian stand out as Bahd'i Faith from the viewpoint of Bahd'i monumental renderings of the prose of Christianity. He writes compellingly and Bahd'u'lldh into English. Rich in beauty and dynamic truth are his translations of showing the Bahd'i Faith as the consum- mation of the teachings of Hidden Words, The Book of Certitude, Christ. The monthly issues of Gleanings from the Writings of Bahd'u'lldh, World Order magazine provide a forum and Prayers and Meditations by Bahd'u'lldh. for the discus- sion of subjects allied to How much easier now for a student to ap- proach the spirit and teachings of Bahd'- on world fed- ings. Here we find articles u'lldh! . . . Nor must we overlook the eration, race relations, comparative religion and modern sociology. With a Guardian's translation of Damn-Breakers: great amount of authentic literature now N abit's Narrative of the Tarty Days of the Bahd'i available, Bahd'i writers are able to discuss Bahd'i Revelation. Here, for the first time accurately the wide implications of their in English, we can appreciate the glorious Faith in meeting with the many individual and figure of the Báb, majestic predecessor of social prob- lems of the modern Bahá'u'lláh. This volume provides a greater World Order, are many poetic world. Here, too, in degree of completeness in understanding the expressions, Bahd'i Faith. N ot only is The Damn- evidence of a still small, of the Bahd'i spirit, Breakers the most beautifully bound Bahd'i but growing artistic

expression of Bahd'i  
 book ever published, but it is by far the most noteworthy  
 most scholarly and completely annotated. Ives' moving long  
 And we must not overlook the volumes of 'Abdu'l-Bahd's Tablets, His compelling brief survey, mention  
 Mysterious Forces of Civilization, and the successive volumes  
 books of His recorded lectures. Here is a chrono-  
 The writings of Shoghi Effendi himself constitute a special branch of Bahd'i literature dealing with the subject of world order. We refer particularly to the series of long, general letters beginning in 1928 with excerpts from the  
 The World Order of Bahd'u'llah. Bahd'u'llah and 'Abdu'l-Bahd. To In 1923 was published Bahd'i Scriptures, a large compilation of the writings of Bahd'u'llah and the writings and talks of 'Abdu'l-

ideals. . . . Perhaps the most poetic effort is Howard poem, Song Celestial. In concluding this should be made of the of T h e B a h á ' í W o r l d .  
 logical account of the growth of Faith throughout the world.  
 are filled with articles, ductions of documents of great value. Included always are writings of anyone wishing a good source Bahd'i literature, administration, the

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2. T h e B a h á ' í M a g a z i n e  
 literature, the  
 believers would have been deprived of in-  
 The American believers have issued regu-  
 for the  
 larly a magazine devoted to the exposition  
 all, an instru-  
 of the Bahd'i teachings since March, 1910.  
 ready for the  
 The Bahd'i periodical first appeared on  
 Master's ad-  
 March 21 of that year and bore the title  
 throughout  
 "Bahd'i News." Albert R. Windust and

tribution of authentic Bahd'i  
 spiration and knowledge required  
 mighty tasks ahead. Above  
 ment would not have been  
 dissemination of reports of the  
 dresses to public audiences  
 North America or of His

words of counsel  
 Gertrude Buikema were the editorial staff. and direction given to the  
 believers in in-  
 This publication appeared every nineteen timate gatherings. "Bahd'i  
 News" was a  
 days, in accordance with the Bahd'i calen- milestone on the highway,  
 a fertile seed  
 dar in which the month has nineteen days. which has already produced a  
 harvest in  
 The issue of August 1, 1910 contained a many other Bahd'i  
 communities of distant  
 Persian section: several pages of electroplates lands.  
 reproducing hand-lettered Persian script. As the name implies, this  
 first Bahd'i  
 This feature was continued until February, organ reported the activities  
 of national,  
 1925, the next to the last number in international and local  
 Bahd'i concern. It  
 Volume XV. presented photographs of  
 Bahd'i gatherings,  
 Beginning March 21, 1911, Volume II, Bahd'i sacred places, and of the  
 Master,  
 the title was changed to "Star of the West" 'Abdu'l-Baha. In these  
 pages we find the  
 and this was retained until November, 1922, official record of the  
 transactions of the  
 in Volume XIII, when the main title was Annual Convention, the lists  
 of Bahd'i cen-  
 "The Bahd'i Magazine," underneath it as a ters, the officers and  
 committees conducting  
 subtitle, "Star of the West." A few years national Bahd'i affairs,  
 and the names of  
 later the subtitle was dropped. books and pamphlets made  
 available through  
 In April, 1935 the magazine was given the Bahd'i Publishing Committee.  
 Traveling  
 its present title of "World Order," employ- believers could locate  
 meetings in other  
 ing the term which the Guardian had been cities. News of the Faith in  
 far-distant  
 identifying with the Faith of Baha'u'llah in land was gathered and  
 given distribution.  
 his communications to the American Baha'is Tablets of Bahd'u'llah  
 were printed. The  
 for many years. "World Order" was desig- Master's replies to  
 current questions were  
 nated as Volume One, Number One in a made available. Public

Bahd'i lectures and new series because it represented a union of special articles began to appear.

"The Bahd'i Magazine" and "World Unity." The Baha'is constituted one great family, Prof. Stanwood Cobb and Horace Holley and this was their intimate diary, personal letter, visit and old home edited the new periodical. week, as well as

The appearance of "Bahd'i News" re-a door flung open upon the heavenly vista of the Sacred Scriptures of their flected events of major importance in the Faith. Besides the Temple, other national growth of the Faith in America. It syn- the Temple, other national functions and projects took life and power chronized with the beginning of the Annual from the Bahd'i magazine: the publishing of Conventions, the adoption of a preliminary books and pamphlets, the collection of constitutional basis for the activities, the Tablets and sacred relics for the first steps in the work of Temple construc- Archives, the conduct tion (the purchase of land), and the deep- of the Annual Convention and Bahd'i Con- gress, and the rapid ening expectation of the Master's visit to development of teach- ing by individual believers, America, realized in 1912. Without an ing by individual believers, groups, commit- tees and Assemblies from organ representing the interests of the en- tees and Assemblies from Maine to Cali- fornia. tire Bahd'i community, transcending the In later years, local interests of any city or section, the particularly with the estab- lishment of the present all-important Temple work could not have the organ of the National "Bahd'i News" as bly, the magazine has become become established on the foundation of the organ of the National Spiritual Assem- bly, the magazine has become general unity. Without a loyal and respon- bly, the magazine has become sible center for the publication and dis- depository of exposition and a library of

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excerpts from the Word than a conveyor first American Baha'i and a potent lecturer and teacher, and "Tablets of of news.

‘Abdu’l-Bahá,”

Other editors active in the work have been Albert Vail, Dr. Zia Bagdadi and was followed

Mariam Haney.

Volumes Two and

The Baha’i magazine from its inception the letters

possessed the recognition and received the to Assemblies,

loving encouragement of ‘Abdu’l-Baha. believers up to the

"Shouldst thou continue to remain firm these Tablets

and eternal, ere long thou shalt become the Windust was ap-

Star of the East and shalt spread in every Chicago Assembly,

country and clime. . . . At last thou shalt importance of assemb-

become the first paper of the world of precious documents

humanity Yet all these depend upon national Bahá’i

firmness, firmness, firmness,” He revealed in Fanny Lesch,

a Tablet dated 1910.

Buikema prepared

the typewritten copies of the Tablets which

3. The Bahá’í Publishing Society

Mr. Windust prepared for the printer and

The first quality of faith demonstrated in action is initiative. By the initiative, the publishing

courage and the sacrifice of individual Miss Mary Lesch

Bahá’is in the early days all the institutions Mrs. Agnew. For

and facilities of the Cause came into being thereafter, this

and were fostered through the most difficult at 5205 Harper

stages of their development.

4319 Lake Park

Bahá’i publishing centered in Chicago in an office at

under the care of Thornton Chase, Arthur

Volume One.

Volume One of the Tablets

several years later by

Three, a notable collection of

revealed by kAbdu’l-Bahá

groups and individual

year 1909. The collecting of

began in 1903 when Mr.

pointed librarian of the

and his vision of the

ling and preserving the

founded the work of the

Archives in America. Mrs.

Mary Lesch, and Gertrude

saw through the press.

During the year 1910, the

activity having expanded,

took over the burden from

some seven or eight years

activity centered in her home

Avenue, then transferred to

Avenue, and finally installed

508 South Dearborn Street.

Miss Lesch con-  
S. Agnew, Charles Greenleaf, and Albert R. continued to conduct the work  
until April,  
Windust. The distribution of the printed 1924, when the National  
Spiritual Assembly  
literature was carried on until about 1910 transferred the activity to a  
committee in  
by Mr. and Mrs. Agnew, who filled orders New York in order to relieve  
Miss Lesch  
sent in from other centers and served as of a burden which had become  
too great  
librarian at the meetings in Chicago. Their for any individual to bear.  
For some four-  
efforts represented the founding of an en- teen years she had been the  
American Baha'i  
terprise that has since become active and Publishing Society. Under her  
care the seed-  
flourishing. ling had become a vigorous  
young tree. The  
The publishing activity in those days had centering of all Bahd'i  
activities under the  
no backing from a general Bahi'i fund but central body named in the  
Master's Will and  
sustained itself through rigid economy, un- Testament and established  
der the Guard-  
remitting labor and the support of those ian's direction began a new  
era in Baha'i  
who had assumed this responsibility. publishing.  
The Baha'i literature available in English The first Publishing  
Committee of the  
translation was at first very limited. One National Assembly consisted of  
Mountfort  
typewritten copy of "Hidden Words" ex- Mills, Chairman, Roy C.  
Wilhelm, Treasurer,  
isted prior to the year 1900 in North Ameri- Horace Holley, Secretary,  
William H. Ran-  
ca. In the first number of "Baha'i News," dall and Siegfried  
Schopflocher. Its first an-  
March, 1910 we find a notice of "Mysterious nual report, submitted to the  
Assembly for  
Forces of Civilization," imported from Lon- the information of the  
Annual Convention  
don. Other titles listed that year were "The of 1924, mentioned the  
Committee's gen-  
Universal Religion— Bahaism," by M. Hip- eral aims and policies as  
well as its detailed  
polite Dreyfus, "Some Answered Questions" activities for the year:

edited by Laura Clifford Barney, and "The Baha'i Revelation," by Thornton Chase, the carrying on the

"Having for the past year with the responsibility of

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work of publishing the Bahá'í literature, Era," by Dr. J. E. under your authority and supervision, we "Lessons in Religion," take the occasion afforded by the approaching National Convention to outline as fully as possible the details of our work and also our plans for its considerable extension in the future, that the delegates may carry order to devote its back to their respective Assemblies full information respecting this aspect of the Inc., and dis- progress of the Cause. . . . Committee to

u'llah and The New Esslemont in England; translated by Miss published at her expense as to the Girls' School on "Unity Triumphant," by London; also published in profits to the Cause; published by Brentano's, tributed by the Publishing

"It has been our view from the beginning of this appointment that a successful carrying out of the large spiritual and also material responsibilities placed upon us should before long result not only in broadcasting the Baha'i Message in its purest expression, but also in due time and, we trust, before long—produce a legitimate cash surplus at distributed: "Promulgation of the disposal of the National Spiritual As- Two; "The Wis- ssembly for carrying on Bahd'i work in other 'Abdu'l-Bahá" ; " 'Abdu'l-Baha in

the local Assemblies practically Mention should also be made page teaching folder, 2 have been printed by the mittee for the Teaching request of the National Between 1924 and 1928, also issued or Universal Peace," Volume dom of

fields. . . . New York” ; "Foundations of World Unity” ; "Baha'i Administration” ; "The Divine Art of Living” ; this committee took up its activities, had piled by M. H. and M. M.; "Racial Amity,” com- World Unity” ; "The Book already brought into print practically all (The Kitab-i-Iqan); "The "The Spirit of World Unity” ; "The Book that part of the Word which so far had (The Kitab-i-Iqan); "The of Assurance,” tunity of the Baha'is of been translated into the English language. and Canada,” (The Spiritual Oppor- vealed by £Abdu'l-Bahá Looking over the past records of the be- My Life,” by Monereh tunity of the Baha'is of the United States and Canada,” (The loved Baha'i Publishing Society, it is possible u'lláh and His Message,” Tablets on teaching re- "Letters from Shoghi of its services and accomplishments for the Cause. Its publications have penetrated to My Life,” by Monereh Eifendi” ; "Episodes in all parts of the world, and under difficult u'lláh and His Message,” by J. E. Esslemont; "Lessons in Religion,” by and arduous conditions of quiet daily self- Alkany; "Baha'i: The Muhammad Ali by Horace Holley; "The sacrifice its heroic workers—notably Mr. Spirit of the Age,” by Horace Holley; "The First Days in America,” by Juliet Thompson; "The Bahd'i Faith,” by a Methodist Layman; teachers of the Cause. . . ; "Bahá'i Persecu- Price List of the Baha'i Publishing Society, tions in Persia” ; "The Oneness of Man- kind,” compiled by L. G. and it was the first task to make this litera- Mariam Haney. During these ture readily accessible to the friends in every years, the local Assembly. This was accomplished by Committee was assisted by workers who, each for a period, carried on the sending to each Assembly an allotment of tributing the books, Doris work of dis- books in proportion to its number of mem-

Holley, Annie L.

bers, with the result that of many of the important Bahá'í works, only a few copies entered a new era

Romer, and Marie Moore.

The publishing work

are now left in print. . . . Having to choose appointed

in 1928 when Marion Little was

between reprinting many books only a few of books and

Secretary and the manufacture

at a time, or fewer books in larger and thus an arrange-

pamphlets was scheduled under

more economical editions, the Committee firm of J. J.

ment made with the printing

has adopted the latter principle. . . . this the firm of

Little and Ives. Prior to

"The past year has marked the publishing publishing division

Brentano's, Inc., its

of several important Baha'i works: "Bahá- J. Herold, had

headed by the late Charles

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Certificate of the Palestine Government incorporating the National Spiritual Assembly

of the Baha'is of the United States and Canada as a Religious Society in Palestine.

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acted for the Committee in the publishing World's Fairs in

hibits conducted at the

of a number of works.

San Francisco and New York

was the pro-

In fifteen years, from 1928 to 1943, the needed

duction of the 376,000 pamphlets

Committee, through the expert management information

for the visitors who sought

of the work by Clara R. Wood, has published thirty-five new books and forty-three any one Baha'i

about the Cause.

The largest edition of

new pamphlets, twenty new study outlines, copies produced over

title has been the total

purchased fifteen different titles, imported small compilation

a period of years of the

seven books in foreign languages and printed Wilhelm. In suc-

originally issued by Mr.

ten foreign language works in this country. through several

cessive printings it has gone

This in addition to the frequent reprinting title, and has be-

changes in contents and

of books and pamphlets out of stock. sides been translated and printed in several foreign languages, to an estimated total of one half million copies. The new centers of Central and South America as well as to the older Assemblies composing a unit of three pamphlets selections from the Writings of Bahd'u'lldh, in Europe and the East. 'Abdu'l-Bahá and Shoghi Effendi, compiled by the National Spiritual Assembly in 1942, The most extensive single undertaking of the Committee has been the manufacture appeared in a total of 2 5,000 sets or of "The Dawn-Breakers: Nabil's Narrative 75,000 individual copies. Finally, a word of the Early Days of the Baha'i Revelation" "Bahá'i World Faith," is added concerning the compilation re- placing the "Bahá'i —a work of 68 5 pages and numerous illus- trations, including the precious Tablets re- vealed by the Báb in His own hand to the 10,000 copies of this work of 565 pages were published in 1943. Letters of the Living (His chosen disciples) and to Bahd'u'lldh. This book was printed In September, 1940, the Publishing Com- mittee became the first in two editions, one limited to 150 num- bered copies each autographed by Shoghi Committee to establish its office adjacent to the Bahd'i House of Effendi. The total cost involved was ap- proximately \$15,000. Guardian has designated as the center of all administrative activities of the Faith in North America. Noteworthy also has been the series of volumes published biennially, "The Bahá'i World," the international survey of Baha'i activities. The first volume, entitled "Bahd'i Year Book," was manufactured by the man- nager of "The Baha'i Magazine," Allen B. McDaniel, but the subsequent books have The office records ending 1943 there have been total of 1,074,328 items, of which were books, the remainder pamph- lets and study guides or

outlines.

been produced by the Publishing Committee. Bahd'i Magazine"

Volume VIII contains 1039 pages, colored the business

frontispiece, insert maps and several hundred with the

halftone plates.

work. The

A special service rendered by the Committee in connection with the Bahd'i ex-

BAHA'ITEACHINGIN

NORTHAMERICA

Foreword

J b

OR the early American believers the Bahá'Vlláh, in fifty years,

Faith of Bahá'u'lláh was envisioned as the of the United States

return of Christ. The first teaching was the institutions, con-

simple declaration that He had come, that central shrine, the

this is the promised Day. In comparison to and dem-

the overwhelming importance of this fact, only to conduct

the nature and scope of the new teachings addition to carry

did not appear to be particularly urgent. A lands. For America

lifetime was all too brief a period in which growth of move-

to grasp the actual fact, experience its material, and in

glorious implication in the deepest heart, population, up-

and strive to regenerate the character and past, has fed the

adapt the being to its supreme challenge. and many creeds.

The experience itself was a fire to burn by human be-

away the veils, the obstacles, the hindrances. selective. They are

By this spiritual necessity the early Bahd'i

In 1935, when "The

was renamed "World Order,"

management was consolidated

functions of the publishing

stock of books and pamphlets has

transferred to Wilmette.

which the Faith of

has spread to all parts

and Canada, raised up its

structed its magnificent

House of Worship in Wilmette,

onstrated its capacity not

its own activities but in

the Faith to many other

is accustomed to the rapid

ments, idealistic as well as

the fertile soil of her mixed

rooted from their racial

increase of many doctrines

But all movements initiated

ings are essentially

adapted to some special

type or some temporary condition. Their real  
 felt himself set apart from the daily world — transferred, as it were, back over nineteen  
 measure is a predetermined limitation.  
 — transferred, as it were, back over nineteen  
 When they arrive at their measure they yield  
 hundred years to the Holy Land associated their fruit, their  
 their fruit, their leaves fall and they live no  
 with the meaning of the Prophet of God. more. Religion  
 Prayer was more vital than philosophy. as action for crusades,  
 religion as social  
 Love won its victory greater than the philosophy for the guidance  
 of political institutions, religion as  
 triumph of truth. To find others with whom stitutions, religion as  
 conservator of class and family tradition: such  
 one might share this spirit of reverent love expressions of religion  
 was necessarily the first requirement of have been familiar throughout  
 American history. But America has not  
 obedience to Him, the first impulse and known, ex-  
 method of the believer. His devotion trans-  
 descent of truth from cept as yearning, the  
 formed him into a teacher, and his need to above and the imperative need  
 for acceptance of that higher reality before  
 share the experience set his feet upon the one can "join"  
 path destined to lead in this new cycle to and "go." Therefore, as  
 'Abdu'l-Baha explained to the ardent early  
 all knowledge and all truth. believers, the  
 Those who learn that the first Bahd'is Cause develops slowly because  
 it must create the conditions of permanence  
 were confirmed without access to the litera-  
 as it grows. How has the Faith of  
 ture of the Faith and could experience it Bahd'u'ldh, at first  
 without knowledge need not be amazed. identified with a handful of  
 persons in  
 The early Bahd'is were simple folk, simple Chicago,, found the means  
 and instruments for such development?  
 with the singleness that comes from response The answer is, first, that  
 to love, and from this very simplicity, this  
 faith itself is the highest expression of action.  
 freedom from sophistication and this  
 The man and  
 capacity to rise above acquired learning, they woman with faith possesses

the power of  
 became the chosen ones, the seeds to produce accomplishment, because they  
 can be used  
 the greatest harvest of history. by spiritual forces. Every  
 Baha'i is a teach-  
 We, too, must go back to that same Holy er, not merely a passive  
 worshipper whose  
 Land if we would grasp the miracle by creed confines him to the  
 role of spectator

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B A H Á ' Í TEACHING IN NORTH AMERICA

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at the arena of world events. Second, the ington, D. C., Agnes  
 Alexander in Hawaii,  
 Faith is continually creative and evolution- and in all probability Mrs.  
 Phoebe Hearst in  
 ary, using each step of progress as founda- California. Margaret Klebs  
 became the first  
 tion for taking a higher step. It created teacher in Georgia. In other  
 Southern States  
 simple local institutions in the 'stage of the Bahá'i Message was  
 first delivered by  
 local unity; later it created national insti- Hooper Harris, Mrs. Claudia  
 Coles and Louis  
 tutions when national unity had been at- G. Gregory. Mrs. Mariam  
 Haney founded  
 tained. It can work through the individual the cause in Minneapolis if  
 not in the State of  
 whose faith is his or her sole equipment; it Minnesota. Among those who  
 traveled most  
 can work through the medium of collective extensively during those  
 years we note  
 plans and projects commanding the resources Thornton Chase, Charles  
 Haney, Mrs. Lua  
 of modern life. It preserves the enthusiasm Getsinger, Mrs. Ida  
 Brittingham, Roy C.  
 of the individual through every stage of Wilhelm and Col. Fitz  
 Gerald.  
 community development, for divine truth Others served as strong  
 pillars in their own  
 lives through the individual and through city, holding the Baha'i  
 group together dur-  
 the community without sacrificing either ing its formative years and  
 by their active  
 to the demands of the other. Like an organ- faith arousing devotion and  
 enthusiasm, as for

ism filled with a new quality of life, the example, the household of Arthur P. Dodge in New York, Albert H. Bahd'i community can demonstrate religion in New York, Albert H. Hall in Minneapolis, Mr. and Mrs. G. W. as a unifying force encompassing the whole world. Mrs. Mary Revell in Latimer in Portland, Philadelphia, and in Chicago a number of stalwart world. Mrs. Mary Revell in Chicago a number of stalwart believers such as Mr. Chase, Mrs. True, torical movement through these fifty years, Charles Ioas, Mr. Agnew and Albert R. Windust. it is convenient and helpful to approach the process as a series of periods or stages of reinforced and also Three vital influences growth. The first stage is from 1894 to believer intent upon guided the individual 1911; the second, 1912 to 1921 (from the note the great serving the Faith. First we date of 'Abdu'l-Bahd's visit to America to enterprise of the House of Worship, a re- sponsibility laid upon the His ascension); the third, 1921 to 1937 munity of North America and a whole Baha'i com- tor in producing unity of (the beginning of the teaching plan laid down by the Guardian for the last seven sentiment and action. Next we perceive potent fac- of Bahd'i institutions and down by the Guardian for the last seven agencies, local, regional and national, sentiment and years of this Baha'i Century); and from through the order initiated the development Testament of 1937 to the present year, 1944. of Bahd'i institutions and capacity and power for united agencies, local, regional and national, there has been the Teaching once again become a continent new and un- by the Will and by 'Abdu'l-Bahá known, this time not a geographical but a spiritual exploration. One by one they set forth, some in the course of their business Tablets revealed action. Finally there has been the Teaching forth, some in the course of their business Tablets revealed by 'Abdu'l-Bahá travels, others planning special trips or using Baha'is with a world endowing the American the opportunity afforded by personal visit, mission. From 1937 to 1944 the Guardian applied to convey the Bahd'i Message and quicken a seven year plan

new hope in the achievement of unity for the measure of regeneration of human life on earth. As local the establishment groups evolved, they sent out calls for every unoccupied teachers, until circuits could be arranged in and Canada, and a many parts of the country. The memory of in every re- some of the friends constitutes our only his- America, as tory and guide to much of the activity going exterior orna- on in those years. We learn, for example, Bahá'í has that Paul K. Dealy was the first Baha'i of world of renewed Alabama, Mrs. Barbee was first in Missouri, rapid evolution Fred Mortensen in Montana, Mrs. Pearl Bat- responsibility which tee Doty in Maryland, Mrs. Dixon in Wash- ignore. Faith is and

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must be capacity to respond to the pressures in eastern exerted by the spiritual life, and not merely knowledge of passive belief or hopeful expectancy. What emerges is the type of a civilization upheld arrived in by obedience to God, blessed by that obedi- Assad'u'llah, a Persian ence and perishing if the people abandon the 'Akhd, in Pales- inner effort to draw nigh to Him. Khorassani, a promi- The time for the preparation of adequate with historical records has not arrived. The be- Mirza Buzork, lievers are too immersed in the tasks of the in New day and hour to stop and become researchers large num-

which called for a definite achievement, no less than of a Spiritual Assembly in State of the United States nucleus for a future Assembly public of Central and South well as the completion of the mentation of the Temple. The thus lived not merely in a truth but also in a world in under laws of ethical the individual may not

so that in 1898 many students cities were eagerly seeking God through this channel. On November 4, 1900, there New York, Mirza teacher of authority from tine, and Hadji Hassan nent merchant of Cairo, Egypt; Mirza Hussein Rouhy, and as interpreters. They remained York, meeting and teaching

of the past. The following series of contributions, therefore, can only suggest the pattern of events through which the American Bahá'í community has attained growth. Each statement, however, unlike those written by trained historians, has the advantage of being prepared by one who took a large part in the events and carried responsibility for their outcome.

1. The Early Years

In the month of June, 1894, a gentleman Bahá'í Cause, in Chicago desired to study Sanskrit, in order to further pursue his search into ancient religious teachings. While seeking an instructor he met a Syrian who had come to Chicago from Egypt a short time before, and who told him of the Baha'i Movement. As the statements of the life and teachings of Bahá'í and His son, Abbas Effendi, the "Greatest Branch," otherwise known as 'Abdu'l-Bahd, accorded with the declarations of numerous sacred prophecies, and with the age-long expectations of mankind, it was deemed of value to investigate

bers of people, until they visited Johnstown, New York, for two days, and reached Chicago at Thanksgiving Day, November 29, where they made their headquarters and a half. A little later came another man, Mirza 'Abu'l-Fadl, a historian, famous in the Orient for his learning and sincerity, one who had given up a position of the highest honor in Persia, as president of the Royal College of Teheran, to embrace the Bahá'í Cause, which resulted in his imprisonment for three years in Persian dungeons. Two young Persians, Mirza Ali Kuli Khan and Mirza 'Ameen'u'llah also arrived to act as interpreters. With these teachers came the first opportunity for a correct and intimate knowledge of the true Bahá'í teachings. The salient facts:—the mission of the Báb as the Forerunner and Proclaimer "He Whom God Shall Manifest," His life, and early martyrdom; the Bahá'í Manifestation, and Revealer

those claims as far as possible. of the Divine Word, the station and authority of Abbas Effendi, Other seekers for truth became attracted 'Abdu'l-Bahd, as to the study of these matters, with the re- the Center of the Covenant, the Interpreter and the Establisher of the Sacred Law; sult that five accepted the teachings as true and the Establisher of the Sacred Law; during the year 1894. In 1895 a number these were known and believed; but, as of earnest students became interested, classes yet, there had been but little translation of were formed, and several became "believers," their writings,, and but a small portion of and in 1896, the followers of the Bahd'i their beautiful and comprehensive teachings Cause in Chicago were numbered by of religion and life was known until they hundreds. were disclosed by these visitors from the A class of T ruth Seekers was begun in center of the Cause. The young inter- Kenosha, Wis., another in Milwaukee, and preters, assisted by Mr. Anton Hadad of individuals from New York, Cincinnati, Syria, buried themselves in translating the Washington, and other points, came in touch Bahd'i Writings from Persian and Arabic into English, and a wonderful treasury with the Movement in Chicago, and carried information of it to their friends at home, of wisdom and knowledge was opened

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which has been the delight and satisfaction were started is Kenosha and Milwaukee, Wis- consin, and in suburban towns of thousands of hungry souls in America. near Chicago. The instructions given by Mirza Assad' - And, again, in unusual ways, individuals from New York, Cincinnati, u'llah and Mirza 'Abu'l-Fadl were thor- Columbus, O., oughly sane and practical, and so insisted on Washington, D. C., Baltimore, and else- where, heard the Message in righteousness, right living—as the essen- Chicago, and

tial of religion, rather than physic and homes full of occult experiments, that many persons, share, with who had conceived views imbued with In 1898 imaginations and superstitions, fell away from the Cause—but those who remained attracted ear- discovered such spiritual light, guidance, the Message richness, and power in the teachings, that Brooklyn, they were deeply confirmed in their belief, until soon and clung to it as the most valuable in- Newark, Orange, struction possible for man to obtain. and other The classes and assemblies which had diminished in number, again began to grow, at this time and to spread the knowledge of the Bahd'i personal con- Cause; until at the present time its adher- another, as ents in the United States are numbered there were, as by thousands— there are believers in many classes. The Bahá'ís cities and towns, from the Atlantic to the seeking to Pacific— all earnest and sincere in their proselytize faith, and in their acceptance of this days they were modern revelation of Divine Knowledge, on others, and striving with their lives to carry out with a real the Baha'i teachings of love to God ex- to that person pressed in love to man."\* king." And that There are .assemblies of believers in accomplished

returned to their respective enthusiasm to share, always others the great glad tidings. classes were organized in New nearby Eastern cities which nest seekers, especially was spread from New York City to and then to towns in New Jersey there were little groups in Morristown, Hoboken, Montclair centers. The most important teaching was accomplished through tacts, by word of mouth one to seekers were found, though indicated, a few small were not, in the usual sense, propagandize the Cause nor to or convert, indeed in those taught not to force their views but when they came in contact seeker, to offer the Message as if "offering a gift to a was the way teaching was

Chicago and New York, in Boston and that time the Baltimore, Washington and Philadelphia, in limited knowl- Cleveland, Cincinnati, St. Louis, Milwaukee, outer historical Kenosha, Minneapolis, Spokane, Seattle, Holy Spirit Portland, San Francisco, Los Angeles, San conviction which Diego and in many towns of lesser fame; To pass on in all of which this wonderful, religious, Message to ethical, moral, and practical teaching of all to be the the age, is received and loved as the great lived through solvent of religious, social, and economic forget how in- problems, and the joy and beauty of life. seekers.

One of the most precious memories of

\* Written in 1914.

those first years of pioneering was the long- ing of the few Bahá'is themselves to gather

2. Teaching Activity 1894-1911 together in little groups and discuss the

Those who called themselves Baha'is were mercy and bounty of God and the Glory

anxious to share the New Light, their new lights in of the New Day, "And there were

found spiritual joy, with others. They did many an upper chamber long after mid-

not call themselves teachers, however; they night." Spiritual happiness was intense, and

simply had an intense urge to offer the the difference between spiritual happiness

Water of Life to thirsty souls everywhere, and material happiness was so fully demon-

so it happened that these earnest souls went strated that this joyous spirit was felt by

forth as heralds of the New Age. Classes attracted souls.

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Soon new accessions to the Faith were Cairo, Egypt, and others, spent some time

almost a daily occurrence until the believers in this country, particularly in Chicago; in and around Chicago were numbered by and from about 1901 to 1905 Mirza 'Abu'l-hundreds. Later many of these left the Fadl, who was considered the greatest religious historian of his time, Faith, for when they found that the Cause was in this country of Bahá'u'lláh was a purely Spiritual Cause, try. This great teacher was saintly, completely severed, impersonal, free from superstitions, imaginations and interpretations, they were disappointed. Bahá'í Cause in Bahá'í Cause in Some had imagined that they could retain every city he visited. He served with all their preconceived ideas, or perhaps they heart and soul and put all his spiritual gifts had a few fanciful thoughts, "rather than and graces into the work in New York City and nearby places; in factual and true spiritual interest; however, Chicago, Wash- ington, D. C. and other they soon found out that one must walk in centers. He was the way of the Lord and that it was impos- also a spiritual gift to Green Acre, in Eliot, Maine, where his great intellect and spirit- ual graces and fervor were other way, for a Cause which is God's Reli- used to the glory gion must be built on a firm foundation: of God and to the furtherance of His Cause. "Except the Lord build the house they labor Mirza 'Abu'l-Fadl was in vain who build it." ments, he had the gift of teaching and was Teaching consisted not only in sharing exact and accurate in the thoughts he con- veyed. Baha'is and the Message with new souls, but the be- non-Baha'is benefitted lievers themselves were being taught, and greatly while he was in this country, and teaching had a tremendous, they realized more and more that theolog- impetus. In 1902 his book, The Baha'i ical dreams had to be set aside and only the Proofs, was printed and published in Reality of Religion accepted and passed on Washington, D. C.

to others. The unknown tomorrow was not  
was through  
a matter of concern. There might be tests  
fortunate  
and trials in the vista of the future (and  
tAkká and Haifa  
there were, many of them) but those dear  
went as early as  
pioneers could sing, "Joy to the World, the  
year in all this  
Lord is Come," with a clarified vision for at  
made the longed-for  
long last the real history of the beginning  
'Akka, regard-  
of the Faith in the land of its birth (Persia,  
insurmountable difficulties  
now Irán) had been brought to them by  
was all ac-  
teachers from the Orient. They had a  
soldiers and offi-  
greater realization than ever that "God's  
regime always on  
ways are most mysterious and unsearchable."  
those stirring events  
Always teaching others to understand the  
may well be  
importance of the Manifestation of God  
exception  
when He appears, they had now come to  
marvelous influence  
understand themselves that all Revelation  
the Master,  
is progressive, and that in each New Cycle  
always manifest,  
God gives to man added knowledge, and in  
personality, they  
this New Age the greatest knowledge in ac-  
teachings di-  
cordance with the maturity of the Day and  
able to talk  
the requirements of the time.  
Bahá'í teachers from the Near East were  
American pilgrims  
sent to this country by 'Abdu'l-Bahá as  
to the friends a  
early as 1898 to further instruct and assist  
instructions

Another impetus to teaching  
the early pilgrimage of very  
Americans who traveled to  
to see 'Abdu'l-Bahá. Some  
1898, and every succeeding  
pioneer period Baha'is  
pilgrimage to the Prison in  
less of the almost  
attending the journey. How it  
complished with Turkish  
cials of the Old Turkish  
guard, is another one of  
in the Bahá'í Cause which  
classed as a miracle. Without  
these pilgrims felt the  
of the Spirit emanating from  
the superhuman benignity  
the magnetism of His  
heard the Holy Words and  
rectly from Him, they were  
and walk with Him.  
On their return these  
would always bring back  
record of the teachings and



As it was necessary to share these precious instructions, certain believers voluntarily with the days of arose in different parts of the country and identically like that had the great privilege of making typewritten copies of these Tablets which were given wide circulation among the Bahd'is not only teaching activity at that in this country and Canada, but throughout American Bahd'i the world, and this effort might in truth be Harlan Ober) called the first Bahá'í teaching service from purpose of visiting the be-America to other countries. One friend in Baha'i Message. particular developed what might well have the Cause every been called an International Bureau of In- their teaching activ- formation, for it was a big teaching activ- the large cities ity; through these Tablets 'Abdu'l-Baha be- mentioned because the tour stowed the Water of Life Eternal not only to an instruc- upon the recipients of the Tablets but upon It shows how from many others. American believers No matter what question was asked and answered (and every conceivable question Cause there were no was presented to Him from the naming of plans. Teach- children to the most complicated scientific and it was and philosophical subjects and the most pro- of the Revealed found spiritual and religious doctrines), He Holy Spirit. invariably stressed over and over again very that many specific subjects such as firmness in the Cov-

the days of the Manifestation of Abha (Bahá'u'lláh) Christ; consider this is and the same doubts and forth (by the people).” Another unusual time was the tour of two teachers (Hooper Harris and to India, for the lievers and spreading the Wide publicity was given to place they visited, and ities took them to most of in India. This is was undertaken in obedience tion from 'Abdu'l-Baha. the early times He called to teach even in foreign lands. At this period of the regularly organized teaching ing was an individual matter accomplished through study Words and the power of the However, it just so happened Bahd'is were always

traveling to and fro  
 enant, unity of the believers, ^he peace of the across the Continent for one  
 purpose or  
 world, the oneness of mankind—and the another, mostly for  
 business reasons, and as  
 greatest of these was firmness in the Cov- the greatest business in the  
 world to a Baha’i  
 enant for upon this depended success in is to spread the Message of  
 this New Day,  
 every effort and in all teaching plans. This traveling meant that the  
 seeds of Truth  
 instruction so often repeated, prepared His were widely scattered.  
 Furthermore as soon  
 followers in no uncertain way té meet the as it was known that a  
 Bahd’i could speak  
 inevitable tests and trials which would come to groups, that Baha’i was  
 invited to nearby  
 to them some day, for they could hot al- cities, and many a fireside  
 group was con-  
 ways carry on amid such spiritual sweetness firmed in this way.

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‘Abdu’l-Bahá said: "I have summoned all were in one sense official  
 for in some cases  
 to the conveying of the Message." . . . the friends elected them.  
 Aside from these  
 "Whosoever has a greater power of speech, committees, the affairs of  
 the Cause were  
 whosoever has a greater power of attraction, administered by individuals  
 who seemed  
 whosoever has a greater sincerity, will ad- naturally to have the  
 necessary ability to  
 vance, no matter what happens." . . . "This function. However, even the  
 committees  
 is an innate Cause." Again, spiritual history did not preclude the  
 friends from serving  
 repeating itself, only in a larger way. Christ and teaching in accordance  
 with their own  
 said, "And unto one He gave five talents, to guidance. Those were the days  
 when the  
 another two, and to another one; to every "rugged individualism" of  
 the Americans  
 man according to his several ability." So was greatly in evidence in  
 the promulgation  
 the friends used their talents according to of the Cause.  
 their capacity and training, and each one As the years passed it was  
 evident that

arose in his own way and according to his rendering most valuable services. It was the own guidance, hoping the capacity he had able services. It was the House of Spirituality in Chicago that and his longing to serve would attract divinity in Chicago that initiated the work of the Mashriq'ul-Adhkdr in vine assistance. the Mashriq'ul-Adhkdr in supplicating to tAbdu'l-Bahá for A community of Baha'is was by now permission to build a Bahá'í House of Worship in this country. This as small towns, of the United States, and in request was granted. From its very inception the Bahá'í House of Montreal, P. Q., Canada. In these Bahá'í Worship was still another teaching effort of communities were gathered former Protestants from many sects, also Christian Scientists, Catholics, Jews, Muhammadans, Theosophists, and some who had never before this effort and its definite linking with been interested in any religion, as well as a teaching, in fact one seemed to be representation from different races— all happily cooperating and enjoying true fellowship. Through the effect of the Holy Revealed Words in this Dispensation, Bahá'is teaching activity for A very important had taken a new flight, antagonisms had Bahá'is themselves was organized during this period, namely, the vanished, the Light of the New Age pre-inauguration officially of the Institution in included hatreds and suspicions, they commenced the Cause known as Unity Feasts, which are observed every nineteen days. The program hood and true fraternity had become an actual fact. "And the Lord shall be King and training medium for been a teaching duct of, this meeting, has over all the earth: in that day shall there Bahá'is.

be one Lord and His Name one.”

important teaching

In the pioneering days the Baha’i Faith of the Baha’i

was not organized. Of course religion in its and Canada? The

purest spiritual realities, that is, the fundamental, the essential or spiritual teachings

period from of the Word of God, cannot be organized; continued

but there is a second division—the laws and because it was made pos-

ordinances which concern human transactions and relations. Briefly, there was noth-

intervention and assisting in the way of official committees to ad-

themselves were, for minister the affairs of the Cause except in

conscious that a certain cities, for instance in Chicago, the

dynamic back of House of Spirituality, in New York the

few of the out-Board of Council, and in other cities there

time were: were committees designated as Working

the importance Committees, Service Committees, etc. They

teaching safe-

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What were the most

events of the pioneer period

Cause in the United States

answer is that it would be

even a guess, for the whole

1894 to 1911 inclusive, was a

miracle— a miracle

sible not because of human

but because of Divine

sistance. The believers

the most part, not entirely

Mysterious Power was the

all achievement. However, a

standing features of that

1st. The teaching about

of the Covenant, which

guarded the religion so that the Faith of cruel incarceration,” He left Haifa suddenly

Bahá’u’lláh could not be divided into sects. and began a journey which included Egypt,

2nd. The whole-hearted obedience to the France and England, and then a return to

Center of the Covenant at every point in Egypt.

teaching and in all that this attitude means. Many in the United States and Canada

3rd. It was fully demonstrated that longed to see Him, to hear Him expound the "Faith is a wonder working power.” The Baha’i Teachings, and the longing was con-

faith manifested by the believers was substantial and intense. However, it seemed that

time, and some day the world will realize the actual realization of such hopes was

how marvelous a thing it was, and what unbelievable.

these people of faith were accomplishing in 'Abdu'l-Bahá's

followers in America, as

their midst; it was like the faith of the well as Americans who met Him abroad

early Christians, they believed truly and were insistent; they constantly

appealed to

deeply, it was "the normal accent of life" Him and with a poignancy which, as

stated

and they translated it into the world of by Shoghi Effendi, He "found Himself

un-

action. able to resist. . . . Their

passionate entreaty

4th. The spread of the Baha'i Message had, moreover, been reinforced by the

nu-

far and wide without any organization, no mere invitations which

representatives of

paid teachers, nor any official Baha'i Fund. various interested

organizations, whether

5th. It was the dawn in this country of religious, educational or humanitarian,

had

the greatest seed sowing of Truth in all religious history. The dawn-breakers of the

extended to Him, expressing

their eagerness

to receive from His own mouth an

exposition of His Father's teachings."

Occident were at work in the springtime of the Kingdom of God on earth. The believers in America

finally were in

6th. Great emphasis at all times from such a state of spiritual joy as they

contemplated

the very beginning on the removal of prejudicial 'Abdu'l-Baha's coming

to this country

of all kinds, the promulgation of unity that no words could give

expression to

universal peace, and the establishment of their feelings. The very thought of

His

principle of the oneness of mankind. presence here was

overwhelming. The fulfillment

In 1908 the people of Turkey established fulfillment of all the hopes and prayers

of His

a constitutional government through the devoted followers was the historic

event of

coming into power of the Young Turks and His arrival in New York in April,

1912.

their "Union and Progress Society." All the political prisoners were immediately freed,

3. 'Abdu'l-Baha in America

and 'Abdu'l-Baha left the gloomy prison

city for the freedom of the world. When

Delivered the

asked later how he regarded His freedom,

"Promulgation

He replied: "Freedom is not a matter of

Peace"

place. It is a condition. I was thankful for

the prison, and the lack of liberty was very New York, 780 West End Ave.

pleasing to me for those days were passed Brooklyn, 93 5 Eastern Parkway

in the path of service under the utmost diffi- New York, 39 West 67th Street

culties and trials, bearing fruits and results. 141 East 21st Street

. . . I was happy all that time in prison. Church of the Ascension

When one is released from the prison of self, Carnegie Lyceum

that is indeed release, for that is the greater 327 West End Avenue

prison. When this release takes place, then Hotel Ansonia

one cannot be outwardly imprisoned. . . . 273 West 90th Street

Release comes by making of the will a Door Columbia University

through which the confirmations of the Bowery Mission

Spirit come." Washington, Public Library

Hall

Some time after 'Abdu'l-Bahá had been 1219 Connecticut Avenue

"delivered from the shackles of a long and Universalist Church

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1700 18th Street Eliot, Green Acre, Maine

Howard University Boston, New Thought Forum

1700 18th Street Franklin Square House

Metropolitan African M. E. Church Metaphysical Club

1937 13th Street Malden, Mass., 34 Hillside Avenue

Chicago, Masonic Temple Montreal, Church of the Messiah

Hull House 716 Pine Avenue

Handel Hall St. James Methodist Church

Hotel Plaza Chicago, 5338 Kenmore Avenue

Hotel LaSalle Minneapolis, 2030 Queen Avenue, South

Hotel LaSalle St. Paul, 870 Laurel Avenue

Hotel Plaza Denver, Home of Mrs. Roberts

Hotel Plaza Second Divine Science Church

Hotel Plaza Oakland, Japanese Independent Church

Hotel Plaza Palo Alto, Leland Stanford Junior

University

Northwestern University San Francisco, Open Forum

Hotel Plaza Temple Enimanu-El

Plymouth Congregational Church Sacramento, Hotel Sacramento

All Souls Church	Assembly Hall
Wilmette, Temple Grounds	Cincinnati, Grand Hotel
Cleveland, Euclid Hall	Washington, Universalist Church
Sanatorium	Jewish Synagogue
Pittsburgh, Hotel Schenley	Rauscher's Hall
New York, 227 Riverside Drive	1252 8th Street
Montclair, Unity Church	1901 18th Street .
New York, Grace M. E. Church	New York, 48 West 10th Street
Hotel Astor	Genealogical Hall
Church of Divine Paternity	575 Riverside Drive
Jersey City, Brotherhood Church	Great Northern Hotel
New York, Metropolitan Temple	2228 Broadway
Cambridge, 367 Howard Street	Steamship Celtic
Boston Huntington Chambers	
Unitarian Conference	4. Teaching Activity ,
1912-1921	
New York, Mount Morris Baptist Church	
Metropolitan Temple	The followers of Baha'u'llah had
many	
Theosophical Lodge	varied and exceptional opportunities for
Fan wood, Town Hall	spreading the glad tidings of the New
Day	
New York, Church of the Ascension	during the period of 1912 to 1921.
The	
309 West 78th Street	first few months of the year 1912 were
Philadelphia, Unitarian Church	devoted to preparations for that
momentous	
Baptist Temple	event— the coming of 'Abdu'l-Baha
to this	
Brooklyn, 93 5 Eastern Parkway	country. After His arrival on that
historic	
Fourth Unitarian Church (Flatbush)	day of April eleventh, there was
literally	
Central Congregational Church	almost endless teaching effort, for the
Ba-	
Montclair	ha'is were privileged to arrange
one of the	
West Englewood	greatest teaching tours the world has
ever	
New York	known.
All-Souls Unitarian Church	Many invitations had been sent to
Boston, Hotel Victoria	'Abdu'l-Baha before He arrived in
this	
The Kensington	country, but after His arrival requests
Hotel Victoria	poured in from distinguished
individuals,	
Dublin, N. H. Dublin Inn	from groups, from churches, peace

societies,

Home of A. J. Parsons and many other types of organizations  
re-

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questing the privilege of hearing 'Abdu'l- tAbdu'l-Bahá  
sailed from this country in  
Bahá, and to receive from Him those in- December 1912, but His  
going did not mean  
structions which all evidently believed inactivity on the part of  
His followers. In- deed He had created by His  
would enlighten them and guide their foot- deed He had created by His  
Word a family  
steps on the right path toward the goal of of Bahá'is who were alive  
to the require-  
their hopes. He repeated often, "I have ments of teaching the great  
principles and  
come to voice the Teachings of Bahá'u'lláh." religious faith  
which He had promulgated so  
Those who lived through almost nine wisely.  
months of hearing 'Abdu'l-Baha voice the "I have planted the  
seeds in America,"  
great Laws for this New Age and were close said this Divine Educator.  
"You must nur-  
ture them and care for them.  
to His perfect ministry to the people of  
If you do  
this country, recall that there seemed to be this, they will yield an  
abundant harvest.  
no end to the procession of real seekers, . . . You must arise with  
superhuman  
those devout souls everywhere who had been strength to spread the  
Teachings for the  
"ripened by the Holy Spirit" and who Cause is great; and  
whosoever shall arise in  
seemed to be awaiting some great spiritual this Day to teach, know thou  
he will be  
event. assisted by the Divine  
Concourse. . . . It is  
So from the Bowery Mission in New the Day of the proclamation of  
the King-  
York, where the downcast and forlorn re- dom!" . . . "Ere long  
this Call shall yield  
ceived 'Abdu'l-Baha's spiritual and material the most glorious  
results and will fill the  
blessings, to high government officials, dip- world with its fruits."  
lomats, rabbis, clergymen, educators, scien- The firm followers of

the Faith arose to  
 tists, workers for peace, and many others, water the seeds  
 ‘Abdu’l-Bahá had sown;  
 ‘Abdu’l-Bahá "voiced the teachings of they never stopped for  
 an instant but were  
 Baha’u’lldh,” always emphasizing the prin- working with all  
 heart and with infinite  
 ciple of the oneness of mankind and the resolution to advance the  
 Teachings of  
 Most Great Peace of the world; these were Baha’u’lldh. They  
 realized more and more  
 the fundamentals, which, expanded and elu- the greatness of the work  
 and the greatness  
 cidated, included practically all other ques- of the Power behind it.  
 Reports from all  
 tions. over the country indicated  
 firmness and  
 By invitation, ‘Abdu’l-Baha spoke in steadfastness. A loving and  
 compassionate  
 protestant churches of nearly all denomina- Master had endowed the  
 Baha’is and their  
 tions, in synagogues, in universities, to work with a celestial  
 potency; they had  
 children’s classes and groups, in the homes of definite teaching plans.  
 Contributions, too,  
 the rich and the poor, to Theosophists, Es- were voluntarily and  
 regularly sent to the  
 perantists, and others, in most of the prin- Temple Fund, for they were  
 aware of the  
 cipal cities from coast to coast. The meet- significance of the  
 Bahd’i House of Wor-  
 ings were crowded to overflowing. The ship as a teacher of the  
 Word of God; they  
 Presence of ‘Abdu’l-Bahá glorified every were not just helping to  
 erect a building but  
 scene, every place, every meeting, "The laying the foundation for  
 unity among  
 brilliant Light of God shone upon the West mankind.  
 and brightened the western world." All Not a day passed without  
 some effective  
 things are under the working of divine law, work being accomplished.  
 Efforts were be-  
 and it was evident how Divine Laws were ing universalized. Heretofore  
 in most of  
 working out in every act and every word the cities meetings were held  
 in the homes  
 of ‘Abdu’l-Baha. How brilliantly shone the of the Bahá’ís, but

now public meetings

Light which He brought into the confused were being arranged in halls, libraries, hotel

thought of the world! The lofty spiritual parlors, offices (whenever large enough),

tone of all meetings cannot be forgotten for and, in a few cities halls were rented and

God the Almighty protects such meetings controlled exclusively by Bahá'ís, sometimes

and preserves spiritual history in the making. an entire house was rented or bought and

God's Kingdom, not man's was being estab- such a place became a Baha'i Center.

lished on earth. Traveling Baha'i

teachers were numerous,

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for one of the activities initiated at this joined the many teaching classes already

time was classes for developing teachers. organized in different parts of Chicago

These traveling teachers served both Bahá'ís or in other cities. It was a very impor-

and non-Baha'ís faithfully, effectively and tant teaching activity. The Convention of

spiritually. Deep gratitude was always 1912 cannot be compared to any other Con-

given to these illumined souls who, without vention for 'Abdu'l-Bahá's Presence gave it

money and without price, gave and gave a unique spiritual atmosphere impossible to

gloriously of the spiritual knowledge which describe. He Himself had said that a deep

had been so freely given unto them. Bahá'- spiritual experience cannot be expressed in

u'llah was using them to serve His people, words. The Convention of 1920 was memo-

to stimulate and encourage the groups. rable and glorious. Mr. Louis Bourgeois's

Hearts of the older believers, undoubtedly model for the Bahá'i House of Worship was

thrill now at the sacrificial services they chosen at that time, and the most important

rendered, and the generations of the future magazines and newspapers of the entire

will rise up and call them blessed. country (and even the press of foreign

These teachers traveled quite extensively, countries) featured the Temple during and visiting almost all Bahá'í groups in this after this Convention. country; they also served in Canada, in the The Woman's Assembly of Teaching in Hawaiian Islands, and in Alaska. Be it re- Chicago was organized during this period corded here also that even during those early and it functioned vigorously for a number years, there were American Bahá'í teachers of years. serving in Persia (now Iran), Egypt, India, The Bahd'i Congress held in San Fran- Japan, and the first tworld tour of a Baha'i cisco at the time of the Panama-Pacific teacher was accomplished. Indeed the Ba- Exposition was a wonderful teaching proj- há'í teachers worked a mighty work for ect, the international'aspects of which were they themselves, by their own acts, attracted far-reaching. divine confirmations. The first Amity Convention for harmony There were all types of teachers— those between the races was held in Washington, who could speak to crowds of people, those D. C., and certainly this, too, was a teaching who wished to speak to small groups, and activity far-reaching in its effect, for it was those whose personal work was effective be- the first time in the history of this country yond any description. Often persons would that a Convention had been held for that cross the path of Baha'is, and in conversa- purpose. It was organized through the in- tion, it would be disclosed that they had structions of 'Abdu'l-Bahd and was founded heard 'Abdu'l-Bahá and longed to hear more upon the heavenly teachings revealed in this about the Bahá'í Cause. The Baha'is would Day. It resulted in the organization of many become radiantly happy, for in this way other Amity Conventions, and in the for- they would often find real Truth-seekers. mation of National and Local Amity Com- One of the greatest teaching activities mittees which functioned successfully and was the Annual Baha'i Convention, pri- became an institution of the Administrative

marily of course devoted to the subject of Order in this country.  
 the building of the Bahá'í House of Wor- Of all teaching  
 activities during this pe-  
 ship, but also to discuss teaching activities. rioid perhaps the fireside groups  
 were the  
 Something of a mighty nature happened to most effective. Some Baha'is who are  
 now  
 the delegates to these Conventions; they in the front ranks serving the Faith  
 bril-  
 became alive, refreshed, alert, and returned liantly, joined the Cause in this  
 way during  
 to their respective homes resolved to increase those years.  
 their teaching efforts. Well known people throughout  
 the coun-  
 At the time of each Convention there was try, distinguished in one way or  
 another,  
 also held a Baha'i Congress for three succes- heard the Baha'i Message at  
 these fireside  
 sive nights. Important and eloquent Baha'i groups or through very effective  
 personal  
 speakers proclaimed the teachings of Bahá' - work, and as a result some  
 officials, clergy-  
 u'lláh. Attracted individuals thereafter men, prominent peace advocates and  
 others

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were the recipients of Tablets (letters) from with delivering the Bahd'i  
 Message to a wait-  
 'Abdu'l-Bahá. ing world, to declare  
 that the prophecies in  
 During these years the Tablets revealed all the Holy Books had been  
 fulfilled in the  
 by this Divine Exemplar from His home in Revelation of  
 Baha'u'lldh. Similar gather-  
 the Holy Land on the subject of the peace ings were held in New York  
 and other cities.  
 of the world were voluminous. He firmly, The organization of  
 Bahd'i Children's  
 and with no equivocation whatsoever, indi- Classes was also a very  
 definite work of this  
 cated that purely political questions must be period. Bahd'i groups in  
 all the larger cities  
 subordinated to this great question of peace. devoted much effort to this  
 very important  
 In August 1920 and in January 1921 activity.  
 'Abdu'l-Bahd's Tablets "'To the Central From year to year

the publishing of "Organization for a Durable Peace" at The Hague, were published in America and these National Committees fortified the Baha'i teachers with added spiritual knowledge for 'Abdu'l-Baha fully explained Baha'u'llah Revealed Words on Non-Baha'is were Peace and recorded in detail the Baha'i Plans literature, they wanted the and requirements for Universal Peace. something that would 'Abdu'l-Baha's emphasis on the subject of Faith. It was pro-religious unity was given wide publicity—those indefatigable servers who realized that there must be a new vision, a complete sincerity of intent and purpose in this great teaching indicates study, a united effort, definite progress in accomplished, the field of pure religion for the foundation devotion of the work of all divine religion is one, and understanding of this fundamental truth was of the "Star of the West," first importance. Some ripe souls in the this period churches attended Bahá'i meetings and the greatest teaching classes, were convinced of the divine origin published of the Baha'i Faith, and in time did strive 'Abdu'l-Baha and as Baha'is in teaching the unity of religious Precious indeed thought of the whole world. beyond any material value are the bound Another teaching activity of this period which was most successful was the gathering of the Baha'is and their friends every Teaching Tablets, Bahá'i literature was one of the greatest teaching efforts, for the then known as the Bahá'i giving this subject a and authoritative status. eager for Bahá'i Holy Words to study, bring them closer to the provided through the work of gable servers who realized Study of this branch of what a big and vital work was because the faith and understanding of the work-ers was so deep and real. The Bahá'i Magazine, continued to develop through and proved to be one of the greatest teaching ing mediums for therein were many of the Addresses of vitally important Tablets.

summer at Green Acre, Eliot, Maine. Teachers and friends traveled to this Center every year, proclaimed the Bahá'í Faith definitely and directly at well arranged public meetings and taught classes and individuals. Many Baha'is have told their story of being confirmed and brought into the Faith in stimulating that Center, which later developed into the first Baha'í Summer School and Baha'í Summer Colony. The One Hundredth Anniversary of the birth of Bahd'u'llah was an occasion "for the universal proclamation of the supreme mission of that great and radiant Manifestation." On November 12, 1917 a memorable Festival and Convention for Teaching was held in Chicago, and proved a most wonderful opportunity for the Baha'is, charged this period to realize

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now printed under the title of "The Bahá'í Faith in America: A Centennial Mission." According to these instructions the country was divided into sections or regions, including the States, Southern States, Central States, Pacific Coast area, Dominion of the West, etc. These Tablets were so most immediately there were for teaching. Many times traveled together. A special effort was made in the Southern States, and hundreds of thousands both white and colored people heard the Baha'í Message. Several teachers also traveled throughout the West and it is reported that one teacher called that one teacher one hundred and thirty-three different groups on just a short tour. One has only to review the history of this period to realize how faithfully the teachers shared their working of mystic knowledge of the Baha'í Teachings with the forces. The Bahd'is prayed and worked and faithfully tried to translate into the world. In 1920 a National Teaching Committee of action the divine and sublime instructions was appointed, as well as Regional and Local they had received.

'Abdu'l-Baha's followers had a spiritual mission; they  
 cal Teaching Committees throughout the country. These Committees and their work  
 tried to accomplish it. They lived in and  
 for their mission, they were building on  
 constituted an immense forward movement, the bedrock of  
 they functioned marvelously, there was life reality, and they kept the  
 balance most of the world had lost.  
 — the life of the spirit—in their work, there was intense fervor and enthusiasm. W ith the ascension of  
 'Abdu'l Bahá in 1921, the Baha'i Faith passed  
 Undoubtedly the crowning event of the latter part of this entire period was the ar- and distinctly different  
 into another period of develop- ment. The Tree of the Covenant  
 rival in this country of the distinguished continued  
 Bahd'i teacher from Persia, a precious gift to grow, and from His  
 Supreme Heights of Glory 'Abdu'l-Baha  
 from 'Abdu'l-Baha to the Bahd'i teaching must have witnessed  
 program in America for 'Abdu'l-Baha had how His wishes were being  
 fulfilled. He had said: "When I leave the  
 said He would send us "a ripened soul." He world I want My  
 did fulfill this promise in the person of heart to be assured that the  
 Blessed Beauty (Baha'u'llah) has  
 Jenab-i-Fadil who He said had been "grow- self-sacrificing servants  
 ing for a long time," that "he was wise, well who, in the utmost  
 reverence, arose to serve the Cause of God." Many  
 informed and a thinker, a revered person, self-sacrificing  
 learned, sincere, humble and severed from servants and maid-servants did  
 arise and mortal things." serve, and historians of the  
 future will re- cord the stirring details of  
 Jenab-i-Fadil's arrival in this country their loyal  
 produced the greatest happiness, and he was services.  
 welcomed with true Bahá'í hospitality. To make a beginning of  
 the future record of teaching activity in those  
 Literally volumes could be written about his years associated  
 brilliant services to all, Bahd'is and non- with the Master, the  
 following list has been

Baha'is. He traveled from the Atlantic to friends having first- the Pacific, visiting every Baha'i Center Bahd'i work in var- enroute and in each Center he spoke before These teachers crowded audiences in churches, colleges, or- and passed on ganizations of every kind. Indeed he trav- Kingdom.

eled a pathway of Light, the Light of the Kingdom, and there is no doubt that thou- sands and thousands heard the Baha'is Mes- sage proclaimed by him in a scholarly man- ner. He served sincerely and brilliantly, and, with wisdom, graciousness and elo- quence. He proved to be indeed 'Abdu'l- Bahd's "gift to America." The story of his teaching tour when recorded in detail will form a unique and brilliant chapter in the Baha'i history of this country. This blessed sage and revered Baha'i teacher was loved by every Baha'i, and his work was so deeply appreciated that it greatly surpassed any adequate expression of gratitude.

During World War I, in progress during some of the years of this period, outer com- munication between 'Abdu'l-Baha and His followers was almost completely cut oif, but

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Joseph Hannen Bahá during the latter years of the first world war in 1916-1917, the news of His ascension to the Abhá Kingdom on No- vember 28 came as a sudden and over- whelming blow. The greatest Teacher and Exemplar of the Faith was no longer present with His unerring guidance and it took the friends some time to realize that the

- compiled by one of the
- hand knowledge of the
- ious parts of North America.
- have accomplished their work
- to their reward in the Abhá
- Thornton Chase
- Lua Getsinger
- Howard MacNutt
- Arthur Pillsbury Dodge
- Hooper Harris
- Helen S. Goodall
- Nathan Ward Fitzgerald
- Mrs. Agnes S. Parsons
- Charles F. Haney
- Henrietta Wagner
- Mrs. Ida Finch
- Mother Beecher
- Mr. J. W. Latimer
- Mr. and Mrs. Myron Potter
- Wm. H. Randall
- May Maxwell
- Dr. D 'Evelyn
- Annie Parmerton
- Claudia Coles

William H. Hoar transferred  
 Mrs. Pearl Battee Doty His words:  
 Mr. Charles Ioas living or  
 Mrs. Clark would  
 Nathaniel Clark the even-  
 Mrs. Barbee  
 Sarah J. Farmer anticipating His  
 Albert H. Hall foundation for  
 Grace Ober in-  
 Alfred E. Lunt returning pil-  
 Mabel Rice-Wray Ives estab-  
 Howard Colby Ives throughout  
 Mrs. Mary Revell one of the  
 Shahnaz Waite administrative  
 Mrs. Ida B. Slater Word  
 Josephine Cowles deLagnel town. To  
 Pauline Hannen he sent  
 Dr. Clement Woolson  
 Jinab'i-Fadl  
 Charles Sprague for-  
 Dr. Zia Bagdadi trusteeship in-  
 Helen Ellis Cole  
 Mrs. Dixon teaching program  
 Mrs. Fred Woodward the North  
 Charles Greenleaf had  
 Elizabeth Greenleaf

Light of the Covenant had been  
 from the eye to the heart and that  
 "I am always with you, whether  
 dead, I am with you to the end,"  
 serve as an eternal inspiration for  
 tual fulfillment of His Divine Plan.  
 However, the Master,  
 final call, began to lay the  
 His vast teaching program with His  
 structions to believers and  
 grims that now was the time for the  
 lishment of Spiritual Assemblies  
 the United States and Canada, for  
 main functions of these  
 bodies was the promulgation of the  
 of God in their particular city or  
 assist with this new responsibility,  
 the renowned Persian teacher,  
 to America to explain the method of  
 mation and the functions of  
 vested in a Spiritual Assembly.  
 In order to initiate the  
 outlined in the Teaching Tablets,  
 American continent, for some years,  
 been divided into five sections—

the North-  
 Byron S. Lane eastern States, the Southern States,  
 the Cen-  
 Mrs. Grace Krug tral States, the Western States and  
 the Prov-  
 Gertrude Buikema inces of the Dominion of Canada, and  
 a  
 Dr. Thatcher National Teaching Committee of  
 nineteen  
 Dr. and Mrs. Rufus Bartlett members with regional secretaries had  
 been  
 Mrs. Mary Hanford Ford appointed to direct the teaching  
 activities  
 Mrs. Emma Foster in each section and to assist local  
 Assemblies  
 George Lesch to enhance the scope of their  
 teaching work.  
 Mrs. Aimée Jaxon This committee published a series of  
 Bul-  
 Mrs. Eva Webster Russell letins, replete with the news of  
 activities in  
 Dr. Susan I. Moody each section of the country and  
 stimulating  
 Mrs. Frances A. Rowe quotations from the Master's talks  
 and Tab-  
 lets, ably edited by Mrs. Mariam Haney.

5. Teaching Activity, 1922-1936 Such a large committee proved to be  
 un-  
 wieldy, and in 1922 a committee of five

The year 1921 was a momentous one for members was appointed with its headquar-  
 the American Bahá'í community for just as ters on the eastern Coast. Later  
 on, during

it started to accelerate the vast teaching this period, this program was again  
 changed

program outlined in the remarkable series and a National Teaching Committee was  
 of Teaching Tablets revealed by 'Abdu'l- appointed with a representative in  
 each of

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Program, First Bahá'í Race Amity Conference, Initiated by 'Abdu'l-Baha.

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the five divisions and coordinated by a city serving as honorary chairman, and  
 such

chairman and secretary. With the ever- outstanding speakers as Dr. Aurelia Rein-  
 Rein-

expanding growth of the Bahá'í Faith came hardt, President of Mills College,

Professor

the need for greater concentration, and a Kenneth Saunders, Professor J. V. Breitnational committee was created with mem- wieser, Rabbi Rudolph I. Coffee, Dr. W. J. Byers, representing the Negro race, Dr. section of the country headed by a chairman Ng Poon Chew, a Chinese editor, Dr. Torao in one section and a vice-chairman in the Kawasaki, the Honorable Clinton N. How- other section. Finally toward the end of ard and Jinab'i-Fadl who pointed the way this period, a smaller committee, centered to real peace and world brotherhood. on the Pacific Coast was appointed and was In 1922 the first Western States Teaching assigned the additional functions of train- Conference was inaugurated in San Fran- ing teachers; directing the itinerary of cisco with delegates in attendance repre- traveling teachers; enrolling isolated be- senting all the Western and Rocky lievers and preparing groups for the forma- Mountain States, the Hawaiian Islands and tion of Spiritual Assemblies. British Columbia. A second successful con- About a year after Shoghi Effendi took ference was held in 1924. During this same up his mission as the appointed Guardian of period a number of conferences and public the Baha'i Faith in accordance with the meetings were held in the Chicago area for provisions of the Will and Testament of the Central States and Green Acre pro- Abdu'l-Bahá, his second message (March, vided a summer session for similar programs 1922) to the western friends contained for the eastern friends. these words: "Now is the time to set aside, The National Spiritual Assembly in 1926 nay, to forget altogether, minor considera- sent a special appeal to forty-five "thor- tions regarding our internal relationships, oughly informed, capable, experienced and and to present a solid and united front to distinguished Bahd'is" of this continent to the world, animated by no other desire but arise as teachers directly representing that to serve and propagate His Cause." A year body to make a supreme effort to spread the later he further aroused us from the inertia Glad Tidings in their respective



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Montreal, Quebec, and Toronto, Ontario. 1935 showed that there were 12 States without a registered believer. A few of the prominent speakers at these conferences included: Dr. Herbert Adams Gibbons, the noted historian, Chancellor of Buffalo University, Professors Kirtley F. Mather and William E. Hocking of Harvard, Professor Joshi of Dartmouth, Dr. Teh-yi Hsieh, Professor Adolphus Miller, Rabbi Silver of Cleveland, Alfred W. Martin of the Ethical Culture Society, Rev. John Herman Randall, Mr. Mountfort Mills, Mr. Horace Holley and Jinab'i-Fadl. In commenting on these conferences, the Boston Evening Transcript on December 11, 1926 printed the following: "Whether we regard Spiritual As-world unity as a feasible program or a responsibility for remote, unattainable ideal, the fact that prominent scientists, educators and statesmen, as well as representative Christians, Jews and followers of other faiths are willing to participate in a public meeting devoted to this object is a very significant indication of a

time that the Guardian made for Bahá'í pioneers to go to settle in these areas. The tures on the philosophy of the temporarily passed, for in the Shoghi Effendi: "The Cause is of philosophy; it is a religious faith that seeks people on a common basis of standing and love and in to God." Pioneers and into virgin territory to carry Bahá'u'lláh. The National ssembly accepting its tained teaching assistance in especially in the Southern hold its sessions in new meetings, in order to stimulate the teaching work. The first of these in Nashville which was the occasion of a

tion of the new trend." The Institute of South, as a public World Unity was founded as a result of held in the these conferences and for some years publishing a monthly magazine interpreting assembled for the spirit of the New Age. segregation. Other The National Teaching Committee of in Knoxville-1929 made definite plans to develop platforms for the unity between fundamentalists and modernists; for the solution of the social-economic problems based upon the Baha'i Teachings; for an approach to social service workers; to study modern educational methods in order to develop a program and for the study of movements and groups working for racial unity. This period was marked by a series of inter-assembly teaching conferences held in different parts of the country which were productive of far-reaching results. In 1931, the National Teaching Committee announced nineteen different methods for the presentation of the Faith and the following year a series of instructive teaching Ransomletins was started. The next few years Greenleaf, Lorrol Schopwitnessed the development of many teachers

historic event for the presentation of the Faith was large ball-room of the City with a mixed audience the first time without meetings of this type were held ville, Washington, D. C., Angeles, San Francisco, York and Chicago. During this period dating ing of 'Abdu'l-Bahá, issued a series of printed New World Order," which a large selected list of also maintained Mr. Louis Gregory and another teacher constantly in field for a number of years. permit a complete list of the who lent their aid at this following list includes a number extensive and nation-wide throughout the States and L. Root, May Maxwell, Keith Kehler, Elizabeth flocher, Orcella Rexford, Dr. Susan I.

ing circuits and groups of traveling teachers and  
 toured surrounding areas, thereby widening  
 Howard  
 the scope of interest in new fields which  
 later were productive of many new Baha'i  
 Convention was  
 groups and Assemblies.  
 House of Worship in  
 A survey of the American community in  
 with the

Moody, Wm. H. Randall, Howard  
 Mabel Ives, Dr. Ali-Kuli Khan,  
 M cNutt and Mason Remey.  
 When the annual Baha'i  
 assembled in the Baha'i  
 1936, the delegates were greeted

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cabled appeal from the Guardian which  
 pregnant years of  
 urged them to "Ponder historic appeal  
 the exterior  
 voiced by tAbdu'l-Bahá (in) Tablets (of)  
 Temple was started,  
 Divine Plan. . . . Would to God every State  
 our teaching  
 within American Republic and every Re-  
 of this plan  
 public in American continent might ere  
 creative spirit in each  
 termination this glorious century embrace  
 arise to new  
 light (of the) Faith of Baha'u'lldh and  
 teaching service of  
 establish structural basis of His World  
 coordinate all these  
 Order." This appeal set in motion a nation-  
 efforts into a con-  
 wide and systematic teaching campaign and  
 reinforce the  
 a special teaching fund of \$30,000.00, to  
 only the spiritual  
 which the Guardian, himself, was the first  
 material and or-  
 contributor, was budgeted for this purpose.  
 entire community.  
 Thus the foundation for the intensified  
 Spirit might  
 Seven Year Plan was laid.  
 effectively brought  
 to the people, perishing in their thirst for

must turn back to the  
 1932-33. For in that period  
 ornamentation of the  
 and a reconstructed plan for  
 work projected. The purpose  
 was to release a new  
 individual, causing them to  
 heights of sacrificial  
 increasing intensity; to  
 pulsating and driving  
 structive dynamic whole; to  
 pioneer teachers with not  
 and moral, but also the  
 ganized strength of the  
 Thus the power of the Holy

be canalized and more

6. Teaching Activity, 1937-1944

the water of life. Therefore, the reconstructed teaching plan, while  
The last seven years of the first Bahá'í century gave to the American believers the heroism for the epochal opportunity to inaugurate the world services by the mission to which 'Abdu'l-Baha called them, the Baha'is, and the in the tablets of the Divine Plan. "Every one strong outpost of of the important souls must arise, blowing Bahá'u'lláh. The over all parts of America the breath of life." spirit of the reconstructed plan was to raise individual effort to Calling upon them to follow in the foot- collective service; and in so doing laid the steps of the heroes of the first seven years foundation for the work of the Seven Year of the first Baha'i century, the Guardian Plan, which the Guardian referred to, as cabled on October 29, 1933: "The Dawn- "the greatest col- lective undertaking in the Breakers in previous age have on Persian annals of the first Baha'i Century." soil signalized by their acts, the birth of the Faith of Bahá'u'lláh. Might not American The Seven Year Plan was inaugurated by the Guardian by his message believers, their spiritual descendants, prove to the 1936 Convention: "Would to God, themselves in turn capable of ushering in on every State within American Republic and every Re- public in American Faith is the direct source and sole be- continent, might ere termination of this getter." glorious century em- To parallel the spirit, dedication, and brace the light of the Faith of Bahá'u'lláh, and establish structural self-sacrifice of the Dawn-Breakers, the basis of His World Order." At that time American Baha'is arose to achieve the goal there were Spiritual Assemblies in twenty-six of set for the seven year plan, and in so doing the sixty States

to lay the foundation for the world teaching States and mission envisaged in the Divine Plan. Did Hawaii, and the not Shoghi Eifendi call for this spirit of the first dramatic and dynamic effort on their part, development of the in his message of June 21st, 1932: "Feel Faith had es- impelled to appeal to entire body of Ameri- administrative posts in twentycan believers to henceforth regard Nabil's six States and Provinces, whereas the Seven soul-stirring Narrative as essential adjunct establishment of to reconstructed teaching program." seven year period In fact, in order to get the spiritual areas. At that setting for the accomplishment of the Provinces did not have arduous tasks of the Seven Year Plan, we Furthermore, these States

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and Provinces were found to be the most needs be- backward of the country, not only from the arose to test standpoint of religious intolerance, but also spiritual serv- from the standpoint of educational develop- inception of the Plan ment, cultural achievements, and economic "scattered more welfare. and breadth The status of the Faith then, in North America, in 1937 presented a picture of present genera- seventy-two Spiritual Assemblies in twenty- East and West," six States and Provinces; twenty-four his latest mes- Bahá'í Groups, 246 isolated Bahd'is, with "vouchsafed the special

and Provinces of the United Canada, including Alaska, District of Columbia. During forty-three years of the Faith in North America, the tablished its Year Plan contemplated Spiritual Assemblies in a in the remaining thirty-four time ten States and even one Baha'i. As the Plan progressed and its came more apparent, many souls their strength in the field of ice, so that since the 22 5 "holy souls,, have widely throughout the length of the American continent"—and the "lasting gratitude of the tion of believers in both the and have, as the Guardian in sage acclaimed,

the Faith established in 303 cities. On December 31, 1943 (five months before the close of the Seven Year Plan), Divine Author there were 132 Spiritual Assemblies, 220 Bahá'í Groups, 984 isolated Bahd'is, with the Plan was marked the Faith established in every State and consciousness on the part Province, and in over 700 cities. On the magnitude of their same date there were only five areas without devotion required Spiritual Assemblies, but the Bahd'is in the Some twenty key cities are working diligently and Spir- and established itual Assemblies should be formed shortly. circuit teaching Thus as the Bahá'í year draws to a close, we follow-up work and see before us the attainment of the complete carried forward. victory of the Seven Year Plan. deepening con- Little did the Bahá'ís, assembled at the duty translated 1936 Convention, realize the sacrifices, ef- Action on the forts and deeds of spiritual valor, the tasks on the part of which they were assuming would entail; as Assemblies; well as the separations from home and orientation of our family, the continuous adjustment of the tasks of the great lives and fortunes of so many to the greatest of guidance spiritual campaign ever attempted. The became so friends however were firmly united in their however feeble, determination to fulfill the divine tasks Guardian himself,

benediction of the Concourse made the recipients of the bounties of Him Who is the of the Plan itself." The first year, of by a deepening of of all the friends of the task, and the sacrifice and for "resounding victory." pioneers left their homes themselves in virgin areas; was expanded, and assistance aggressively The second year found sciousness and devotion to into action on all fronts. part of individuals, action groups, action on the part of and a more complete collective activities to the teaching program. The doors opened and the confirmations overpowering, that no effort, was without result. The

assigned them by their beloved Master, and expatiating on the confirmations of the Holy Spirit on the intrepid now set in motion by the Guardian. While Holy Spirit on the intrepid pioneers of the new day, dramatically they planned on itinerant teachers to carry new day, dramatically challenged every Baha'i with his urgent the work forward, with carefully laid plans appeal: "Let the doubter arise and himself of follow-up; yet the achievement of the verify the truth of such assertions." goal required the settlement of ever- In January, 1939, the increasing numbers of Bahá'í pioneers in the Guardian aroused greater enthusiasm and created virgin areas of the country. This was a spiritual brought poignantly before the believers by upheaval by his call for the settlement of the nine remaining virgin Shoghi Effendi, by his cable of May 19, areas by "nine 1936: "Convention plea addressed to Ameri- holy souls, who, independently or as depu- ties, will promptly, can believers cannot achieve its purpose unless dauntless pioneers promptly arise and, forsake their homes, cast away their attach- forsaking their homeland, permanently re- ments and definitely settle in these terri- tories to lay firm anchorage side in countries where light of Faith has of the Admin- istrative order of this not yet penetrated." Some twenty daring souls immediately left their home ties, and Within a few weeks the National Spiritual went to the newly opened areas as settlers. Assembly had approved the application of

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three of these holy souls; and before the new areas. Up to this time, teaching work in the virgin areas had been Impetus of this call had waned, not only directly super- vised by the National nine had offered their lives and services for Teaching Committee, this divine mission, but nine times nine, a but with the settlement of these virgin areas, and the increasing total of eight-one had arisen for the victory

work in connection  
of the Faith. with the developing projects  
throughout the  
The third year was marked by an energy country, it was found desirable  
to place all  
of enthusiastic service such as the Faith had sections of the country under  
auxiliaries of  
never demonstrated in this country. The the National Teaching  
Committee, and thus  
entire continent arose as one unit, throbbing ten additional Regional  
Teaching Commit-  
with an insatiable desire for service in this tees were appointed, bringing  
the total to  
greatest spiritual drama. twenty-two. During this year,  
while many  
Early in the third year, all the virgin areas were strengthened, the  
over-all pic-  
areas were settled; teaching circuits for the ture found seven less  
Assemblies at the end  
newly established centers were arranged, of the year, and an increase  
in the virgin  
and follow-up work actively under way. areas from twenty-six to  
twenty-nine.  
In the sixteen Southern States the Faith The fifth and critical year  
of the Seven  
spread very rapidly. Up to the beginning Year Plan, found a new  
resurgence to  
of the Seven Year Plan, there were only sacrificial service, and  
increase in the number  
eight Assemblies, two groups and sixteen of pioneers and settlers, as  
well as sustained  
isolated Baha'is; while in six states there teaching activity  
throughout the country.  
were no Baha'is. By the end of the third During this year the  
Guardian gave  
year, the sixteen States could boast of nine greater responsibility to the  
believers by  
Assemblies, twelve groups, and ninety iso- indicating that each State  
and Province  
lated Baha'is, with some Baha'is in every must have a Spiritual  
Assembly by the end  
State. of the first Bahd'i  
Century. With this in-  
In Canada likewise the Faith spread like creased responsibility, there  
was increased  
wildfire from East to West. In 1936 there activity on the part of the  
friends. This

were two Assemblies, no groups, and only time, necessitated four isolated Bahá'is. By the end of the third activities on the unfinished tasks of the Seven Year Plan; and virgin areas settled. Teaching circuits were concentration on key cities in each virgin area. During this year the problems were further increased by a great many Assemblies reverting to group developing in most of the larger cities. the application of the principle that only Bahá'is limits could belong to an organized community. Thus during the another pioneer, and the confirmation of fourth and fifth years of the plan the first Bahá'í in Alaska under the Seven Year Plan. reverted to group status. twenty-two Assemblies During the third year, the Guardian Notwithstanding these problems, the new resurgence of spirit and service brought the by calling for 100 Spiritual Assemblies by virgin areas without Assemblies down from the end of the Bahá'í year. Notwithstanding thirty-one to twenty-four, and the number of Spiritual Assemblies in the country up from ninety-five to 101. the year, the Convention found 102 Spiritual Assemblies in the roll call, as contrasted "Upon the crucial year ahead hinge the fortunes of this historic to the 100 suggested by Shoghi Effendi. challenge of the Guardian to the crusade," was the at the 1942 Convention. The The fourth year (1940-1941) called for seven year plan is periously Bahá'is "fate of the balance." "The present close consolidation of the gains won during the first three years of the plan, as well as hanging in the steady expansion of the Faith in all these

activities is clearly insufficient to insure ing campaign to fittingly close the first definite all-embracing victory." "Swift century of the Bahá'í Era, and third, preparation, boldly conceived, unanimously supportation for the great celebrations and reported, systematically conducted, can alone teaching activities of the Centennial period. retrieve present situation." At this writing there are only five re-

The Convention of this sixth year fo- maining virgin areas without Spiritual Assemblies, requiring only cussed its entire attention on the unfinished nine Bahá'ís to complete the task, and tasks of the Seven Year Plan. The "Guard- thus fulfill, in its entirety, the Seven Year-ian's Summons to Teaching" was issued in Plan, and achieve for America the first step in its glorious spiritual mission. tion that our progress had not been suf- ficient since the Convention to insure suc- cess, and calling for eighty-one pioneers to The One Hundreth Year surrounds paign throughout the country complete the establishment of Spiritual four main themes, the principle causes of the ills of the world today, Assemblies in all the virgin areas. Within a pillars of the divine plan as well as the few weeks the National Teaching Commit- tee received a flood of pioneer offers, and by the healing of the nations:—Race Unity, Religious Unity, World Unity, and The Manifestation of God. This new fields of service. national pro-

The spirit of activity aroused by the gram gives for the first time, an over-all seriousness of the plight of the Seven Year teaching program toward which the teach- ing resources of the Faith Plan, brought new victories, and the most might be oriented, and the plans of all critical year, on whose activities hung the

National committees, fate of the Seven Year Plan turned out to be the most successful year of the Plan. focussed. Thus the During the year, 105 pioneer settlers entered Community, from East to the virgin areas; there were established shining in twenty-eight Spiritual Assemblies, the resounding largest number in any one year of the Plan, has set the history of the Faith in North America; and conflagration of the virgin areas were reduced from twenty-four to seven. The total number of Assemblies rose from 101 to 124, the number of groups from 203 to 220, and the number of isolated Bahá'ís from 872 to 984. or devotion of those The Guardian indicated his joy over the portray, yet the manner in which the believers had responded Plan may be to the crying needs of the eleventh hour, appended to this with his usual gracious words of encouragement: "I acclaim magnificent victory in when the Seven the teaching field during the course of the carried to its sixth year of the Seven Year Plan. I heartily congratulate the National Teaching Committee and feel proud of its high inspiring services endeavors; and of the self-sacrifice of the or collectively beloved pioneers." drama of American The last year of the first Baha'i Century,

Assemblies, Regional and Isolated Bahd'is be entire Bahá'í West, from North to South, the splendor of complete and victory of the Seven Year country aglow with a spiritual power, bringing to the power of days of the first Bahd'i

While, of course, anything of the spirit, who make the history they fortunes of the Seven Year followed in the statement report, which shows how the panded during the period Year Plan was successfully appointed goal. It is entirely impossible in the slightest degree the of the friends individually in the greatest spiritual History; nor to pay proper

tribute to the  
the last year of the Seven Year Plan, set sacrifices of our glorious  
pioneers—to say  
for its unique goal, and service to the Faith nothing of the deep gratitude  
for their  
of Baha'u'llah, three distinct teaching activ- spiritual conquests.  
Each and every one  
ities; first, the completion of the unfinished has recounted how the doors  
of guidance  
tasks of the Seven Year Plan; second, the have opened before  
them—each has most  
carrying forward of a great national teach- enthusiastically told of the  
overwhelming

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confirmations which have come to them of the two local  
centers, East and West.  
from the realms on High— all have felt The most  
significant fact concerning  
themselves drawn ever nearer to Baha'u'llah Faith in Montreal is  
that when 'Abdu'l-as they have striven to grow closer to Him.  
Bahá came to North America in 1912 there  
Indeed, the spiritual tum ult of the past were devoted Baha'is  
in that city to attract  
seven years has deepened the spirit of faith the Master and to  
arrange for meetings at  
in every heart; has enlarged the vision of which He might address  
representative  
every one; and laid a firm foundation for audiences.  
'Abdu'l-Baha was introduced to  
the more glorious teaching work of the the Montreal public by  
the Rector of Christ  
second Baha'i Century. It is the prayer of Church Cathedral, Dr.  
Herbert Symonds.  
the American Baha'i Community that it It was on September  
first of that year that  
may be found worthy to serve the Beloved 'Abdu'l-Baha  
delivered an address at the  
Master, follow in His Footsteps, respond Church of the Messiah,  
Dr. Frederick G rif-  
to His behests, in the Divine Plan, and thus fin, Minister. On the  
same day He spoke  
aid in more quickly establishing the World twice at the home of Mr.  
and Mrs. William  
Order of Bahd'u'llah. Sutherland Maxwell,  
the pioneer believers of

America During Period of Seven Year Plan  
?1944

8. B a h a ' l T e a c h i n g I n C a n a d a Canada, and a third time on the following day, while on September 5 the Master The Baha'i Faith has spread through addressed the congregation of St. James addressed the Methodist Church. During Canada from two centers, Montreal and this visit He spoke to a meeting of Vancouver. Believers were active in Mon- Socialists, but this address is not included treal as early as 1902. In Vancouver the date of active participation in the Faith is of "The Promulgation of Universal Peace." The Montreal "Star" 1920. From the local communities of be- published interviews with 'Abdu'l-Baha lievers in these cities the Message of Bahá' - obtained by Archie Ed- dington, of the u'lláh has been carried out to other cities editorial staff. The master remained and Provinces, reinforced since 1937 by three days and four nights at the Maxwell pioneers and settlers who have established home, 1 548 Pine Avenue West, and the residence in Canada under arrangements remainder of the visit He was a guest at made by the National and Regional Teach- Windsor Hotel. At that time, the ing Committees. As the first Baha'i Century daughter of Mr. and Mrs. Maxwell, Mary, now draws to a close we see an active Baha'i community of Canada, but the historical rec- Guardian, was a Rabbani, the wife of the

ord of development requires consideration child of two years.  
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In 1916 and 1917, when 'Abdu'l-Bahd Delegates representing all local communi- ties of the United States revealed Tablets to the Baha'is of five and Canada met in Montreal for their regional areas in which He divided the Nineteenth Annual Convention and Congress in Bahd'i communities of the United States 1927, bringing to the Canadian friends a and Canada, the two Tablets addressed to

strong reinforce-  
Canada were sent through Mrs. May Maxwell and encouragement. The  
public  
well, and these messages gave the believers of World Unity conference held in  
the Uni-  
Montreal a vivid realization of the spiritual university auditorium presented a  
program of  
bounties destined for their country. distinguished speakers  
advocating the Bahd'i  
Mrs. Maxwell, whose Memorial designed ideals.  
by Mr. W. S. Maxwell stands in white and The eminent Persian  
Bahd'i teacher,  
radiant beauty at her grave near Buenos Jenabi-Fadil, held many  
meetings in Mon-  
Aires, was a teacher distinguished by rare treat during the winter of  
1920-21, and  
intuition, sympathetic understanding of again during his second  
American visit,  
personality, clear perception of the Bahd'i making many contacts for the  
Bahd'i com-  
teachings and a spirit of intense activity. munity.  
Despite her physical frailty she traveled In April, 1935, the  
Spiritual Assembly  
extensively, carried on a large correspond- adopted incorporation papers  
registered with  
ence, lectured frequently, and conducted the authorities of the  
Province, the first  
study classes and informal home meetings official recognition by the  
civil government  
whenever possible. The Maxwell home was of the Dominion. More  
recently, the Na-  
for years the Bahd'i center not only of tional Spiritual Assembly  
has obtained trade  
Montreal but for the entire Dominion. It mark registration in Canada of  
the symbol  
was there, on December 10, 1922, that the of the Greatest Name and of  
the word  
first local Spiritual Assembly of Canada "Bahd'i" ; and has filed  
with the Defense  
was established in accordance with the Ministry a statement  
concerning the Bahd'i  
directions issued that year by Shoghi Effendi. Teaching on Universal Peace.  
The cities developed by the Montreal Turning now to the development  
of the  
Baha'is through travel and correspondence Faith in Vancouver:  
were St. John, N. B., Toronto, and Van- The story begins with the  
journey of

couver in those days. As public interest developed following the inspiration released of Jenabiby £Abdu'l-Bahd, a number of important of 1921. Accompanying public meetings and conferences became teacher, besides landmarks of quiet, steady growth. Thus, Latimer of William H. Randall presented the Bahd'i from Seattle. peace program to the Men's Canadian Club Vancouver lasted during the war years 1914-1917, a series included as many of Race Amity Conferences was conducted, gatherings as and a strong Bahd'i youth group later well as brief visits evolved whose experience and activity stimulated a national youth activity cherished by the Guardian and administered by a Faith during Committee of the National Spiritual Assembly. More recently, summer teaching were confirmed. classes and conferences have greatly stimulated the work of the believers in the eastern Provinces. Collin, who were Besides the Maxwell home, Bahd'i centers Monroe, a Seattle conducted in Montreal have been situated residence in Vancouver in Fellowship Hall, St. Catherine Street West, in the Guy Block and in the Corona-Laura Luther tion Building. several months

Marion Jack to Vancouver in the foundation for the coming Fadil in January this distinguished Persian an interpreter, were George O. Portland and Laura Luther Jenabi-Fadil's stay in about five or six days and public lectures and private the time would allow, as to West Vancouver, New Victoria. Many hundreds heard of the this short but intensive and the first five believers These were Mrs. Rhoda Anne Harvey, Mrs. Grace Ethel Joyce, Mrs. Collin and Austin F. L. joined by Mrs. Christine Bahd'i, who took up at that time. Miss Marion Jack and Mrs. remained in Vancouver for

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after Jenabi-Fadil's departure, leaving books followed by the settlement

in Vancouver of  
and literature and encouraging the con- Rowland Estall, who had been  
active in  
tinuance of a study class. Between the period Youth groups in Montreal for  
some years.  
from January 1921 to the forming of the It was largely from the  
influx of new young  
first local Spiritual Assembly in 1927 many believers in the following  
years that the  
early teachers came to help, including such Vancouver community was able  
to supply  
nationally known figures as Louis G. pioneer settlers and teachers  
to the other  
Gregory, Charles Mason Remey, George O. western provinces.  
Latimer, Horace Holley, Elizabeth Green- With the help of these  
recent additions  
leaf and May Maxwell. Mrs. Maxwell and to the community who rapidly  
equipped  
Mrs. Greenleaf visited Vancouver together themselves with a good  
knowledge of the  
in June, 1926, the latter going on to Vic- Faith, especially its  
humanitarian aspects,  
toria. Mrs. Maxwell gave many talks and this mother Assembly of  
Western Canada  
lectures, leaving behind a study group of ten was able to lend its  
assistance during the  
which met faithfully together for weekly Seven Year Plan to the  
expansion of the  
meetings during the remainder of the year. Faith to Alberta, Manitoba  
and Saskatche-  
wan. In the Fall of 1937, at  
In January, 1927, John Bosch and George  
the opening  
O. Latimer visited the group and the first of the Seven Year Plan, an  
eleven weeks'  
Spiritual Assembly was subsequently formed, radio program, one of the  
first of its kind  
with the following members: George Mon- undertaken by any Bahá'í  
community, car-  
roe, Stanley Kemp, Mrs. Evelyn Kemp, ried the principles of the  
Faith to a large  
Mrs. Rhoda Harvey, Mrs. Christine Mon- potential audience, and  
invited listeners to  
roe, Mrs. Seifert, Mrs. Warnicker, Mrs. Flor- attend fireside meetings  
held simultaneously  
ence Sherborne, Mrs. M. Clark. to discuss the subject of the  
evening. Mrs.  
A milestone had been passed with the Dorothy K. Baker, representing

the National establishment of the first Spiritual Assembly in Vancouver in Western Canada. From then on the special stress on believers in Vancouver met frequently to study and search the teachings for themselves. None of them knew very much about the Faith and were left alone for long periods at a time. They owed much in subsequent years to the Portland Cause in West especially to the Latimers, Louise Caswell and Helen and Charles Bishop. After the first few years a steady stream of teachers visited Vancouver, notable among them being Keith Ransom-Kehler. This period was also one of integration into the national Bahd'i community. Believers from Vancouver attended the first Doris Skinner, summer school at Geyserville in 1927 and an important teaching conference in Seattle in 1929. Delegates went to the 1938 convention; the Assembly sought and obtained incorporation in 1939. Important contacts were made with the various racial groups far as is known, in Vancouver which served to establish the teaching develop-

Spiritual Assembly, went to during this time and laid the needs of the Seven Year Plan, which was also emphasized by a Mrs. Mamie L. Seto. Teacher classes were organized and of the Regional Teaching were made to establish the Vancouver, New Westminster Here was laid the foundation tribution which members of were subsequently able to success of the Seven Year Vancouver a reservoir of ance to the three. Prairie settlers from Vancouver were Rowland Estall, Ann McGee and Gardiner, and visiting erine Moscrop, Ruby China, and Muriel Warnicker, who spend some months in pioneer Outside of Vancouver, as and up until 1937, other

Bahá'ís as ardent promoters of race unity. were meagre.  
 The Youth Group idea, encouraged by to Victoria  
 similar development in other communities, to time.  
 received special impetus from a further visit Mrs. Collin and Mrs. Joyce  
 lived in Vic-  
 of Mrs. Maxwell in the summer of 1934 toria for a time and then  
 settled in Arm-  
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strong, B. C., from which city Mrs. Pine of Rowland Estall later in the  
 same year,  
 became a Bahá'í and moved to Vermilion, But these left few  
 definite traces, and it was  
 Alberta, later assisting in the early develop- not until settlement under the  
 Seven Year  
 ment of the Edmonton community. In Plan that work in Alberta,  
 Manitoba and  
 1934, Mrs. Maxwell visited Calgary, staying Saskatchewan went ahead. This,  
 however,  
 for some weeks, followed by a similar visit is another story and is told  
 elsewhere.

BAHA'ITEACHERS GO TO  
 EUROPE,  
 ASIA AND AFRICA

1. Foreword who likewise provided teachers like  
 Eliza-  
 beth Stewart, Lillian Kappes, Genevieve L.  
 The world upheavals of these years have Coy, Dr. Clock, and  
 Clara and Adelaide  
 sent millions of the youth of America to Sharp; the teachers  
 who undertook to main- tain the  
 distant lands. They have been made by des- tain the  
 International Baha'i Bureau in Ge- neva, Switzerland,  
 tinity to mingle with all races and peoples, to  
 such as Helen Bishop; the part played by  
 witness for themselves the underlying unity  
 American Bahá'ís in es- tablishing the Faith  
 which the Creator imprinted upon His  
 in Paris, London, Stuttgart and many other  
 Image borne in the souls of all men. Here is  
 places; the fund do- gart and many other  
 enacted the supreme dispersal of history, the  
 at the grave of the nated for a monument

great shattering of molds and the over-  
 Cairo; and the full  
 throwing of all frontiers.  
 in the development  
 Preceding them went out the confirming  
 America.  
 light of truth revealed by Baha'u'llah, re-  
 most significant international  
 flected through a host of pioneer souls in-  
 which American believers  
 tent upon bringing the world back into the  
 part was the case of the  
 divine embrace of peace and brotherhood.  
 Baha'u'llih in Baghdad, seized  
 The outposts of this outpouring of spirit  
 hostile religious lead-  
 are today symbolized by five monuments  
 sequestrated by the civil gov-  
 raised over the graves of heroic martyrs:  
 claim was eventually  
 Dr. Susan I. Moody, Tihrán, Persia; Keith  
 of Nations on appeal  
 Ransom-Kehler, Isfahan, Persia; Lua Get-  
 upon the Mandatory  
 singer, Cairo; Martha L. Root, Honolulu;  
 House was restored.  
 and May Maxwell, Buenos Aires. They rest  
 sent to Baghdad by  
 in soil which has become part of the destiny  
 Baha'i Assemblies, while  
 of America. Before the nations could be  
 prepared by Mountfort  
 prepared for political and economic union,  
 direction of the Guardian  
 these souls realized that in reality the nations  
 are one.  
 ascension of 'Abdu'l-  
 But scores of others also served the Faith  
 Tomb of Bahá'u'lláh  
 in distant lands, fulfilling each one his or  
 wrested from the Bahá'i cus-  
 her trust under the Divine Plan of 'Abdu'l-  
 Mohamet-Ali, 'Abdu'l-Bahá's  
 Bahá.  
 for years the center  
 The following brief statements are but  
 antagonism seeking to de-

revered Abul-Fadl in  
 responsibility assumed  
 of the Faith in Latin  
 One of the  
 Baha'i matters in  
 have taken an active  
 House of  
 some ten years ago by  
 ers and later  
 ernment. The Bahá'i  
 carried to the League  
 and the verdict called  
 power to see that the  
 W ritten appeals were  
 the American local  
 the legal papers were  
 Mills under the  
 of the Faith.  
 At the time of the  
 Bahá, the keys to the  
 in 'Akka were  
 todian by  
 younger brother and  
 of dissention and

glimpses at these great scenes. The full  
Baha'u'llah's Covenant.  
panorama can only be depicted by later  
American believers pro-  
students who gather the records together in  
of the sacred Shrine  
times of peace.

Will and Testament of  
One can, however, at least point to cer-  
letters addressed to the  
tain salient features in the historic record:  
joining with the believers  
For example—the founding of the Tarbiat  
in a mighty demonstra-  
Schools for boys and for girls in Tihrán, to  
faith. The keys were soon  
which Dr. Moody devoted her life, gener-  
Effendi, named Bahá'í

ously supported by the American believers

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Over a long period of years beginning  
observed in Agnes  
with the era of the Master, the American  
service that has  
Bahá'ís have prepared and dispatched ap-  
agent of 'Abdu'l-Bahá  
peals to the authorities of various countries  
this ancient and  
in behalf of the believers suffering oppres-  
which 'Abdu'l'sion: Turkey, Persia, Iráq, Germany, Egypt  
given such unqualified promises of  
and the U. S. S. R. Funds have also been do-  
attainment.

nated for relief, as for example following  
trees have been  
the disastrous floods in Nayriz.  
cleared, the unyield-  
ing earth broken, the seed sown, tended and

2. A Survey by K e i t h R a n s o m -K e h l e r  
withstood; how exceedingly simple to walk

To have spread and established a religion  
and pluck the  
throughout the world in less than four score  
worthy of men-

years is eloquent testimony to the spiritual

stroy the Center of

Immediately the

tested this spoliation

and violation of the

'Abdu'l-Bahá in

Mandatory Power,

of the entire world

tion of unity of

given to Shoghi

Guardian in that Will.

Pressing on to Japan I

Alexander that untiring

made her the trusted

and of Shoghi Effendi in

remarkable land; a land to

Bahá has

spiritual expansion and

How simple a thing when

felled and underbrush

watered; drought, hail,

"through the land at eve . . .

ripened ears!" No name is

tion in any country except

the name of those  
 quantum contained in the message of Bahá' - who with heroism and  
 intrepidity first went  
 u'ldh. forth to face the odds and  
 difficulties, yes,  
 Historians record as phenomenal the ac- terrors of the untried and the  
 unknown in  
 accomplishment of the followers of Muham- order to plant the mighty  
 standard of Bahá' -  
 mad in carrying His teachings from the Red u'lláh in the midmost  
 heart of the world.  
 Sea to the Baltic, from India to Gibraltar, in The names of Dr. Augur and  
 of Agnes Alex-  
 eighty years; but in a corresponding period ander must ever remain the  
 names to which  
 the Bahd'i Faith has become firmly rooted on all others are subsidiary  
 in recounting the  
 all the continents of the earth. history of the Cause in  
 Japan. Mrs. Ida  
 Needless to say this has not taken place of Finch, Mrs. Greeven (then Inez  
 Cook),  
 itself. The divine rapture that sent our Per- Martha Root, and later Mrs.  
 Schopflocher  
 sian martyrs dancing to their death had its and Mr. George Spendlove  
 have assisted in  
 more practical reflex in the worldwide pro- furthering Bahá'í  
 interests in this fascinat-  
 ing country.  
 ing country.  
 bore to mankind the "imperishable evangel Reaching China I  
 encountered for the first  
 of eternal salvation," reiterated today by time on my journey the  
 illustrious name of  
 Bahi'u'ldh. Martha Root as the  
 pioneer Baha'i teacher.  
 Leaving California where the historic pio- She had sojourned in other  
 lands that I had  
 neers Thornton Chase, Lua, Mrs. Goodall, visited, but like myself was  
 treading in the  
 Mrs. Cooper, and others prepared the way footsteps of others. Here  
 she herself had  
 for the coming of \*Abdu'l-Bahá, my first been the first to bring  
 this great evangel, and  
 objective was Japan. Calling en route at the evidences of her  
 strenuous and ceaseless  
 Honolulu, consecrated by the labors of Dr, toil in that great vineyard  
 will be immortal.  
 Augur and Agnes Alexander, I found a bril- In America she had given

the message to  
 liant Bahd'i Community; alert, active, zeal- President C. S. Liu of  
 Sun Yat Sen Agricul- tural College while he was  
 ous, ably abetted by the tireless enthusiasm an undergraduate  
 an undergraduate of Miss Julia Goldman. Charles Mason at Cornell; and later to his  
 of Miss Julia Goldman. Charles Mason sister, President  
 sister, President Remy and George Orr Latimer, Mr. and Fung Ling Liu of Union  
 Remy and George Orr Latimer, Mr. and Normal College,  
 Normal College, then a graduate student at  
 Mrs. Charles R. Bishop, Orcella Rexford, the University  
 Mrs. Charles R. Bishop, Orcella Rexford, of Michigan.  
 the University Mr. and Mrs. Hyde Dunn, on their journey At Tsing Hua University  
 Mr. and Mrs. Hyde Dunn, on their journey to Australia, Martha Root who had left a  
 to Australia, Martha Root who had left a she confirmed  
 she confirmed few months before my arrival; and since my President Y. S. Tsao and his  
 few months before my arrival; and since my wife in the  
 wife in the departure from America, Mrs. Schopflocher, Cause, and the Bahd'i  
 departure from America, Mrs. Schopflocher, world is aware of his  
 world is aware of his Mrs. Loulie Mathews and Mrs. Marion Little outstanding service in  
 Mrs. Loulie Mathews and Mrs. Marion Little translating 'Abdu'lare among the Bahá'ís who have made their  
 translating 'Abdu'lare among the Bahá'ís who have made their Bahá and Dr. Esslemont into Chinese.  
 Bahá and Dr. Esslemont into Chinese. contribution to the advancement of the On her journeys through  
 contribution to the advancement of the the Celestial  
 the Celestial Cause in Hawaii: which incidentally I think Empire Martha carried on in  
 Cause in Hawaii: which incidentally I think her great tra-  
 her great tra- the most beautiful spot in all this earth. dition; interviewing  
 the most beautiful spot in all this earth. statesmen, publicists  
 statesmen, publicists TEACHING IN EUROPE, ASIA AND AFRICA  
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and dignitaries; speaking in the foremost spiritual attributes fit him  
 peculiarly to Universities; obtaining constant publicity teach the Bahá'í Cause. Mrs.  
 Universities; obtaining constant publicity teach the Bahá'í Cause. Mrs. Dunn has a  
 Dunn has a for the Cause through the newspapers; quality of faith that I have seldom met.  
 for the Cause through the newspapers; quality of faith that I have seldom met. She  
 She broadcasting; receiving innumerable visit- lives in the Presence of God with a  
 broadcasting; receiving innumerable visit- lives in the Presence of God with a kind of  
 kind of ors. It was rewarding to meet those whom awe and candor that assure men of His  
 ors. It was rewarding to meet those whom awe and candor that assure men of His she had interested and gratifying to witness Power and Benignity; while her  
 she had interested and gratifying to witness Power and Benignity; while her service is  
 service is the steadfast devotion of those whom she like the service of the earth to the  
 the steadfast devotion of those whom she like the service of the earth to the sun, of  
 sun, of had confirmed. the magnet to the pole, of the  
 had confirmed. the magnet to the pole, of the lover to his  
 lover to his Miss Alexander and Mrs. Schopflocher beloved. When so ill, with a dangerous  
 Miss Alexander and Mrs. Schopflocher beloved. When so ill, with a dangerous ill-

have also paid several visits to China.           ness, that any other woman  
would have been  
The traces of a world pioneer I have found in a hospital, she was still  
ministering and  
in many places where his foot has never serving and helping and soothing, until  
her  
trod; our "ambassador without portfolio" as very persistence in doing carried  
its own  
it were, Roy C. Wilhelm. Carrying on great message.  
a world-wide correspondence, his cordial and       What a simple matter then to  
harvest all  
cheerful letters, his gifts of reading matter this effort and sacrifice and  
self-effacement  
and Bahá'í books, his continuous encour- in my joyous visits to Australia  
and New  
agement and helpfulness to those scattered Zealand. Martha and Effie Baker, one  
of th:  
beyond the confines of ordinary Bahá'í asso- first Australian Bahd'is,  
visited New Zea-  
ciation, have made him, though personally land before me; and Martha and  
Seigfried  
unseen, one of the most popular and beloved Schopflocher, Australia.  
of the Bahá'í teachers.                       There was much activity  
among the  
No more romantic story will embellish friends to receive me. Full and  
interesting  
the history of the Cause than the recital of programs had been arranged,  
resulting in  
how Mr. and Mrs. Hyde Dunn, then well confirmations in the various centers  
visited,  
past middle-life, burning all their bridges and in the formation of active  
study classes.  
behind them, answered the summons of Perhaps fuller details will be furnished  
by  
'Abdu'l-Baha and arose to carry the Bahd'i the friends in the Southern  
Hemisphere;  
message to Australia and New Zealand.       "Down Under" as they say.  
Their endeavors have been indefatigable,       No tribute that I could pay  
would be ade-  
their accomplishments stupendous. "Whoso quate to express the heartfelt  
gratitude and  
maketh efforts for Me in My way will I appreciation of the entire Baha'i  
world, for  
guide them." The trials, difficulties and vi- the cordial welcome and  
sincere cooperation  
cissitudes that they faced and conquered which is everywhere and continuously  
ex-

must be recorded at length in a suitable memorial. tended to us by the Theosophical Society.

Wherever we may go this is

always the first

At last there was a happy, issue out of all platform open to us; these audiences, always

their afflictions. Mr. Dunn found an excellent and responsive, offer us our first

lent position that necessitated his travelling encouragement.

over the whole Commonwealth, so that he In Sydney I spoke twice in the great The-

has actually given the message in every set-osophical Auditorium and from their station

tlement on that vast continent. my lectures were broadcast to thousands of

Equally persevering, Mrs. Dunn remained listeners. I was entertained at "the Manor,"

behind in the larger cities, consolidated their their community center, and sent off with

joint labors, formed classes, conducted meet- letters of introduction to other lodges in

ings, fostered Assemblies, until at last, as a different countries. Mr. and Mrs. van Gelder

reward of their efforts, the National Spirit- and their family, who live in beautiful Blaitual Assembly is in process of formation. vatsky Park in Batavia, extended to me the

Mr. and Mrs. Dunn (lovingly called Father- most exemplary kindness and hospitality at

ther and Mother by all Bahá'ís) are of sin- the request of the Sydney Theosophists. All

gular beauty both of person and character. over the world this Society displays toward

Mr. Dunn has the rarest and most charming us the same spirit and the same goodwill.

disposition: loving, forgiving, genial, his Mr. Grosfeld, our dear Bahá'í pioneer in

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Java, is awaiting' the arrival of an Egyptian ity, and the sincerity of their lives these

Bahá'í friend of his in order to carry on a village Bahá'ís are a source of pride and

fuller program of activities. pleasure to the Western visitor.

My stay in Malay was not kmg enough to The Rangoon friends had arranged a com-

admit of more than newspaper reports and prehensive program for me that

they may  
 private interviews. perhaps discuss in their  
 report. They were  
 Sharing the ardors and rewards of the first very efficient in their  
 cooperation, arranging  
 mission to India and Burma were, among my conferences so that I met  
 the most intel-  
 others who assisted the saintly Jamál Ef- ligent, progressive and  
 fendi, Dr. \*Abdu'l-Hakim, now of Ran- By now their H  
 aziratu'l-Quds must be  
 goon, Burma, an <í Siyyid Mustafá Rúmí of completed, which will  
 greatly increase the  
 Mandalay, the latter accompanying Bahá'- prestige of the Cause.  
 u'lláh's great emissary on his extensive jour- The crowning joy of  
 my visit was meet-  
 neys to the East. ing in person those great  
 pioneers of the Day  
 Arriving in Burma I went at once to of Bahá'u'lláh, Siyyid  
 Mustafá Rúmí and  
 Mandalay where to my great delight I met Dr. Hakim, who had in their  
 youth, with  
 Mrs. Schopflocher and Lionel Loveday just Jamál Effendi, helped  
 establish the Cause in  
 down from a thousand-mile trip on the India and Burma.  
 Irrawaddy, "where the flyin' fishes play." The calm beauty of  
 their lives seems a  
 These flying fish, by-the-bye, were the miracle amidst the haste and  
 noise and vul-  
 women who plied back and forth on the garity of our disintegrating  
 civilization. I  
 river boats. know that they belong to that  
 host whose  
 In addition to my many engagements in tread is measured to the tap of  
 an unseen  
 Mandalay, we drove twice to the hill station drummer. As 'Abdu'l-Bahá  
 expresses it,  
 of Maymyo where I spoke to the Young "the horse gallopeth though  
 the rider is in-  
 Men's Union. I was very cordially received visible." Their ears were  
 constantly listening  
 throughout Burma and was especially happy for commands that mine were  
 too gross to  
 in the great house of Ma Tin in Mandalay; hear.  
 designed and built to accommodate 'Abdu'l- Later several Western  
 teachers visited In-  
 Bahá on His hoped-for but never accom- dia; among, them Hooper

Harris and Harlan  
 plished journey to Burma. Ober; Dr. and Mrs. Getsinger;  
 Mrs. Lorol  
 Very handsome properties are owned by Schopflocher; on three occasions  
 Mrs. Gree-  
 the Bahá'í Community of Mandalay, the ven, Mrs. Stannard and  
 Martha Root.  
 most recent acquisition being the estate of A large number of the  
 Bahá'ís of Western  
 Siyyid Mustafá Rúmí, in which he is now India (Karachi, Bombay,  
 Poona) are Persian  
 merely holding a life trust. Zoroastrians or Parsis. There  
 are no Bahá'ís  
 Our tireless Martha has preceded me there in the world superior to those  
 recruited from  
 as usual and has written a lively record of the Zoroastrian group.  
 'Abdu'l-Bahá again  
 her visit. and again attested to their  
 sincerity, their  
 The grace and charm of the Burmese simple faith, their purity of  
 motive, their  
 young people are worthy of comment. The sacrifice and their utter  
 devotion.  
 beautiful and accomplished daughters and A generous account of my  
 activities in  
 grand-daughter of U. Nyunyu, chairman of Bombay and Karachi appeared in  
 the pre-  
 the Assembly; the son and daughter of Dr. vious number of this series.  
 Professor Pri-  
 Hakim, so earnest and devoted; the lovely tam Singh, M. A., late of the  
 chair of eco-  
 and gentle Baha'i children that I met wher- nomics in Allah Abad  
 University, Secretary  
 ever I went, impressed me deeply. of the National Spiritual  
 Assembly of the  
 So much has already been written about Bahá'ís of India and Burma,  
 was designated  
 Daidenow Kalazoo Kungjangoon, "the vil- to accompany me and to  
 arrange my meet-  
 lage of 'Abdu'l-Baha," that I cannot ings. Due to his  
 initiative and connections  
 heighten the descriptions of Mrs. Greeven I spoke in all the great  
 universities in the  
 and Mrs. Schopflocher. In the warmth of various Indian cities that I  
 visited, and to  
 their welcome, the extent of their hospital- many associations, churches,  
 clubs and so-

cial groups, where the message was cordially language and supporting themselves as they received. But it is practically impossible for established the Cause, their conquest of diffi- culties, their unremitting me to write of my own activities; I never surely written in perseverance, is thing. the preserved Tablet of God.”

Through the kind offices of Sir Akbar Martha Root has also visited several South American cities.

Hydarí I received an official invitation from Leonora had preceded me to Hyderabad Deccan to be the guest of the some of the islands of the West Indies, state. I cannot sufficiently thank Mr. Rus- but to a few of them I was the first to carry tum Khosrove, Secretary of the Spiritual the message.

Assembly of Poona who accompanied me, My longest teaching period on that tour was in Barbadoes where Leonora had acting as my personal secretary as well. ably paved

It was very gratifying to meet here the the way for me a year or two before.

Minister of Finance, the Minister of Justice, Let me record that I have found nowhere people more eager, more the Minister of Education, the Minister of alert or kinder than the receptive, more Barbadians. God

Court, the former Prime Minister, the Min- willing, I yearn to go back Barbadians. God

ister of State, Nabob Mehdi Yar Jung Ba- teaching. I was very there for further visit of Miss Ella Robarts to hádur, and others of the nobility and cabi- net, and to discuss with them our teachings. this beloved

The programs arranged in Poona and Su- spot. rat, respectively, afforded me the liveliest Returning to Haifa for further instruc- tions, Shoghi Effendi

pleasure, for the meetings proved very popu- lar and were attended by the representative me to come to the land of God’s pioneers,

people of these cities. Sir 'Ali Delavi, Prime Minister of the Bombay Presidency, acted as my chairman on one occasion, and spoke of martyrs; with great appreciation of the Baha'i teachings. The next continent that I touched upon was Africa, which I had visited several times before; but alas! I was not able to Bahá'u'lláh declared follow in the hallowed footsteps of Miss Fanny Knobloch, who with her sister, Mrs. Pauline Hannan, established the Cause in South Africa. I disembarked at the Soudan of spirit and energy, but approached no nearer to the scene of her repeated activities. More advanced in age than Mr. and Mrs. Dunn when she undertook this trip, with extremely straitened finances, again and again she literally taught the League of Nations until she dropped; due to the exigencies of the climate that brought on a dilatation of the heart. Who can estimate the incalculable harvests that will one day be garnered from her love and sacrifice? My brief visit to the Northern coast of South America some years ago was equally remote from the pioneer work of Leonora Holsapple and Maude Mickle; who like the

the Báb and  
 deified by Their Presence; to  
 sanctified by Their noble army  
 to read in the lives of  
 lessons of sacrifice, patience  
 and steadfast  
 faith that illumine the Cause.  
 En route I spent a few days  
 city of Baghdad where  
 His Mission and, finally  
 Garden of Ridván, gave to our  
 most joyous festival.  
 These Bahá'ís are full  
 and though I met only a few  
 from other 'Iráqí  
 mensesly assured ^>f their  
 The monumental work of  
 Mills in representing before  
 Nations Baha'i interests in  
 ready been fully recorded, in  
 The Baha'i World.  
 Mrs. Schopflocher's visit  
 pression and wrought good  
 several audiences with His  
 Majesty, the late  
 King Feisal, and Martha,  
 had an audience with the King.  
 Incidentally I know of no

better place to  
 other American pioneers already mentioned, mention Mrs. Schopflocher's  
 memorable visit  
 answered the summons of 'Abdu'l-Baha, to Russia; the only  
 American Bahá'í, so far  
 proceeding to Bahia, Brazil. Their gallantry, as I am informed, to teach in  
 the Soviet  
 their hard work in mastering an unknown Union.  
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Years since, M. and Mme. Dreyfus- ridden, so unconquerable is her  
 spirit, so  
 Barney and Mason Remey had come to Per- cheerful her disposition, so  
 intense her eager-  
 sia; then, to the Tarbiyat School, Miss Kap- ness for the Cause and its  
 welfare, that  
 pes, Miss Coy, Miss and Mrs. Sharp; Dr. young and old throng to see  
 her, and her  
 Clock had come to be near Miss Kappes; presence is a blessing to  
 every meeting that  
 Mrs. Schopflocher had visited Persia on two she finds strength to attend.  
 occasions; Martha traveled through some She always reminds me of  
 the lines of  
 of the provinces; and Effie Baker, photo- Stevenson:  
 graphing for The Dawn-Breakers, reached "I knew a silver head  
 places that no western Bahá'í has seen before  
 was bright beyond  
 or since. compare,  
 The important work of Miss Lillian Kap- I knew a queen of toil, with  
 a crown of  
 pes, who gave her life to the Bahá'í Cause silver hair;  
 in Persia, is attested by the present position Garland of valor and  
 sorrow, of beauty  
 of the Tarbiyat School, so ably managed and renown;  
 by Miss Adelaide Sharp. She has today Life that honors the brave  
 crowned her  
 brought it to a position of preeminence in himself with the  
 crown."  
 this educational field. Her unflagging zeal,  
 her sound management, her personal dedi- Some of my most impressive  
 experiences  
 cation to teaching as a profession, are here have been recorded in  
 letters to Mrs.  
 crowning with success the hardships and Helen P. Bishop, published in  
 the Bahd'i  
 difficulties that still surround the educa- Magazine. At present (August,  
 1933) I am

tional activities of Persia. in Tihrán and have not yet  
 visited the South  
 But foremost amongst the Western pio- of Persia.  
 neers in this sacred land must ever stand the This would seem the  
 appropriate moment  
 name of Susan Isabel Moody, M. D., who, to mention those immortal  
 Persian pioneers  
 blessed by ‘Abdu’l-Baha, was entrusted with to America, sent us  
 through the bounty of  
 the great mission of spreading scientific ‘Abdu’l-Baha: Mí rzá  
 Abu’l-Fadl-i-Gulpayimethods and hygienic measures amongst the gání,  
 and Jináb-i-Fádil Mázindaráni. My  
 women of Persia. advent to the Holy Cause of  
 God is so recent  
 At the time of her arrival not only crude that it exactly corresponds with  
 Jináb-ibut barbarous practices sometimes obtained FádiPs first visit,  
 but all America bears tes-  
 in obstetrical work; infant mortality still timony to the outstanding  
 achievements of  
 remains very high; the care and feeding of these powerful and notable  
 pioneers.  
 children was little understood. For many Having been identified with  
 the Baha’i  
 years she labored valiantly against the hosts Cause for only twelve years,  
 there must have  
 of ignorance and resistance to change, work- been countless teachers in the  
 early days  
 ing on against great obstacles until the vio- with whose names I am  
 unfamiliar. I hope  
 lent fanaticism that ended in the murder of that all such oversights will  
 be forgiven. I  
 Major Imbrie made it inadvisable for foreign have mentioned the name of  
 every teacher  
 Bahá’ís to remain longer in Persia. in foreign fields known to  
 me. Undoubtedly  
 When under the enlightened regime of the Jináb-i-Fádil in his  
 forthcoming history  
 present ruler, Ridá Sháh Pahlavi, all danger will record the work of those  
 whose names  
 was obviated, so deep was her devotion to I have unintentionally omitted.  
 her spiritual fatherland that she determined Though residing in Europe  
 during several  
 to end her days in this beloved country; and years my itinerary has not yet  
 taken me, as  
 though nearing eighty, took the long and a Bahá’í, to the scenes  
 made memorable by  
 difficult trip from America back to Persia, early Bahá’í teachers. May

Ellis Maxwell,  
 a few years ago. who also established the Cause  
 in Canada,  
 Her work in founding the girls' Sunday Alma Knobloch, George Latimer  
 and Mason  
 School and in assisting the Tarbiyat School Remey, Dr. and Mrs. Getsinger  
 and more  
 is still another monument to her greatness. recently Mrs. Louise Gregory,  
 Miss Marion  
 Although very feeble and partially bed- Jack, Orcella Rexford, Mr.  
 Kluss, Mrs.

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Emogene Hoagg, Miss Julia Culver, Mrs. Builder and Maker is God” ; that Holy  
 City,  
 Stannard, Dr. and Mrs. Howard Carpenter, New Jerusalem, shall descend to earth  
 and  
 Lady Blomfield, Mrs. Stuart French, Mrs. that the tabernacle of God shall be  
 among  
 Amelia Collins, Miss Louise Drake Wright, men. The doors of that city "shall  
 never be  
 and others have taught on the continent; closed by day and night; there shall  
 be none;  
 but preeminently Martha Root, who has and into it will the kings of earth bring  
 their  
 spread the message not only in the leading glories.” It is for the speedy  
 fulfillment oi  
 universities and highest circles of Europe, this promise that Bahá’i  
 pioneers are labor-  
 but to royalty, confirming the present Dow- ing so arduously throughout the  
 world.

ager Marie, then Queen of Rumania, in the  
 Cause. 3. A S t a t e m e n t by C  
 h arles M aso n

Mr. Siegfried Schopflocher, a veteran R em e y  
 world traveler, has supplemented his fre-  
 quent business voyages with Bahá’í teach- In 1901 I made my  
 first pilgrimage to  
 ing. Haifa to visit  
 ‘Abdu’l-Baha, and in connec-  
 In 1932 the Guardian bade me good-bye tion with this journey I spent several  
 days  
 with a smile; that smile that soars like a bird with the Bahd’is in Egypt.  
 from his lips to its heavenly nest. "You Apart from having heard the  
 Bahi’i mes-  
 should be very grateful to Bahá’u’lláh for sage in France in 1899 and

having spent the  
extending to you this opportunity for serv- first three years and a half as a  
believer in  
ice,” he said. that country engaged in the  
work of the  
Amidst the perplexities, hardships and Cause, my first real Bahá’í teaching  
travels  
problems that often beset my path I think in foreign lands began in the summer  
of  
that my abiding protection is a sense of deep 1907 when in company with Frank  
Phipps  
and reverent gratitude; gratitude that I of Washington, I visited the Master,  
have been privileged, not to hear about, but ‘Abdu’l-Bahá, in ‘Akka,  
going over by way  
to witness, in a thousand gleaming camp of the Mediterranean by ship to Egypt  
and  
fires round the world the marshalling of the Syria. There Frank and I parted,  
he return-  
army of the Lord of Hosts; to behold in ing direct to America, I going up the  
Le-  
every land the unsheathing of His terrible, vantine Coast visiting Baha’i  
friends in  
swift sword; to see, with mine eyes, the Beirut and Alesandretto on my way to  
Con-  
Glory of the Coming of the Lord. Men and stantinople and from there on to  
Munich in  
women from every tribe and kindred of the ^Germany.  
earth, forgetting their age-old tutelage of In Munich, I had several  
Bahd’i contacts  
hatred and antagonism, abandoning their with people interested in the Faith, so  
re-  
prejudices and racial inhibitions, rejecting mained there for two days before  
going on  
the animosities of ancient creed and dogma, to Stuttgart. In this latter place  
I spent  
learning new and shining lessons of forbear- several days with Dr. Fisher who  
was at that  
ance, love and forgiveness; pressing forward time interesting a few people in  
the Cause.  
in deadly, deadly earnest against man’s eter- We spent some time going about  
calling on  
nal foes: ignorance, oppression, superstition, people and talking with them,  
but there  
greed, crime, war, poverty, injustice; put- were no gatherings that could be  
called  
ting aside every personal consideration to "meetings.”  
serve the mighty ends of peace and right- From Stuttgart, I went on

to Paris where  
 eousness. Surely gratitude is the only appro- I spent six weeks busily engaged  
 in looking  
 priate emotion with which to regard the up the friends and attending  
 gatherings. It  
 spectacle of life at the flood tide of its spir- had been but less than four  
 years since I had  
 itual ardor. For in this Cause every Baha'i lived there, so I was able to  
 follow up a  
 is a pioneer; a pioneer in a new manner of number of former personal contacts  
 as well  
 living, a new outlook on life; a new assur- as meet with the groups of  
 Bahd'is at that  
 ance; a new fortitude, because ours is a new time, continuing the work as  
 established  
 promise; the promise that at last that celes- there seven or eight years  
 previously by  
 tial city "eternal in the heavens, whose May (Bolles) Maxwell.

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While in Paris, I went over to England to 'Ishqábád—back to Bakou  
 and into  
 for a two weeks' stay in London with Syd- Persia as far as Tihrán.  
 This, however, could  
 ney Sprague who had made many contacts not come under the  
 classification of Bahá'í  
 there. Our time was busily spent meeting teaching, since I was learning  
 from the  
 the Bahd'í friends and attending meetings many old and firm Believers  
 in those parts  
 of various kinds of thought where Sydney rather than teaching, although  
 here and  
 had made openings to speak of the Cause. there I did meet people  
 attracted to the  
 On my return to America at the Master's Faith and talked with them.  
 instruction, I made some travels to Mon- Leaving Sydney Sprague in  
 Persia I re-  
 treat in Canada and visiting the Baha'i turned to the Holy Land by  
 way of Bakou,  
 centers as far West as Chicago and the near Batoum and Constantinople,  
 meeting the  
 points in Wisconsin— Racine, Kenosha and Baha'i friends in Beirut.  
 Milwaukee. While Stanwood Cobb was the  
 only Ba-  
 The following year, in 1908, I sailed early há'í I met at that time in  
 Turkey, at the  
 in April for England where I visited the Master's definite

instructions on going out  
Bahá'ís in Manchester where Miss Ridgeway to Persia I called on the  
Persian Ambassador  
had attracted a small group that was found- to Constantinople who was a  
friend of the  
ing the Bahá'í cause in those parts. From Master's and was kindly  
disposed toward the  
there I went on to London for a few days Cause. This gentleman received  
me very  
with the friends where Sydney and I made graciously and gave me several  
books of his  
the round of contacts as we had done the own writing on World Peace.  
(These are  
previous \*summer. with my other documents now in  
the Na-  
Then on to Paris for a week where I at- tional Archives in the Temple in  
Wilmette.)  
tended several gatherings of friends and I had a few days with the  
Master in  
those interested, from there going on to 'Akká. The Revolution of  
1908 had taken  
Stuttgardt in Germany. By then Miss place while I was in Persia  
and the land  
Alma Knobloch of Washington had settled was then under the Young Turk  
rule. It  
herself in Stuttgardt at the Master's, was easy for the Baha'i  
pilgrims to come  
'Abdu'l-Bahá's, instruction, as a Baha'i and to go to and from  
the Holy City—the  
teacher and already a group of enthusiastic old Turkish reign of  
oppression was at its  
believers was in progress. There I remained end.  
for several days before going on to Italy (by On my return through Europe  
I visited  
way of Vienna), where in Florence I spent Sr. Bonsignori in Milan, then  
went on to  
a day or two with Sr. Artura Regini, the Stuttgardt, Paris, London and  
Manchester,  
leader of a group of Philosophers who re- meeting the friends in those  
cities. ,,  
ceived me very kindly. I had been in corre- It was in the Fall of the  
following year  
spondence with this gentleman for some that Howard Struven and I  
started forth on  
time, had furnished him with Baha'i litera- our world tour. I am under  
the impression  
ture and he had published some articles on that we were the first

Baha'is to make the  
the Cause locally in Florence. entire tour of the world, but  
I may be in  
So far as I know Sr. Edouardo Bonsignori fault on this point.  
of Milan was the first Baha'i in Italy. He Leaving Washington and  
Baltimore, in  
received his message from Mrs. H. Emogene June, we traveled westward  
visiting almost  
Hoagg in about 1900. I had met him in all of the centers of Baha'i  
teaching in this  
Paris some years .before this visit to Italy. country from Green Acre on the  
East to the  
From Italy I went on to Egypt, to the length of the Pacific Coast from  
Los Angeles  
Holy Land, where I spent some days near to Seattle and Spokane. It was  
in November  
the Master— then on to Constantinople that we sailed for Hawaii  
where we spent  
where I visited Stanwood Cobb at Robert three weeks with the friends  
of the Group in  
College, meeting with him and his friends Honolulu that Agnes Alexander  
had formed,  
and there joining up with Sydney Sprague, and it was Christmas week  
before we  
we two going from there by sea to Odessa reached Japan where we spent  
some days in  
and across Southern Russia to Bakou—east Tokyo meeting with  
individuals and groups

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attracted to the cause. Our first meeting in  
Tokyo was in the Chapel of the American Mirza Mahmoud Irani to Baroda  
to teach,  
Y.M.C.A. and numbered about 125 people. therefore we placed ourselves  
in correspond-  
The Honourable Mrs. Gordon, an Eng- ence with Mirza Mahmoud who asked  
us to  
lish lady who had lived for years in Japan, include Baroda in our travels.  
Professor and Mrs. Dodge (American) and On our arrival in Baroda the  
Gaikwar was  
others were most friendly and were instru- absent from the City. We  
therefore awaited  
mental in arranging this one very large for some days his return. A day  
or two  
meeting as well as several smaller ones. after his arrival the Gaikwar  
received us

Shanghai was our next Bahá'í field of activity. There we met with the groups of Persian believers of the "Ommid Tea Company." Through these friends we met the Rev. Timothy Richard, a Missionary American who, unlike most American Missionaries, had been most friendly to the Cause. His associate, the Rev. Gilbert Reid was also most cordial and on his return to America shortly before his death, was associated with the Baha'is in meetings in New York and in my talk, Washington.

These Missionaries founded "The International Institute of China" for the harmonious relations between the Religions of the Far East, and in their publications mentioned the Cause and gave it publicity. Our next Baha'í contacts were in Burma in Rangoon and Mandalay and in Quongoon not far from the former place. In these parts we spent six weeks—very busy ones—in the history holding meetings daily and meeting people of many religious groups, Christian, Muslim, Hindu, and Buddhist.

a few days later a meeting was arranged for us in the rotunda of the University presided over by the President of the Englishman whose name I do not recall and attended by the Gaikwar and the principal people of the city, both British and native. It was an impressive gathering and I must say a somewhat terrifying one least so until I was launched when embarrassment passes from one. We were all assembled when the Gaikwar arrived and seated himself on a throne elevated on a dais and flanked by attendants who fanned him with large long-handled fans throughout the ceremony. The introduction by the President was very friendly as was the entire procedure. So far as I have been able to ascertain this occasion was the first time of our Cause for a king or ruler to openly receive in a friendly way the Bahá'í Faith. The earliest recognition

Calcutta in India was our next Bahá'í field of activity. Here the community of Persian kings was to persecute, but this kindly gesture of the Gaiikwar was friendly. This friends had a house for their center of ac- meeting was on March 20, 1910. meeting was on From Baroda we went to tivity. We visited neighboring towns, made contacts with educational and other groups, Bombay where we spent six weeks or both Muslim and Hindu, one week or there- thereabouts teaching, meeting groups of Hindus, thereabouts teaching, Parsees. One meeting that stands abouts passed quickly with these friends. Muslim and memory was in the auditorium of Elphmisrajah of Baroda, or more commonly known as the Gaikwar of Baroda, traveled in Amer- students. We were kept very busy in Bom- bay. From Bombay we went to ica and on each occasion he visited Wash- the Holy Land where we had some days with ington. It was in Washington that I first met him and spoke with him about the Master before parting one with the other, Howard returning to Bahá'í Cause. Some others of the Bahd'is America by one route, I by another, my travels taking made similar contacts with him and he re- quickest way possible to America sponded by showing his friendliness to our while Faith. About the time that Howard Stru- Howard visited the friends in Germany be- fore returning home. ven and I started on our travels we learned In the early summer of that the Master, 'Abdu'l-Baha, had sent 1913 George O.

Latimer and I spent some time in Honolulu  
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engaged in Bahd'í activities and in the fol- Late in September of that lowing spring of 1914, at the Master's call traveling Bahd'is left Germany going into Switzerland and Italy where we we went to Europe on a teaching mission, embarked at Venice for Egypt and the landing in France and spending three months

Holy Land.

in Paris holding gatherings and meeting about We remained on Mount Carmel for

many people. two weeks with

'Abdu'i-Bahd at the end of

From Paris we went to London for sev- which time George and I returned  
to Egypt

eral weeks. By that time there was a very and from there to Italy and

America arriv-

active Baha'i community in London with ing home shortly before the

end of Decem-

several large meetings each week and small ber, having been able to

travel in comfort

groups meeting in homes.

during these first few months

of the World

This was a momentous time for during War I.

our visit Fareed and his family arrived in Commissioned by the Master  
to visit the

London from the East and the Master ca- Bahd'i communities in this  
country and

bled to us in London that they should be Canada, George and I went to

Montreal for

"avoided" by all Bahd'is. These were in- some days arriving there

during the upset

deed turbulent times. For the most part the occasioned by the adherence of

the Wood-

friends obeyed without question, but a very cock family to Fareed and his

family.

few clung to Fareed. Finally the division or During the years of World

War I, George

separation was formed and established and and I made two visits to Hawaii

and I alone

the problem was solved definitely, and made one visit there— then

for several years

shortly after that George and I took a ship foreign travel wa% not

possible.

from England for the Netherlands. There Finally after peace had

been established

in Blaricum in North Holland we visited the Master instructed me to go

to Germany

Mr. Van Winkle, a Theosophist, with whom on my way to the Holy Land. I

sailed in

I had been in correspondence for some time June, 1920, landing in

Rotterdam, going on

and who was interested in and attracted to to The Hague where I met Jenab

Eben

the Faith. We first met this gentleman in Astaque of Russia whom the

Master had  
 Paris, then in Amsterdam, and while in the sent thither as bearer of His  
 Tablet to The  
 Netherlands through his kindness we went Committee on Durable Peace.  
 There with  
 to The Hague and there spoke of the Cause this Persian friend and his  
 companions, I  
 to some members of the Netherlands For- met people attracted to the  
 Cause— then I  
 eign Service. went on to Amsterdam where Mr.  
 Van  
 The last few days in that country were Winkle was there living and  
 through him  
 spent with Mr. and Mrs. Van Winkle at I was introduced to some  
 Theosophists who  
 their home in Blaricum where we met a were sympathetic to the  
 Bahd'i teaching.  
 number of people to whom we talked. Several days passed with these  
 friendly peo-  
 From North Holland we went to Berlin ple in Amsterdam and through a  
 Theoso-  
 and to Leipzig arriving at this latter place phist, Miss B. Kerdike, I was  
 invited by her  
 the day of the Declaration of World War I. brother and his wife to visit  
 them at Appel-  
 There we met Miss Alma Knobloch and a doorn in Eastern Holland on my  
 way to  
 group of friends in a public meeting on the Germany. Mr. Kerdike was an  
 architect and  
 night of our arrival carried out as planned during the two days I spent in  
 that home, I  
 regardless of the tumult of war that was met several of their friends,  
 whose names I  
 going on in the city about us. no longer recall, but who were  
 all responsive  
 From Leipzig we traveled to Stuttgardt and friendly to the Bahd'i  
 teachings.  
 where we remained for several weeks teach- That season I spent about  
 six months in  
 ing and holding Bahd'i meetings in that city Germany. This was a time of  
 much Bahd'i  
 and the towns nearby. Here our efforts activity among the believers  
 there. The war  
 were reinforced by those of two Persian was over and the Revolution was  
 also at an  
 Baha'is, Mirza Azizullah Bahadur and Mirza end. Most of my time was  
 spent in the

Habibullah Khodabasah whom the Master vicinity of Stuttgart. I did  
much traveling  
had also sent there to teach. about making repeated visits to  
Karlsenke,  
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Heidelberg, Tübingen, Leipzig, Mannheim, in Paris attending the gatherings of  
the Ba-  
Ludwigshafen, Freiburg and several other ha'is and meeting former old friends  
there  
small towns in Württemberg. Also I made of many years of service in the Cause.  
five different trips going to Switzerland to  
hold meetings in Zurich where a group of 4. A R e p o r t o n I n t e r n  
a t i o n a l

Bahá'ís was formed. A ctivities of M a r t  
h a L. R o o t

While in Germany I met Malcolm Mac- Space is not available for the  
description

Gillvray from America who was there for of all the teaching activities carried  
on by

several weeks and we were associated to- Martha L. Root since her first  
journey to

gether in Bahá'í work. South America in 1919 and up  
to the time

Late in December I left Germany and the of her lamented passing in Honolulu  
twenty

friends with whom I had been so happy and years afterward. Hailed by the  
Guardian

started for the Holy Land by way of Italy. of the Faith as the foremost teacher  
and

In Naples I met Mrs. H. Emogene Hoagg Hand of the Cause, Miss Root exemplified  
and others of the Faith. A few days— then complete and immediate response to  
'Abdu'took ship for the Holy Land where I re- Bahá's call for teachers  
uttered to America

mained for almost two months, during in 1916 and 1917 in Tablets which could  
which time I was joined by my brother not be conveyed to their destination  
until

William and other American Believers on the termination of the war.  
pilgrimages to the Holy Places. This believer traveled  
well-nigh continu-

My brother and I made the return to- ously in Europe, Asia and Africa, as well  
gether to Italy where we spent some days in as Australia, New Zealand, and  
Central and

Naples with Mrs. Hoagg and her small South America. She interviewed prominent  
group of believers. From there my brother persons, educators, statesmen and  
rulers,

returned home by the Mediterranean and she carried the banner of the Faith to Gibraltar while I went across Europe stop- heights beyond the capacity of her fellowing in Milan to see Sr. Bonsignori and from believers in those years. there to Stuttgart and the vicinity where The following brief notes, taken from I met with the believers— then to Paris, "The Bahd'i World," Volume VII, cover a London and Manchester, contacting with period of two years only but are typical of the friends of the Cause in these places, her effort and achievement throughout her sailing for Canada f(fom Liverpool, with a twenty years of service in the teaching field. visit in Montreal, then home. A firmly established faith, a centered will, In 1922 I visited the Holy Land, Switzer- and indefatigable activity, have given to land, Germany and France, and in subse- Miss Martha L. Root an international sphere quent summers in 192 5 and 1927, I went in the realm of teaching. In her, the ordi- to Europe, on the former occasion going nary restrictions placed upon personal life, direct from New York to Italy where I spent limiting it to one local environment, have several months engaged first in Baha'i activ- been broken through and the world is be- ity with Mrs. Hoagg in Florence and then come her spiritual home. going to Geneva, Switzerland, for some days Miss Root's activities from April, 1936, with a group that Mrs. Elizabeth B. Nourse to April, 193 8, were successively, the United and her family had assembled there during States, Japan, China and India. The follow- their stay of several months in that city. ing reports can but briefly indicate and out- From Geneva I went again to Stuttgart line the full story of her Bahi'i teaching and the vicinity holding meetings there, during those two years. and in neighboring towns including Karl- Miss Martha L. Root had served the senke. Then to Paris for a few days with the Bahá'í Faith vigorously with great efficiency Baha'is and again to Manchester on my way and without stopping for rest and comfort to Liverpool and back to America. for many years, but in the summer

of 1936,

In 1927 I repeated my visit to Florence, our beloved Guardian cabled her (she was

going to Paris, but not to England, and working in Europe) to return to United States for a rest. She returned July 29,

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1936, very broken in health. Mr. Roy C. in that important island country. Jamal

Wilhelm invited her to 'Evergreen Camp,\* Effendi had gone to Colombo for a few days

his summer home in Maine, for two months, in 1877 and met a few merchants

where everything was done for her recuperation. Miss Root reached Bombay, India, Octo-

ber 15, 1937; the N. S. A. of

India and

Then she met the friends and lectured in Burma and several hundred Bombay Baha'is

Green Acre, the Northeastern States, the welcomed her warmly. After the N. S. A.

Regional Committee arranging very care- meeting of consultation, and working under

fully to protect her health. This was fol- the fine planning of the N. S. A. of India

lowed by a short program of lectures in and Burma, Martha Root has done great

New 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 lec- crossed the continent from Bombay to Cal-

ture 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

travel she went across the continent to Cali- her in Rangoon, 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 Bahá'í cities in Convention of Religions, both held in Cal-



lecture in the she could get passage out from Manila and attended by 2 50 came to Colombo, Ceylon. Here she recu- lawyers and other perated and during the month met the elaborate ar- Mayor of Colombo, gave three radio talks, was achieved spoke before the League of Nations Union, the university students and was one of the brief stay here no first Bahá'í teachers to go to Ceylon to lec- arranged; but she met ture, work and try to establish the Faith believers of the

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place. She visited the Baha'i School and the and asked ques- Baha'i Cemetery. To the friends she deliv- in towns near Man- ered a talk on teaching. Miss Root will visit see their beloved Poona again when she returns from her tour in South India. T o u n g o o —On leaving Mandalay Miss R a n g o o n —Leaving Poona on October about 23,000 26 she stayed one day at Bombay and then teacher has ever be- left for Burma where she arrived on Novem- was through the ber 2. The believers of Rangoon had that the town chalked out a busy and elaborate program the place and for her. She spoke at the Y. M. C. A. had arranged for a lecture in the Jubilee Library. Dr. Bahl, Civil Surgeon of the district, presided. He also Theosophical Society, Brahma Samaj, Mala- gave a dinner in his home after the lecture bar Club and Rotary Club. Press publicity and four inter- ested people came to meet had preceded her arrival and when she ar-

Arya Samaj Hall. This was to 300 people— students, notables. The press published ticles and thus good publicity for the Divine Faith. P o o n a —Owing to her public lecture was

press representatives and the

later on to see Miss Root tions. Baha'is who live dalay came all the way to guest.

T o u n g o o —On

Root detrained at this town of inhabitants. No Bahá'í fore visited this place. It efforts of Dr. M. A. Latiff, was opened. He had gone to had arranged for a lecture Library. Dr. Bahl, Civil district, presided. He also his home after the lecture ested people came to meet

the Bahd'i teacher.  
 rived all the leading dailies of Rangoon pub- Miss Root took the train  
 that same night  
 lished glowing articles about her and about and nine people who had  
 attended the lec-  
 the Cause she had come to teach. Rangoon ture were on the station to  
 see her off. It is a  
 "Times," widely circulated English daily, great thing for our Faith  
 that Toungoo is  
 published an interview with her about Bahd'i opened and we have our dear  
 brother Dr.  
 work in Shanghai. Rangoon "Times" has M. A. Latiff to thank for  
 it.  
 been devoting weekly two to three column D a i d a n a w  
 (Kunjangoon) —Accompanied  
 space to Bahd'i articles for the last eleven by Siyyid 'Abdu'l  
 Hussain Shirdzi and Mr.  
 months. Rangoon "Gazette," another Eng- Siyyid Ghulám Murtaza  
 'Ali, Miss Root  
 lish daily, had an equally fine interview of reached this Bahd'i village  
 of 800 believers  
 more than a column and in addition there on November 20. The believers  
 of the place  
 was an editorial about the history of the had made elaborate  
 preparations for the re- ception of their beloved  
 Baha'i Faith. Miss Root's lectures attracted  
 guest. A special  
 a large number of hearers and were presided roadway was cut through the  
 grass from the  
 over by religiously inclined public men. In main road to the Assembly  
 Hall, which was  
 fact, Miss Martha Root created a stir in the tastefully decorated. The  
 Assembly Com-  
 religious circles of that great city of 500,000 pound was full of believers  
 when Miss  
 souls comprised of almost all civilized na- Root's car arrived. Mrs.  
 Kahn garlanded  
 tions of the world. her amidst the acclamations  
 of Ya-Bahd'u'l-  
 Miss Root had two meetings with the Abhá. She met these friends and  
 they  
 Bahá'ís of Rangoon in the H aziratu'l-Quds chanted holy songs and  
 prayers.  
 (Bahá'í H all). The meetings with the chil- At 4 p. m. Miss Root  
 drove to Kunjan-  
 dren were very interesting. She started a goon, an important town of  
 6,000 people

children's class and gave first lesson to youngsters. This class in the N a- Assembly is determined\* to continue in ré- Chairmanship of Dr. membrance of the visit of our beloved sister. translated into M a n d a l a y —Miss Root arrived in this headmaster of the ancient city of Upper Burma on November 10. She was received at the station by the judge, the staffs believers led by our revered Baha'i teacher Siyyid Mustafa Roumie. She delivered a received. Dr. public lecture in Mandalay Municipal Li- called on Miss brary. The attendance was the largest of long talk with any public Baha'i lecture given up to this time in Mandalay. The Headmaster of the met in the Normal School, U. Thet Swe, B. A., B. L., usual prayers, was Chairman. Some of the hearers came beautiful address of

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wellcome to which Miss Root replied in suitable words and the meeting closed in an atmosphere of spiritual joy and happiness. near the close of the Mr. Murtaza 'Ali describes the scene of the books, one by one. Daidanaw as follows: invited to chant some "The friends of Daidanaw gave a right íránian. (Many of the royal reception to our sister Miss Martha India know íránian, and Root. She was deeply moved. They laid out which is used by several

situated about three miles Village. The lecture was held tional School under the Gurbaksh Singh. It was Burmese by U. Sein, the School. There were about 150 ent including the Township of the National and Board Schools. The lecture was well and Mrs. Gurbaksh Singh Root that evening and had a her. Next day the friends again Assembly Hall. After the Mr. M. I. Kahn read a

Questions were asked brought all the bition in the hall, and lecture I explained Mr. BaHitiari was Bahá'i prayers in cultured people of the Urdu language,

the heavenly table for us for supper that  
 akin to íránian).  
 night and each family brought in their share  
 and the United  
 to feed us. We were immensely touched and  
 and one professor  
 we thanked Bahá'u'lláh for the love and  
 in Marburg University  
 spirit of service which He has taught to His  
 well wrote an  
 followers. We spent one heavenly night in  
 lectures for the Associated  
 this village of 'Abdu'l-Bahá who used to call  
 it fondly 'Deed-a-Naw' which in Persian  
 of the Bahá'i Faith be  
 means the 'New Sight/ ”  
 Shantiniketan? Bahá'ís must  
 Miss Root returned to Rangoon on Nov.  
 21 and attended the farewell meeting at the  
 T r a v a n c o r e . Mr. Baldi-  
 H aziratu'l-Quds (Bahá'i H all). \*  
 worked in Trivandrum, Decem-  
 On Tuesday, November 23, Miss Root  
 know that any  
 sailed for Calcutta.  
 ever visited Trivandrum  
 Sh a n t i n i k e t a n , India, at the Interna-  
 press interviews be-  
 tional University of Dr. Rabindra Nath  
 progressive State where the  
 Tagore. Miss Root's own report follows.  
 Travancore, twenty-six  
 Mr. Isfándiar Bakhtiari of Karachi, a  
 opened the Hindu  
 member of the National Spiritual Assembly  
 peoples of all castes—a  
 of India and Burma, and I visited Shanti-  
 thrilling move that may  
 nicketan on February 13, 14, 1938. We were  
 other States likewise to  
 guests in the School Guest House. It was a  
 privileges.  
 great privilege to meet Dr. Tagore and to  
 illuminating audi-  
 hear him talk with deep love and apprecia-  
 of Travancore and  
 tion of 'Abdu'l-Bahá whom he had met in

millions of people, is  
 The Associated Press  
 Press used interviews  
 whom I had known  
 and who knows the Cause  
 article about the  
 Press of India.  
 When can a Chair  
 established at  
 help in this.  
 T r i v a n d r u m ,  
 tiari and I  
 ber 19-23, 1937. I do not  
 Bahá'i teachers had  
 and given lectures and  
 fore. It is a very  
 young Maharaja of  
 years old, has recently  
 State Temples to  
 most courageous,  
 help untouchables in  
 receive similar  
 We had a charming,  
 ence with the Maharaja  
 his very cultured

progressive mother the  
 Chicago in 1912. I am writing the inter-  
 Travancore, at the Palace. I am  
 view for Baha'i World, volume VII. Dr.  
 well all the modern re-  
 Tagore said that the Baha'i Faith is a great  
 for they are most liberal  
 ideal to establish and that they in Shanti-  
 the needs of world  
 nicketan welcome all great religious aims and  
 article about the  
 will be most glad if a Bahd'i Chair of Reli-  
 gion can be arranged in their school.  
 Skrine, British Resident  
 He and Mr. BaHitiari spoke of Írán (Mr.  
 received us graciously, at  
 BaMitiari is an Iranian, he came from Yazd  
 in Trivandrum. He  
 to India about twenty years ago), and of Dr.  
 the Bahá'í Teachings  
 Tagore's trip to Írán. The Poet asked par-  
 Bahá'ís during his visits to  
 ticularly about the progress of the Bahá'í  
 from him that the late  
 Faith in the land of its birth, and praised the  
 who wrote a book  
 tolerance and fineness of the Bahá'is.  
 Faith nearly thirty years  
 Dr. Tagore's School has a very excellent  
 Resident told us his  
 selection of Bahá'í books in the Library and  
 very interested in the Cause.  
 they take great interest to have it as com-  
 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.

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Dr. and Mrs. Jayaram Cousins were present  
 never met a  
 and both spoke a little. Dr. Cousins, one of  
 of light. He said the

Maharani of  
 sure they know very  
 ligious movements,  
 Hindus, and awake to  
 unity. (I am writing an  
 audience.)  
 Mr. Clarmont P.  
 of Madras States,  
 the British Residency  
 has known much about  
 and met many  
 Írán. We learned  
 F. H. Skrine of London,  
 about the Bahá'í  
 ago, was his father. The  
 father had been  
 We lectured in the  
 Trivandrum. The  
 Professor R. Srinivasan,  
 Maharaja's College of

but up to this time he had  
 Bahá'í. His face is full

the great scholars of Travancore, said that Bahá'í books are drawn out and much read. (We later found many who thirty years ago they had been given Eric ing the books.) have been read- Adyar Theosophical Hammond's Book "The Splendour of God" Library, at Adyar, ing the books.) and that they have always loved this Bahd'i Adyar Theosophical Library, at Adyar, Madras, also has a good book. Mrs. Cousins who is a friend of Lady collection of Baha'i books, and we found that Blomfield stopped over in Haifa on her'way many university students living in that to India and visited Shoghi Effendi. She reading these books. We section háve been all the leading newspapers of spoke with enthusiasm of Shoghi Effendi, his visited editors of spirit, his culture, his charm. Dr. Cousins used interviews followed by all the leading newspapers of Madras and all other articles latter's trips abroad. I hear from others, but about the Faith and résumés of our lectures later. Over two hundred I do not know, that the great Dewan (Prime Bahá'í Faith have appeared articles about the Minister) of Travancore is a fervent The- papers of Ceylon and India in the news- from September osophist. One reason that we went to Trivandrum 13 to February 13, 1938. from September just at this time was because the N inth All- A large public lecture was given in Ra- nade Hall, a cultural center India Oriental Conference, which convenes whose directors are connected with the only once in two years, was to be held there newspapers. Dewan Bahadur K. December 20-22, and it seemed most impor- S. Ramastant to try to get the Bahd'i Teachings to as wami Sastri, retired District Sessions Judge and one of the brilliant many Oriental scholars as possible—for who presided; the lecture was scholars of Madras, of the South Indian Cultural will be the Professor Edward G. Brownes, Association. India if we do not interest the scholars? We In introducing us he spoke concisely about the Cause, quoted "The wish the great Hindu, Muslim, Buddhist, Dawn-Breakers" and the Cause, quoted "The Dawn-Breakers" and

Zoroastrian scholars to write about the Bahá'í Faith in its relation to their own Faiths. I gave a very short talk in the Conference which were really on the Bahá'í Faith from the standpoint of are most interest- great Oriental scholars. Mr. Bahá'í Faith in a short talk about Qurratu'l-'Ayn, Iran's Hinduism. He is a great great woman poet. Hindu Indian scholar who has arisen to

Articles about the Cause were prepared lectured in the for the press from the very first day we BaHitiari arrived, and then the Travancore Journal- before the ists' Association gave a tea in our honor in Madras. Brahmotheir clubhouse. They wrote several articles very quickened spiritual move- and they will write articles in future about our Unitarianism the Cause. They wish news of the progress always friendly of the Cause in different parts of the world. Bahá'í Teach- M adras . Mr. Bakhtiari and I worked in has since Madras, December 25-January 3, 1938. We language, "What is met the few friends and talked about how and one thousand to promote the Faith, and had the Feast. distributed. This is the first We visited all the large libraries to see what ever been published Baha'i books they have. The University of fruit of the visit to Madras Library has an excellent collection and the Librarian, Mr. S. R. Ranganathan, booklets, "The Dawn is keenly interested to build up the depart- translated into Tamil lan- ment of Bahá'í books. He is in correspond-

Words of 'Abdu'l-Bahá, again and has written for West, two short articles, his introductions. These ing because they show the its relation to write about the Faith. I Y. M. C. A. in Madras, Mr. chanted and we both spoke Brahmo-Samaj Soci^y of Samaj is a ment of India, a little like of the West, its members are and very sympathetic to the ings. The Madras Brahmo-Samaj translated into Telugu the Bahá'í Movement?" copies are being booklet, I think, that has in Telugu, and it is a Madras. Also, two thousand of the New Day" guage, are being

published (were to be financed with American Bahá'is, and the N.S.A.,  
issued by February 15). Mr. Ishaq Pahlaván,

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a devoted faithful Bahá'í in Madras, helped out to Adyar to three  
sessions of the Inter-  
with this. The Tamil newspaper that pub- national Theosophical  
Convention held De-  
lished the booklet used the history and prin- cember 26 to January 3, 1938;  
we met many  
ciples in a nearly three column article that friends. The Vice-President of  
the Inter-  
has a circulation of twenty thousand. We national Theosophical Society,  
Mr. Datta,  
felt very happy about these booklets because said to me that the Bahá'í  
Teachings are the  
Tamil is much used in Southern India, highest essence of Hinduism.  
Ceylon, Straits Settlements and a large col- Mr. Bakhtiari, who did such  
great work,  
ony in Durban, South Africa. returned to Karachi the evening  
of January  
Mr. Bakhtiari, Mr. Pahlaván and I went third.

i

#### BAHÁ'Í TEACHING IN LATIN AMERICA TO 1940

A Statement by Louie A. Matthews

VELL do I remember the day and the fierce scramble to reach  
the wharf before the  
hour that my husband announced that we steamer moved on. I  
remember one short  
might visit China, India and the Islands of cut that led under three  
successive water-  
the South Seas. I could scarcely believe my falls without a pause to  
undo the damage.  
ears! To journey through the Arabian Sometimes the boat,  
proud and independ-  
Nights on a magic carpet. That night I ent, would have begun to  
move out from  
unfolded 'Abdu'l-Bahá's Tablet and read the shore, when we  
dashed up. Then, with  
again the transforming words: "Be thou tooting and churning of  
water beneath the  
humble, be thou submissive and some day big paddle, it would  
back up so that we  
thou wilt become 'Abdu'l-Bahá's lion and could be pulled  
and pushed on board.

roar across the seven seas.”  
largest lake is the town,  
We sailed from San Francisco towards the  
new train service  
lands where the sun is rising as our sun sets.  
Each Sunday a train  
Wonderful Bahá’í experiences we had and  
Aires where it arrived some  
thus emboldened we wrote Shoghi Effendi  
considered a miracle  
upon our return and asked him if there  
was the occasion for  
was a special mission we could undertake.  
Young girls carrying  
A country, perhaps, that would be helpful  
pretended to polish the  
for us to visit. While waiting for a reply  
Children sold bunches of  
we talked of various lands to which we might  
favored beings travel-  
be called, but never thought of the continent  
at our doors. It was a great surprise when  
for Brazil the cities  
the Guardian wrote that Central and South  
be reached only by  
America and the West Indies must be sur-  
to connect them with  
veyed. The destiny of the Americas was in  
the vast continent we  
the making. We should serve the Cause of  
Leonora Holsapple.  
Bahá’Vlláh by such a journey.  
Spanish nor Portuguese.  
It was early in the Autumn of 1935 that  
barred our path. A  
we started on a long trek that covered the  
required as we moved  
countries designated by the Guardian.  
other. It was like  
Travel by air was, in that day, reserved for  
set apart. We real-  
aviators, the earth was still the medium of  
spiritual drama was about  
travel for common mortals. There were  
land must needs be  
stretches of country that had no means of  
communication except by decrepit motors.

At the head of the  
of Bariloche. Here a brand  
had been just opened.  
left for Buenos  
time Thursday. It was  
of rapid transit. And  
a special festival.  
bright colored silks  
spotless engine.  
wild flowers to those  
ing on the magic road.  
Leaving the Argentine  
of Bahia and Belam can  
water, no road exists  
Rio de Janeiro. In all  
knew only one Baha’i,  
We spoke neither  
An entrenched religion  
new adaptation was  
from one country to the  
no other voyage. It was  
ized that a great  
to be enacted and the  
accurately remembered.  
Upon our return,

Shoghi Effendi inaugu-

The wild lakes of Chile connected by small sending pioneers to these islands were navigated by old fashioned side wheelers. They cast you up on one of the undertaking. We took islands and departed leaving you for an in-guided by the Guardian, definite period, as there were no time tables 1939 when Shoghi and no regular schedules. You remained on a strong appeal for the island until the shrill blast of an incom-in Latin America. ing steamer announced itself. Then ensued a of Divine Justice”

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### THE BAHÁ'Í CENTENARY

opened our eyes to the gravity of the under-Edward Mathews jour-taking. Believers young and old pressed for-America in 193 5 ward to share in the settling of Latin Nellie and Stuart W.

America.

1936. Frances Stewart

The Bahd'is of the second century will in 1939.

want to know who made these early journeys had no early pioneer.

so I have affixed a list known to me. Visitor the Mexican ambas-

indicates one who stayed less than six the faith in Mex-

months; teacher or pioneer indicates those for one year. She could

who remained longer.

interested her friends

M e x i c o : City of Mexico was first visited by Mr. and Mrs. Frankland of California of Bogota had no early

in 1912 at the suggestion of 'Abdu'l-Bahá. McMillan lived for

Mark Toby went there in 1919. Mathews Mines at Pasto.

in 1939. Early in 1937 Beatrice Irwin be-

rated the work of

countries. We scarcely

and meaning of the

one step at a time,

until the Convention of

Effendi sent to America

settlement of the Faith

His book on "The Advent

Bahia. Loulie and

neyed throughout South

and again in 1937.

French were there in

taught in 1937 and again

B o l i v i a : La Paz

Sra. Cravioto, wife of

sador, who had embraced

ico City, lived there

not teach publicly, but

in the Faith.

C o l o m b i a : City

pioneer. Mrs. W. D.

awhile in the El Canada

E c u a d o r :

Quito has had John Stearns of  
 came a resident teacher and later that same  
 1939. Jamestown, N. Y., since  
 year Frances Stewart brought into the Faith  
 Lima. Here the first resi- P e r u : City of  
 the first Latin American Assembly. Orcella  
 Joel Stebbins and dent teachers were Mrs.  
 Rexford spent a winter teaching on the  
 Sra. E. R. de Garcia Isabel Dodge in 1936.  
 Mexican border. Rosell, a well known  
 writer and lecturer,  
 Y u c a t a n once an independent country, opened her home for their  
 meetings. Iris  
 now part of Mexico, was visited by us in  
 Peruvian, inter- Wigington, married to a  
 1939. The newspaper "El Yucatan" cham-  
 Huanta, Peru in the ested many people at  
 pioned the Cause and printed articles on the  
 Bahd'i principles. early days.  
 Santiago. Frances Stew- C h i l e : City of  
 G u a t e m a l a : Guatemala City had Ger-  
 1939. Otto and art taught in 1937 and  
 rard Sluter as pioneft- in 1939. Ruth Maier lived here  
 for a year in 193 8  
 E l S a l v a d o r : City of San Salvador was  
 Puerto Varas sur, and the de Burmuihts of  
 settled by our youngest pioneer, John  
 between the years of taught a large group  
 Eichenauer, Jr., who was not quite eighteen  
 when he went there. Clarence Iverson soon  
 City of Buenos Aires. 1935 and 1939.  
 followed and worked with him. A r g e n t i n a :  
 a large group that Frances Stewart gathered  
 H o n d u r a s : City of Telucigalpa had as its  
 8. Here May became an Assembly in 193  
 earliest teacher, Antonio Roca of Milwaukee,  
 1940. The teachers, Maxwell died in March  
 in 1939. pioneers, groups and  
 Assemblies of South  
 N i c a r a g u a : Mathew Kaszab arrived here  
 the West Indies, America, Central America,  
 in 1939 and taught in the cities of Managua,  
 in North America united with the friends  
 Cortino, Granada and in the mines of Blue-  
 on April 26th at 8 for a memorial service  
 fields. His untimely death in 1943 was due  
 the first unified action o'clock. This marked

to the hardships he had endured. of the Americas. Under  
 Maria Casati and of the Americas. Under  
 C o s t a R i c a : Amelia Ford and Gayle Frances Stewart the leaders  
 of the Pata- gonia Indians received  
 Woolson settled in San Jose in 1939. Roy the Message. The  
 C. Wilhelm spent the year of 1896 in Costa Hon. Ernin Arslan, who  
 had been one of the leaders of the Young  
 Rica. Turk's revolution  
 T h e P a n a m a C a n a l Z o n e : Louise Cas- in 1908 that freed  
 'Abdu'l-Baha, assisted the growing Assembly,  
 well and Cora Oliver went out as the first though not himself  
 pioneers in 1939. a Bahá'í.  
 P a r a g u a y : Our pioneer teacher was Sra.  
 S o u t h A m e r i c a  
 Maria Casati of Formosa, whose untimely  
 The first journey to South America was death in January, 1940 was  
 greatly la- mented.  
 made by Martha L. Root in 1921. That U r u g u a y : City  
 same year Leonora Holsapple left her home of Montevideo had Wil-  
 in California and settled permanently in frid Barton, who arrived  
 in 1939.

BAHÁ'Í TEACHING IN LATIN AMERICA  
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B r a z i l : Resident pioneer, Leonora Hols- following year. They became  
 our first pio- neers.  
 apple. Mr. and Mrs. Roy Worley were sta- H a i t i : Mr. and Mrs.  
 tioned at Santos in 1939. Miss Eve Nicklin spent six months here in  
 Louis G. Gregory pioneers were Mr. and Mrs.  
 spent some months in Bahia in 1937. In the Chicago.  
 1934. Our first J a m a i c a : An  
 early days our literature was distributed in English believer, Mrs. Con-  
 Blackwell of nie Langdon-Davies, spent the  
 South America through the courtesy of in 1938, sending constant  
 Charles O'Hanion. news of her prog-  
 B r i t i s h G u i a n a : Georgetown was vis- ressed in teaching to the  
 winter here in 1938, sending constant  
 ited by Dudley and Elsa Blakeley in 1936. news of her prog-  
 D u t c h G u i a n a : Taught by Miss Hols- ressed in teaching to the  
 Inter-America Com- mittee. Our first pioneers  
 apple in 1927.

were Mr. and

Venezuela : City of Caracas visited by Mrs. John Shaw of San Francisco in the

Mr. and Mrs. Blakeley in 1936. Our first Autumn of 1939.

pioneers were the Emeric Salas of Canada Dominican Republic

bliss : William de Forge

and Priscilla Rhoades of New York, March, visited here in 1938 and

Margaret Lentz

1939. became our resident teacher

in 1939.

Trinidad : Visited by the Blakeleys in

The Islands

1937 and by the Mathews in 1935 and 1937.

Puerto Rico : Visited by William de Curacao : Miss

Holsapple taught here

Forge in 1938. Pioneers, Katharine Disdier in 1927.

and Rouhieh Jones in the Spring of 1940. Bermuda and Bah

amas : Visited by the

Cuba : Havana visited by Mr. and Mrs. Mathews in 1935.

Ward Calhoun in 1938; also by Philip Ma- Barbados : Visited by

Wilfrid Barton on

rengella, who returned with his wife the his way to South America.

BAHA'ITE ACHIVING IN LATIN

AMERICA, 1940-1944

To SUMMARIZE the wonderful growth ess. Portuguese

translations are to be had in

of the Faith in Latin America during Brazil.

these three years is a difficult task. So much One of the most

outstanding accomplish-

is due to the splendid foundation work done ments of the recent

period has been the

before by those intrepid pioneers who either work done with children

in Havana where

went to Latin America to reside perma- the classes are

constantly increasing and

mently or traveled throughout the Re- where the children are

memorizing the

publics sparing no effort to awaken the Words and the Prayers

and are sparkling

people and building a permanent base upon with enthusiasm and love

for the Faith.

which to rear a superstructure of surpass- Many Youth Groups

throughout Latin

ing glory. America have

participated in the annual

By 1941 there were already three local celebration of Baha'i

Youth Day in co-

Spiritual Assemblies, those of Mexico City, National Youth Com-  
 Buenos Aires and San José, Costa Rica. America.  
 Much valuable publicity had been secured important part in  
 especially in Costa Rica and Chile; traveling notably in Buenos  
 teachers were addressing public meetings in quotations for some time  
 most of the Republics and some radio work program, but  
 also has been done. During that year, from Salvador and Quito, Ecua-  
 Convention time to Convention time, a re- city a season of regular  
 markable growth took place and by the our resident pioneer  
 Convention of 1942 beside the local Spirit- Baha'i Readings in  
 ual Assemblies already mentioned there were classical musical programs  
 added to the list those of Montevideo, Orchestra of  
 Tegucigalpa, Honduras, Port-au-Prince, Havana, Puntarenas, Costa Rica, San Sal-  
 presentation of the history and vador and Puebla, Mexico. During the past  
 made by one of our year, while two local Assemblies were dis-  
 received by a select solved because of changes of residence, Gua-  
 friends of the Uni- temala City, Santiago, Chile, and Bahia,  
 Santiago and the Press Brazil were added to the list while in Ecua-  
 most cooperative. dor, Panama, Mexico and Argentina there  
 of San José, Costa are groups lacking only one or two members  
 published lengthy ar- to reach the required nine to form a Spir-  
 illustrations and Central itual Assembly.  
 been very well pub- The question of literature has been a most  
 Government has

operation with the  
 mittee of North  
 Radio has played an  
 introducing the Faith,  
 Aires where brief  
 formed part of a regular  
 especially in San  
 dor. In this latter  
 broadcasts sponsored by  
 teacher has presented  
 connection with  
 offered by the Symphony  
 Quito.  
 A Spanish  
 teachings of the Faith  
 pioneers was graciously  
 group of members and  
 versity of Chile at  
 of that city has been  
 The Alma Tica magazine  
 Rica, has repeatedly  
 ticles with rich  
 America generally has  
 lized. The Costa Rican

anxious one as translations can only be made Faith and granted a by those who understand the Faith and Assemblies of which have become accustomed to its unique country.

phraseology. Of French books there were Committee has issued almost none to supply the need of Haiti pioneers, Assemblies as the abundant supply reposing in France contributing in this way was unavailable. However little by little a the two continents and limited library in Spanish and French has work as much as

been provided with other additions in proc-

BAHÁ'Í TEACHING IN LATIN AMERICA

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Too much cannot be said in appreciation the Guardian of the services of our pioneers and also of is now the local believers who have arisen so sincerely and with so much enthusiasm to further the spread of the Faith. Our teachers awakening of Latin have encountered many difficulties not the appreciate that the least of which was the acquisition of the rapid than was language, for to teach and speak eloquently years of the Faith in so short a time is a task which could only our hearts have been accomplished with the assistance of the Hosts of the Supreme Concourse. the same time

At the present writing and in order to the future.

AMERICAN BAHÁ'Í TEACHERS  
WHOSE RVED IN OTHER LANDS

1. Europe Louise Erickson

legally recognized the

charter to the Local

there are two in that

The Inter-America

monthly bulletins to all

blies and groups,

to the unification of

advancing the teaching

possible.

fulfill the requirements set by

for the Seven Year Plan, which

drawing to an end, there

very important work to be

estimate the growth and

America, however, we

steps there have been more

our progress in the early

in North America and we raise

in prayerful gratitude for

been attained, rejoicing at

in the glorious promise of the

May Ellis Maxwell	Sylvia Matteson
Laura D. Barney	Julia Goldman
Charles Mason Remey	Bertha Matthisen
H. Emogene Hoagg	Ruhanghiz Bolles
Herbert Hopper	Jeanne Bolles
Marie Hopper	Loulie A. Mathews
Edith Sanderson	
Edwin Scott	2. Africa
Mrs. Scott	Martha L. Root
Mountfort Mills	Fanny Knobloch
George O. Latimer	Pauline Hannen
Sydney Sprague	Charles Mason Remey
Martha L. Root	Lorol Schopflocher
Bertha D. Herbert	E. R. Mathews
Howard Struven	Loulie A. Mathews
Alma Knobloch	
Dr. Fisher	3. Asia
Malcolm MacGilvray	
Juliet Thompson	Dr. Susan I. Moody
Grace Krug	Martha L. Root
Lua Getsinger	Elizabeth Stewart
Edward C. Getsinger	Lillian Kappes
Stanwood Cobb	Genevieve L. Coy
Horace Holley	Keith Ransom-Kehler
Harry Romer	Laura D. Barney
Annie Romer	Charles Mason Remey
Charles Bishop	Howard Struven
Helen Bishop	Lorol Schopflocher
Mary Maxwell	Howard Carpenter
Siegfried Schopflocher	Marzieh Carpenter
Lorol Schopflocher	R. Y. Mottahedeh
Amelia E. Collins	Mildred Mottahedeh
Mrs. Emery	Clara Sharp
Marion Jack	Adelaide Sharp
Louise Gregory	Agnes Alexander
Gita Orlova	Dr. George Augur
Nellie S. French	Ida Finch
Julia Culver	Inez Cook
Claudia S. Coles	George Spendlove
Mr. Wragg	Mark Tobey
Mary Hanford Ford	Siegfried Schopflocher
Albert R. Windust	Hooper Harris
Marjorie Morten	Harlan Ober

TEACHERS WHO SERVED IN OTHER LANDS

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Sydney Sprague	Iris Wiginton
Lua Getsinger	Elisabeth Cheney

Lionel Loveday  
Stanwood Cobb  
Mountfort Mills  
Marjorie Morten  
Dr. Frank Clark  
Mrs. Clark  
William de Forge

Wilfrid Barton  
Roy Worley  
Eve Nicklin  
Emeric Sala  
Rosemary Sala  
Priscilla Rhodes

4. C e n t r a l a n d S o u t h A m e r i c a Katherine Disdier

Martha L. Root  
Roy C. Wilhelm  
Leonora Sterling Holsapple  
Maud Mickle  
Keith Ransom-Kehler  
Mr. Frankland  
Kathryn Frankland  
May Ellis Maxwell  
Frances B. Stewart  
E. R. Mathews  
Loulie A. Mathews  
Louis G. Gregory  
Louise Gregory  
Isobel Stebbins Dodge  
May Stebbins  
Philip Marangella  
June Marangella  
Dudley W. Blakeley  
Elsa Blakeley  
Amelia E. Collins  
Philip G. Sprague  
Mark Tobey  
Margarita Smyth  
Juliet Thompson  
Helen Campbell  
Charles Bishop  
Helen Bishop  
Beatrice Irwin  
Orcella Rexford  
Gerrard Sluter  
Mathew Kaszab  
John Eichenauer, Jr.  
Marshall Eichenauer  
Clarence Iverson  
Antonio Roca  
Amelie Ford  
Gayle Woolson  
Louise Caswell  
Cora Oliver

Rouhieh Jones  
Ward Calhoon  
Mrs. Calhoon  
Ellsworth Blackwell  
Ruth Blackwell  
John Shaw  
Mrs. Shaw  
Mary Barton  
R. Y. Mottahedeh  
Mildred Mottahedeh  
Carol Wood  
Gertrude Eisenberg  
C. E. Hamilton  
Mrs. Hamilton  
Benjamin Schreibman  
Eve Nicklin  
Ella Guthrie  
Edith Marangella  
Lucien McComb  
Ayned McComb  
Marcia Stewart Atwater  
Margaret Lentz  
Josephine Kruka  
H. Emogene Hoagg  
Jean Silver  
Eleanor Adler  
Flora Hottes  
Ruth Shook  
Winnie Lou Baker  
Gwenne D. Sholtis  
Dr. Malcolm King  
Lorol Schopflocher  
Siegfried Schopflocher  
Virginia Orbison  
Julia Regal  
Florence Keemer

5. I c e l a n d  
Martha L. Root  
Amelia E. Collins

Nellie S. French  
Mrs. W. D. McMillan  
John Stearns

6. T a h i t i  
John Bosch  
Louise Bosch

TEACHING ACTIVITY SERVING  
RACE U N I T Y

HEN the Lights of the Splendor of Word, has revealed universal ideals for the King of Oneness are seated upon the world betterment and among these there is throne of the heart and soul, His Light none more important than that which di-rects the unity of becomes manifest in all the parts and mem-ber."—Bahd'u'lldh. His followers to work for Race unity as a title suggests the new 'Abdu'l-Baha during the treatment of an old disease. Old theories, held before His Amer-ican friends the great however popular, are now largely discred-ited by their evident ineffectiveness to re-nder the nation, and the nation in turn solve the most difficult of human problems. the world, by proclaiming and acting upon the principle of the oneness of humanity as the foundation for work a mighty transformation on earth. It often mentioned this to universal peace. He will call into action the hidden springs His visitors; among these were two colored and motives of life. It will oil the machin-ery of civilization. It will elevate mankind he was especially Americans to whom gracious and kind, perhaps in view of their state to the highest plane and aid every one's of oppression. Tablets to His friends in quest for God. What is needed is to widen various forms conveyed the same significances. the circle of our thoughts so as to consider During His visit to America which covered a world as well as local conditions. What will period of nine months in 1912, this make people truly friendly to those of all absorbing theme reached many audiences races? As all men have the ills of maladjust- with overpowering

ment vividly and increasingly forced upon of the Teachings, their attention, what is now needed is not visible action at diagnosis, but the remedy for existing ills caused by. prejudices. The only answer is world war, He gave that of Guidance from the Supreme World. first convention for race The more man knows about his Maker the was undertaken and more he realizes his own being and his duty great success in Wash- to be God-like in striving for the well-being He was well pleased of all his fellow men. gathering and to it sent The Bahá'í Teachings are a reservoir of through Mountfort inspiration and power freely supplied to all who would put into action new ideals for convention that never since the New Day. The Holy Books of the past one more impor- record the Promise of God to remove the convention stands for veils and clouds that cover mankind in the it will become the latter days. The creational days of Moses, enlightenment of America. It Jesus and Muhammad were progressive steps and continued, check to the Great Day of God which has now between these races appeared. In this Day of Days, God has inevitably break out.” vowed to remove the superstition, preju- effort upon the atmos- dices, oppressions and idol worship which capital was truly won- obscure the reality of man. Wisdom testi- gloom of a bloody riot of fies that His promises do not fail. before. It restored hope Bahá'u'lláh, the mighty Speaker of the hearts inflamed by hatred.

eloquence. As exemplar He put these ideals into every opportunity. Following the former instructions for the unity to be held. This carried through with ington, D. C., in 1921.

with this historic

the following message

Mills:

"Say to this

the beginning of time has

tant been held. This

the oneness of humanity;

cause of th^

will, if wisely managed

the deadly struggle

which otherwise will

The effect of this

phere of the national

derful. It lifted the

races about a year

and confidence to

TEACHING      ACTIVITY      SERVING      RACE      UNITY

It unfolded a vision of reality, the high local Race Unity Committees in holding conferences. It has been possibilities of humanity when aided and especially success-ful in arranging circuits for guided by Divine Favor. It brought a wave Bahá'í lecturers to convey the Divine Plan of race relations of spirituality which was life to many. It had wide publicity and assembled great au- to many colleges North and South. Such diences in which could be seen a number of tours have brought cordial receptions and the most eminent and influential people, as happy responses from many progressive souls, well as the rank and file, whose need may be eagerly looking for a way out of the impend- ing and deepening gloom. This greater. activity is

The following is a partial list of its work- continuous. Press acceptances of Baha'i edi- torials extend the teachings ers and helpers: Mrs. Agnes S. Parsons, the noble Bahá'í lady whose sacrifices financed Social sciences have sprung up in this it and who in consultation directed it; Dr. new day, doubtless due to the creative Spirit of the Manifestation of God. Jason Noble Pierce, pastor of the First Con- Special courses have been arranged in gregational Church in which all the meet- Baha'i schools in ings were held; Hon. Moses E. Clapp, former which the Bahd'i teachings have been cor- related with facts and laws Senator from Minnesota; Senator Samuel scientifically brought to light. Hearts and Shortridge of California; C. Lee Cook, fa- minds are thus trained. And thus we may mous southern business man and philanthro- discover that human beings, regardless of pist; Dr. Alain L. Locke, professor of philos- race, have the same essential human ophy, Howard University; Hon. Martin B. characteristics; that the soil of human minds and Madden, Congressman from Illinois; Alfred hearts is a most fertile field, with W. Martin, leader of the Ethical Culture So-

amazing possibilities  
 ciety of New York; Dean and Mrs. George of development through  
 education, environ- ment, better economics and  
 W. Cook of Howard University; Lieut. Gen. ment, better economics and  
 spirituality; that cultural excellence has been  
 Nelson A. Miles, commanding the American limited to no  
 Army. Prominent among the Baha'is who race; that the savage is  
 lacking in no basic trait found in civilized man;  
 rendered whole-hearted aid were Howard that the fore-  
 MacNutt; Albert Vail; Mountfort Mills; front of civilization has  
 veered during the ages from one group to  
 Martha L. Root; Roy C. Wilhelm; Mariam another; that pro-  
 Haney; Louise D. Boyle; William H. Ran- gressive peoples learn from  
 each other; that the amassing of wealth is not  
 dall and Janab-i-Fadil-i-Mazandarani of necessarily a  
 Irán. proof of culture; that the  
 civilized man can  
 This activity led to the holding of thirty- learn much from, as well as  
 bestow much upon, his savage brother;  
 five similar conventions or conferences in that the mingling  
 Washington and other cities as follows: of races so increasingly  
 apparent today, need not cause fear, since it has  
 Springfield, Mass.; New York City; Phila- happened before  
 delphia; Dayton, Ohio; Green Acre, Maine; during the ages without  
 debasing mankind; that due to the overlapping  
 Chicago; Montreal, Canada; Urbana, 111.; of races, a uni-  
 Wilmette, 111.; Geneva, N. Y.; Portsmouth, versal condition, racial  
 differences are fanci- ful rather than real; that  
 N. H.; Rochester, N. Y.; Boston, Mass.; "as humanity  
 Detroit, Mich.; Atlantic City, N. J.; Pitts- advances the idea of race  
 recedes" ; that in the past similar cultures  
 burgh, Pa.; Cincinnati, Ohio. Besides these, the past similar cultures  
 have appeared on all the continents; that as  
 racial amity dinners and meetings on a God is one, Truth  
 smaller scale have been held in many cities, is one, humanity is also one.  
 those in New York, Los Angeles, Detroit, The Baha'i Teachings are  
 an inexhaustible  
 Peoria, Indianapolis, Milwaukee, Urbana, treasury of both scientific

and spiritual  
 Chicago, Columbus and Cincinnati, being knowledge. They establish  
 divine justice and prove the oneness of humanity  
 the most outstanding. Over a period of years beyond all  
 a National Race Unity Committee has been possible doubt. The majestic  
 Utterances of Bahá'u'lláh are a  
 an arm of service to the National Spiritual Bahá'u'lláh are a  
 veritable Sun of Truth. Other sources of knowledge  
 Assembly. It has stimulated this phase of are the Tablets,  
 are the Tablets, service nationally and has cooperated with  
 service nationally and has cooperated with printed addresses in Paris  
 and America of

THE  
 BAHÁ'Í  
 CENTENARY

Third Annual Amity Conference, August, 1929, at Green Acre, Eliot, Maine.

TEACHING ACTIVITIES SERVING RACE UNITY 205

'Abdu'l-Baha, and His Instructions to next great letter, "The  
 Promised Day is Come," he classifies  
 friends who find joy in the great work of racialism as one of three  
 reconciliation. Harmony in diversity is the idols, all of which are being  
 demolished by the greatest upheaval known to  
 noble, inspiring theme. mankind.  
 Shoghi Effendi, Guardian of the Faith, has The Bahá'í Publishing  
 Committee has many books of the Faith. The  
 vigorously yet with loving kindness, upheld Baha'i  
 the standards of the Great Ones Who pre- World, biennial publication,  
 includes ar- ticles on this all important  
 ceded him; but as a wise approach to in- ticles on this all important  
 subject through all of its numbers. The World  
 quiers and a willingness to give everyone Order Maga-  
 Order Maga- zine and the Baha'i News, the  
 an opportunity, he has authorized separate former con-  
 study classes, in the South, for those inves- tating the general public and  
 the latter the confirmed Bahá'ís, not  
 tivating the Faith. But he maintains the infrequently  
 highest standard of justice and freedom carry articles on this subject  
 and record activities.  
 from prejudices on the part of those who ac- The fiftieth year of the  
 cept the Faith. The wisdom of this is clear.

evolution of the

It cannot be expected that the college en-  
record pleasing  
trant should have a college education; but  
as much en-  
when he gets knowledge he is guided to act  
the world  
with wisdom. Those who are heart-attracted  
and trials,  
find themselves becoming free from the lim-  
and execute the  
itations of the old order.

Faith in America may well  
gain within the Faith as well  
couragement visible without, as  
develops through afflictions  
greater capacity to evaluate

into being a

The Guardian has summarized in his let-  
ter, "The Advent of Divine Justice," the  
it upon His followers  
Teachings on Race Unity. This summary,  
men fear."  
though brief, is most comprehensive, cover-  
assurance:

Divine Will, which today calls  
limited world.  
Bahá'u'lláh enjoins  
"not to fear in a day when all  
'Abdufl-Bahá gives this

ing every aspect of race relations and stimu-  
Light shall  
lating the highest and noblest efforts on the  
Breeze shall waft;  
part of mortals regardless of race. In his  
be diffused."

"If ye make an effort, this  
shine; this soul-refreshing  
this sweet-scented nectar shall

#### T H E B A H A ' I F A I T H I N T H E C O L L E G E S

O v E R a long period of years, Baha'is  
Bahi'i College  
have, without organized assistance, inter-  
transferred the  
ested themselves in presenting the spirit of  
of race re-  
the Bahá'i Faith to colleges. The well-  
teaching field.

mittee, later known as the  
Speakers Bureau, definitely  
college emphasis from the field  
lations to the general

received lectures of Mrs. Beatrice Irwin in  
Race Unity  
the west, the Carolina college contacts of  
and sixty

Under the direction of the  
Committee alone, one hundred

Mrs. Gail Woolson and Mrs. Marguerite  
Baha'i speakers.

schools have entertained

Sears, the twenty-seven colleges and nine-  
Southern col-  
teen high schools visited, and in many in-  
days in each

Mrs. Joy Earl visited eight  
leges, spending a number of

stances revisited, by Mrs. Ruth Moffet, and

one; Mr. Lothar Schurgast

visited two lively  
finally, the twenty-five years of magnificent schools; Mr. Louis Gregory lent  
inspiration  
service in the Negro Institutions of the to no less than fifty schools,  
covering a large  
South by Mr. Louis Gregory, whose achieve- area of the South; and Mrs.  
Dorothy Baker  
ment at Tuskegee in forming a permanent visited over a hundred schools  
and col-  
Baha'i Group, leads the list, all these and leges of the South and  
Southwest, including  
undoubtedly other unrecorded adventures Indian territory and coming as  
far north as  
in meeting American youth, have helped Iowa. Under the subsequent  
committee  
immeasurably to carry news of the World Mrs. Baker's college visits  
have been ex-  
Faith to American colleges. tended to Vermont, Ohio,  
Michigan, and  
It was in the winter of 1940, under the upper New York. The total number  
of  
auspices of the Bahd'i Race Unity Commit- schools and colleges to  
receive Bahd'i speak-  
tee, that the colleges received the first or- ers is now over two hundred  
and it is esti-  
ganized service from Baha'i Institutions. mated that some three hundred  
and fifty  
The southern college project came out of actual talks have been  
delivered before  
keen awareness of the problem that exists chapels, assemblies,  
classrooms, and student  
between the two great races of that area clubs.  
and the conviction that such a problem, Books have been left in all  
school libra-  
spiritual in its nature, could be solved by ries and pamphlet literature  
distributed  
the healing agencies of the Message of freely to all students. Special  
interest was  
Baha'u'lldh to a stricken world. shown in the "World  
Order" pamphlets  
Under the Race Unity auspices, Mrs. written by Shoghi Effendi,  
Guardian of the  
Dorothy Baker undertook a tour of investi- Baha'i Faith, and there was  
no. little interest  
gation through Southern colleges to ascer- in the Guardian himself as a  
point of stabil-  
tain whether interest in the South war- ity in a rising civilization.

One youth, at  
 ranted speaking tours especially built the close of a discussion  
 period, came for-  
 around college platforms. Thirty confer- ward and said, "Where does the  
 Guardian live? I am to be inducted next  
 ences were held with college leaders, with week, and  
 the result that eleven colleges made imme- may find myself in Haifa!  
 Perhaps I shall  
 diate openings for talks, and the rest, with see the Guardian of the new  
 civilization  
 few exceptions, encouraged a project of before you do!"  
 platforms scheduled with advance notice. Older school men showed like  
 interest in  
 Thereupon the Race Unity Committee the writings of Shoghi Effendi.  
 At one col-  
 launched its campaign in earnest, a cam- lege in North Carolina the  
 president sympa-  
 paign lasting from 1940 to 1943 when the thetically prepared the speaker  
 for a bleak  
 formation of the College Foundation Com- reception. "My students," he  
 remarked,

THE BAHÁ'Í FAITH IN THE COLLEGES  
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"almost stopped the last speaker who men- Spanish-American Normal  
 College. These  
 tioned peace, and he is a minister wearing students spoke Spanish and  
 English equally  
 the cloth, mind you!" Looking carefully well. They were fiery,  
 ardent young people,  
 through the Baha'i pamphlet, "A Pattern who felt keenly the Baha'i  
 view of Ameri-  
 For Future Society," he said, "O but I un- ca's spiritual  
 leadership. One young woman  
 derstand. You Bahá'is do not teach paci- said, "After the war we  
 might be able to  
 fism; you offer a program. Every college travel, as you do, and go  
 about in the Latin  
 should hear this." The talented head of an countries, telling these  
 things in Spanish!"  
 Indian Normal College where no speaking On the campus of a large  
 State Negro  
 appointment had previously been made, said, University, the members of the  
 faculty  
 after scanning the pamphlet, that if neces- came forward at the close of  
 Chapel, and

sary, classes could be disbanded to hear such a subject. As a matter of fact, a tuberculosis clinic of some importance was actually postponed the following Monday because that was the only day that could be offered. The subject almost always dealt with the need for a unified world with a universal essential pattern; that Faith at its heart. Class-room discussions often followed the chapel presentations and under the Guarantee in these instances the great, warm, spiritual living, breath-side of the Teachings of Bahá'u'lláh were growing up. This more fully given. Questions moved around tested Reality. the historic religious cultures of the past occasionally and the hope of a great, new upward sweep friendly reac- of civilization today through the spiritual schools to a potency of the Faith of Bahá'u'lláh. speaker, in the light of exist- Most of the colleges were on the beaten interest. In the track of civilization and city life. One, race feeling runs however, offered a real contact with the long rows in "hill" type of youth. It was a Kentucky and wish him Junior College, so far removed that the adventure in re- speaker was strongly advised not to go. She only their persisted in her intention, and was well re- Faith of Bahá'- warded. She found that graduates of this

talked for almost an hour, lunch period to do so. The Bahi'i principles interested them not at all, but they were held by the thought that commonwealth had been born, indivisible in its nature, and committed to a unified racial life in its essential pattern; that it could never be rent apart religiously, and that its unique organism, dian, was already an actual, ing civilization, slowly was no hollow promise but a The race question came up but never offensively. The tions of the Southern white colored Baha'i ing prejudices, are of deep heart of Mississippi, where high, the students waited in the hall to shake his hand well. It was their first ceiving a colored speaker, and second experience with the u'lláh. Proof of the rising

tide of sympathy  
 two-year college are accepted with full credit by every university in the country. attend and ad-  
 West Virginia  
 They have an International Relations Club, race relations  
 and invited the speaker to spend the week- in the college  
 end there and hold discussions. Unfortu- auditorium in June of this  
 year. A white  
 nately this invitation could not be accepted, speaker, while visiting one of  
 the Negro  
 but the Club made the pamphlets the sub- schools, found that a young  
 Negro dean of  
 ject of discussion for several meetings, and unusual thoughtfulness and  
 charm enter-  
 requested further literature. So courteous tained some doubt of the wisdom  
 of the  
 were these shy, soft-spoken people that after pattern of unity required in  
 Bahd'i com-  
 luncheon in the candlelighted, rustic dining munity life. "Don't you think  
 we might  
 hall, one of the young men offered to ride compromise a little because of  
 the Ku Klux  
 over the mountain with her lest she be Klan?" he asked. A listener  
 quickly rose to  
 fearful of going alone. It would be only a defense of the Baha'i  
 pattern, saying: "The  
 short stretch back on foot, he assured her! speaker has said that this  
 Faith is the King-  
 Sixteen miles of Southern courtesy! dom of God in practice. If this  
 is true you  
 A unique institution to hear the Message cannot compromise or divide it  
 without los-  
 of the Baha'i Faith and its Guardian was a ing it. In Europe we have  
 class war; in India  
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 we have caste war; in the Holy Land we press the speakers to stay on  
 for a day or  
 have religious strife; if Baha'is do not com- two, or send others. There  
 were Baptist  
 promise the issue of a Ku Klux Klan in this schools, Presbyterian schools,  
 Methodist  
 country then they are our hope of a real schools, and State Colleges;  
 colored schools,

world community in all countries. There is enough unorganized aspiration and sentimentality in every country and in every religion, but where except among the Bahá'ís do we see a world organism with unbroken standards?" The dean became thoughtful and then slowly said, "This is a disinterested world Faith then. This Faith is different. This Faith may be worth dying for." "The Bahá'í One could never tell where the interest would flare most brightly. Here an aristocratic college in the heart of the "blue-grass," there a four-year business college of practical turn of mind, and again one of the state colleges, colored or white, would teach at the house of

#### WORSHIP

Imette, N THE Baha'i House of Worship at Wilmette, the American believers have raised up their most potent and significant center of spiritual influence, produced their greatest instrument for public teaching of the Faith. Between 1919 and 1931, when the super-rendering structure was finished, the Baha'i Temple prepared by a special course constituted a unique subject for publicity.

white schools, Indian schools; and hill schools, and one was beautiful Quaker College. These were worlds within a world, unit unto itself. Sometimes he feared that his young world self-sufficient, hopelessly world outside, and hopelessly in God. Often he would say, "viewpoint is needed here; come young people; it is the thing waiting for." And so the long trek goes American youth for God, for a humanity, and for World Order.

Records of daily visitors kept since July 1, 1932 show that the total number who went through the guides up to October 1, 1943, was 164,360. To deal with this throng of Temple guides has been its members of instruction based

upon long experience  
 The selection of the Bourgeois design  
 question asked and the  
 by Convention delegates authorized by  
 'Abdu'l-Baha to make the final choice, and  
 score of scaled models  
 the exhibit of Mr. Bourgeois' model in New  
 throughout North Amer-  
 York and Chicago, produced immediate  
 especially at the  
 response. Newspaper and magazine articles  
 Chicago, New York  
 appeared not only in North America but in  
 Canadian National  
 Europe and the Orient. The world became  
 State Fairs, have de-  
 familiar with the nine-sided, domed struc-  
 range of general  
 ture and recognized in it an expression of  
 at the House of Wor-  
 principles needed to give direction and pur-  
 visitors from countries in  
 pose to the vast chaos of modern civilization.  
 Many come in parties  
 Later, when the superstructure gave ac-  
 representing organi-  
 tual substance to the Temple design, a  
 Temple area or con-  
 mighty tide began to impel individuals and  
 visiting the Baha'i  
 groups to visit this new type of institution  
 points of interest.

with the types of  
 information desired.  
 In addition, the  
 exhibited in cities  
 ica in recent years, and  
 three World Fairs in  
 and San Francisco, the  
 Exposition and many  
 veloped an even larger  
 interest. The registry  
 ship itself lists  
 all parts of the world.  
 and groups of members  
 zations located in the  
 vening in Chicago and  
 Temple as one of the

Fellowship House, Green Acre School, Eliot, Maine.

Interior of Green Acre Fellowship House.

PART SEVEN  
 BAHÁÍ SCHOOLS  
 1. Green Acre

JtheULY 1, 1890, Moses Farmer signed on topics which will quicken and energize the first line of the first Hotel Register— spiritual, mental, and moral natures.” On Green Acre, Eliot, Maine. Green Acre Inn the opening day, July 3, 1894, a great white had been built the year before on a high flag bearing the green lettered word "Peace”

point of land already famous as a spot  
Acre was dedicated  
from which to view the beautiful sunsets  
Sixty-one lectures  
over the New Hampshire hills across the  
broad Piscataqua River. It was planned to  
second year's pro-  
bring more summer boarders to Eliot. The  
express purpose of  
four townsmen who formed the partnership  
are seeking earn-  
for the undertaking were soon joined by a  
which is surely  
woman, Sarah Jane Farmer. The Inn was a  
world." That year  
success from the start. But it was not des-  
lectures. The third sea-  
tined to remain a simple summer boarding  
. . . and by the recog-  
place. The Farmers were always mindful of  
common, to bring  
the welfare of man.  
the world." In  
One day in June, 1892, Miss Farmer  
Comparative Reli-  
was in Boston listening to a lecture. She  
Anthropology,  
recounts her experience: "The day was hot  
Sociology, there  
and through the open window came a noise  
There were Peace  
of traffic that almost drowned the speaker's  
W.C.T.U. Field Day  
voice. The people were so eager for knowl-  
Concord School of  
edge that they sat patiently two hours at a  
School of Mu-  
time. I looked at them and thought of the  
of the finest  
spot which Whittier loved and found so  
"All classes  
restful—Green Acre— and I saw them  
apply to the secre-  
seated in a large tent on the green bank of  
and the lectures  
the beautiful river, the cool breeze from  
generous co-

was unfurled and Green  
to a unified humanity.  
were given that summer.  
The foreword of the  
gram read: "for the  
bringing together all who  
estly for the new day  
breaking over the entire  
there were eighty  
son's program added: ".  
nition of truths held in  
peace and unity throughout  
conferences for Peace,  
gions, Education, Home,  
Evolution, Nature, Art,  
were eighty-two lectures.  
Day, Emerson Day,  
and a reunion of the  
Philosophy. The Green Acre  
sic provided entertainment  
kind. There was no charge.  
are open to those who  
tary, Miss Farmer. These  
are maintained through the

the water fanning their cheeks, and I realized how much more receptive the mind and caught fire in heart would be in such a cool and healthful environment. The details of the work came lectures in the big quickly before my mind and when we left walks of life and the room I had it all. Green Acre had a and religious be- part in the great work of unification." Her conception of a universal platform was con- sailed for Egypt for firmed the next year by her experiences at ship were two the World Congress of Religions at the Co- way to visit lumbian Exposition in Chicago. She invited prisoner of 'Akká, son of some of the outstanding speakers to Green of a new divine Rev- Acre. elation. Instantly attracted, she sought anil Her first program of Lectures appeared Him. Record- in 1894. In the foreword, "Green Acre tAbdu'l-Bahá, she proposes to add to its rural attractions and have found my Lord." comforts a series of lectures and classes on confirmed."

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The next year her Green Acre program adopted to place announced "Believing that the Revelation and supervi- of Bahá'u'lláh of Persia is the announce- Spiritual Assembly of ment of this great day . . . and finding that States and Canada. it provides a platform on which all great 12, 1929, religious bodies can stand together in love to them the

operation of those in

The Ideal of Green Acre

many hearts. Sometimes as thousand attended the tent. People from all many races, nationalities liefs mingled freely.

In 1900 Miss Farmer

a much needed rest. On the

friends who were on their

'Abdu'l-Bahá, the

Baha'u'llah the Bearer

obtained permission to visit

ing the meeting with

wrote in her diary, "I

"Green Acre

In 1925, a resolution was

Green Acre under the control

sion of the National

the Baha'is of the United

This was consummated, August

by a deed legally transferring

and harmony, Miss Farmer feels that her title to all Green Acre properties. In 1941, the N.S.A. voted that Green Acre be known as "Green Acre Bahá'í School."

Message to all who are willing and ready to receive it." There were quotations from 'Abdu'l-Bahá and Bahá'u'lláh. Names of Fellowship House, over Bahá'í teachers appeared in the Monsalvat School. of the Pines, and other smaller plots, are Inn and cottage annexes, a and crafts studio, sixty acres of land on Monsalvat, forty acres of the Pines, and other smaller plots, are

In 1902, the great Bahá'í scholar, Mirza Abul Fadl, was sent by 'Abdu'l-Baha to teach at Green Acre. There, Mirza Ali-Kuli Kahn was his interpreter. In these first years, Miss Farmer was responsible for the program and the financing of it. Now her health began to fail. Partly to relieve her, the Green Acre Fellowship was incorporated in the State of Maine in 1902 to "perpetuate the work of the Green Acre Conferences." It began to function in 1904. Members pledged two dollars annually, more or less, for the support of the cause of the school. Miss Farmer, in 1905 stated in her program that the Bahá'í religion "is not a new West."—'Abdu'l-Baha

but the visible housing for intangible, the Spirit of for fifty years, men and women their energies and resources half a century, people have come and left with gain. Today the taught there is vitally peace of heart and security in world. It is a place where real, where prejudice is is practical. "In the future, God shall be a great center, the unity of the world of of uniting the hearts and the East and the

\*ism' to stand side by side with and rival It is interesting today  
to compare two  
former religious systems, but is a completion summer programs, one at the  
height of Miss  
and fulfillment of all that has preceded it." Sarah J. Farmer's success  
and one con-  
Again Confirmation came. In the sum- ducted since Green Acre became  
wholly  
mer of 1912, 'Abdu'l-Bahd spent a week at Bahi'i.  
Green Acre. Once more He and Miss Farmer The program of 1901 was  
announced as  
met. He lectured, held interviews, ex- "The Monsalvat School for the  
Compara-  
tively examined the Fellowship properties, served a tive Study of Religion."  
feast for the people of the Community. He Topics  
attended a picnic on Monsalvat, walked Lectures on Social Science and  
Applied  
about on the summit, prayed, sent word to Religion—Fillmore Moore,  
M. D.  
Miss Farmer that the great University Lectures on Social Conditions  
and Mission-  
which she had envisioned there was a reality. ary Work in India—M. L.  
Rallia Ram  
At the annual meeting in 1913, the by- Lecture on the Religious Systems  
of Japan  
laws of the Green Acre Fellowship were —Rev. Joseph S. Motoda  
amended. A nine-member Board of Trus- Lectures on the Revelations  
of the Báb and  
tees was established. A majority of the new Bahá'u'lláh of  
Persia—Mirza Abu'l-Fazl  
Board were Bahd'is. The Conferences were Lectures on the Eastern  
Wisdom—Charles  
continued. However, the World War Johnston, M. R. A. S.  
brought about a change of emphasis. More Lectures on Science and  
Philosophy—Pro-  
and more the teaching centered on the fessor Egbert Morse Chesley  
World Order of Baha'u'llah as the lasting Lecture on Ecclesiastical  
History—Rev. Al-  
solution for Peace. bert Danker, Ph. D.

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Bahá'í Hall, Green Acre School.

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Lecture on Science and Theism—Professor five sessions, with a final  
summary and re-

A. C. Dolbear view.  
 Lectures on Literature—Mrs. Mary Hanford Ford As Green Acre is the only Bahd'i School blessed by the Master's presence, His tab-  
 Lecture for Training for Workers—Rev- lets revealed at different stages in its devel-  
 erend H. B. Frizzell, S. T. D. opment are cherished by all who participate  
 Lecture on the Kingdom of God— Rev. in the work today. The collection of Tab-  
 Edward Everett Hale, D. D. lets addressed to Miss Farmer between 1900  
 Lectures on the Talmud and Jewish History and 1908, now preserved in the National  
 — Rabbi Joseph Krauskopf, D. D. Archives, lay a bridge across the wide  
 Lectures on Heredity— Rev. E. P. Powell chasm between general religious and philo-  
 Lecture on the Persian Revelation—Fred- sophical culture on the one hand, and faith  
 erick Reed in the Manifestation of God on the other.  
 Lecture on Philosophers— Frank S. Sanborn To her He said: "I hope that through the  
 Lectures on History—Miss Jane De Groff favor of the Blessed Perfection thou wilt  
 Thompson become the lamp of the society of Green  
 Lectures on the Old Testament and Swe- Acre, and wilt become the cup bearer of  
 denborg— Professor J. E. Werren the wine of the love of God; that thou wilt  
 Miss Sarah Farmer herself opened the invite a great number unto the Kingdom  
 season on July 3 with an address on "The of the powerful Lord, and wilt teach nu-  
 Revelation of Bahá'u'lláh and Its Relation merous souls. . . . O thou beloved maid-  
 to the Monsalvat School." In addition to servant of God, exert thyself with all heart  
 the above list of lecturers, we note the and soul that Green Acre may become the  
 name of Prof. Nathaniel Schmidt, who arena for the action of the beloved of Bahá  
 spoke on "The New Jerusalem, or the and its administration pass into the hands

City We Want,” and the name of Sister of the friends. If such become  
 the case, good results will ensue,  
 Mariam of England, whose topic was "U t- deavors will come to  
 otherwise all en-  
 terances of Bahá'u'lláh." Mrs. Mary Han-  
 naught."  
 ford Ford, who lectured on Literature, later In 1933, the Guardian wrote  
 to the Eliot Bahá'í community: "Your  
 wrote books and pamphlets on the Faith an important position in the  
 group occupies  
 and taught the Message continuously for Bahd'i world  
 many years in a number of cities. for you are situated in that  
 locality where  
 In 1938 a program was conducted in the Green Acre Summer School is  
 held— the most important institution of  
 which the early lecture method had become its kind in  
 superseded by the study class and discus- the world."  
 sion. The courses prepared by the School 2. Geyserville  
 Committee included: Education for the "O my brother, the gems of  
 the Supreme Knowledge can only be obtained  
 New Humanity, Dr. G. A. Shook; The from the  
 Art of Growing Up, Orcella Rexford; Spir- Divine Mine; the Fragrance of  
 itual Development and Law, Dorothy Myrtle can only be inhaled from  
 the Rose- garden of Reality; and the  
 Baker; Esperanto, Lidia Zamenhof; Com-  
 Flowers of the Knowledge of Unity only grow in  
 parative Religion, Doris and Willard the city  
 McKay; Prayer and Meditation, Lorol of pure  
 hearts!"—Baha'u'llah "Everyone without exception  
 Schopflocher; The Transformation of H u- is urged to  
 man Society, Horace Holley, a general take advantage of attending it  
 (summer school)—Let him consider such  
 study of the teachings, conducted by Mamie an occasion  
 L. Seto. In addition a youth program, pre- as a welcome and precious  
 opportunity so  
 pared by a committee of young people, fea- to enrich, through lectures,  
 study and dis-  
 tured a course by Dorothy Baker on The cussion, his knowledge of the  
 fundamentals  
 Bahd'i Life, a discussion of 'Abdu'l-Baha's of his Faith as to be

able to transmit, with  
 Will and Testament by Caroline Rogers, greater confidence and  
 effectiveness, the  
 and a series of lectures by different youth Message that has been entrusted  
 to his  
 on Bahá'í books. Each course consisted of care."—Shoghi Effendi  
 B A H Á ' I S C H O O L S 215

Early in 1927 great interest was being north of San Francisco on one of  
 the main  
 displayed by the public in the social and highways serving the entire  
 Pacific Coast,  
 spiritual teachings of the Baha'i Faith, re- and on a railroad,  
 facilities are excellent for  
 sulting in the establishment of many Bahá'í public and private  
 transportation. There  
 study classes. There were an insufficient were two ranch houses, a  
 small dormitory,  
 number of teachers, and thus the work of with accessory buildings,  
 permitting the  
 caring for these classes devolved on too few housing of approximately  
 forty people on  
 of the believers. This led to the suggestion the property.  
 that steps be taken to establish a school on The first sessions of the  
 school were held  
 the Pacific Coast for the training of Baha'i in 1927 during the entire  
 month of August.  
 Teachers, and the deepening of the under- The Committee felt that  
 for this first  
 standing of the Faith. year, if only nine believers  
 sincerely desirous  
 In response to this suggestion, the Na- of perfecting their services in  
 the Faith  
 tional Spiritual Assembly appointed a Com- could come together, it  
 would be a most  
 mittee consisting of Mr. John D. Bosch, successful beginning.  
 However, the open-  
 of Geyserville, Mr. George O. Latimer, of ing Unity Feast, held under  
 the wide-  
 Portland, and Mr. Leroy Ioas of San Fran- spreading boughs of a  
 majestic fir tree,  
 cisco, to study the possibility of working found some 130 friends from  
 various parts  
 out plans for a summer school in the West, of the Pacific Coast gathered  
 in spiritual  
 and its development into a permanent in- joy and enthusiasm to open  
 the school and

stitution. Cause of God. While a number of locations were suggested, it was decided that the property in Geyserville, California, should be selected as the site of the first Baha'i School of the West; in fact, the first Baha'i educational institution in North America, conceived for, and dedicated exclusively to the training of Bahá'i teachers, and the study on the property for the teachings of Baha'u'llah. In connection with this selection, it developed that the various homes in owners of the property, Mr. and Mrs. John D. Bosch, had for years planned on their Mrs. Bosch property being dedicated to Bahá'i service. Trustees for the In fact, they had written 'Abdu'l-Bahá in 1911: they had been "May this simple place on the hills, and them without directly west of Geysers Peak be dedicated to the Universal Spirit of the Teachings of Bahá'u'lláh, combining the good of all the touchstone of love Messengers of God. one— and estab- "I pray that the atmosphere here will and unified henceforth be filled with the true spirituality and power, and be guided by the strong hand of the Almighty; that it may be a

dedicate the property to the

Over forty remained throughout for study and preparation work; as well as fellowship under the benign influence of the new day of unity In the succeeding years, attendance increased was insufficient housing those in attendance, secure accommodations at the vicinity. In the ninth year, Mr. and Mrs. Bosch deduced the property to benefit of the National

During this nine year period

hosts to the friends, housing cost, demonstrating that is the new spirit of the the Faith; and is the which melts all hearts into lishing the basis of creative service. The Geyserville school of fellowship, love, and

eagerness for activ-

natural source of pure water for the be-  
and activities were

lievers to drink and to flow to all good  
old alike—

hearts which are earnestly seeking enlight-  
institution catering to  
ment.”

true prototype of

The property consisted of some forty-  
The Guardian

two acres of land in the beautiful rolling  
the Geyserville-

foothills in and behind the village of Gey-  
would be no exag-

serville. Located about seventy-five miles  
unique contribution

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The Dormitory, Geyserville Summer School.

Interior of Bahá'í Hall, Geyserville Bahá'í School.

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ity in the Faith. Studies

participated in by young and

establishing a social

all ages, and becoming a

the Bahá'í "way of life.”

commenting on this aspect of

ville school, wrote: "It

geration to say that the

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which the Geyserville Summer School has  
Association includes

made to the extension of the teaching work  
as one of the

during the last few years has been to teach  
famous motor high-

the friends, and inspire them to live up to  
the high standard which the Teachings in-

Thomas H. Collins

culcate, and thus teach the Cause through  
Cause a very

the power of example.”

rustic redwood,

Illustrating how effective the spirit oi  
meetings.

love and unified action is, the following  
was followed

is quoted from a noted educator of the West  
much-needed

who attended one of the sessions of the  
rustic material,

school: . "My greetings I send to you; and  
every detail,

everlasting gratitude for an experience that

the Redwood Highway

the Bahá'í Summer School

places to visit on this

way.

In 1936 Mr. and Mrs.

erected and presented to the

attractive Baha'í Hall of

for the study classes and public

This generous contribution

in 1937 by the gift of a then

dormitory of corresponding

fully equipped and modern in

with a housing capacity for

approximately  
 has enriched my whole life. May I not send fifty people.  
 through you my sincerest expression of lov- Since that time two  
 friends have built  
 ing appreciation to all those dear Baha'is attractive cottages on the  
 property and  
 with whom I have just enjoyed a season of others have plans to erect  
 summer homes in  
 unique happiness and spiritual growth." the future.  
 Also this same spirit is portrayed in the The Baha'i Hall was  
 dedicated on July  
 annual \*report of the 1942 program Com- 12, 1936 in a simple,  
 direct, and spiritually  
 mittee: "For the Geyserville school leaves impressive ceremony.  
 Beautiful bouquets of  
 with those who take part in it, a rich and flowers were received from  
 Geyserville citi-  
 lasting memory— a memory of peaceful, zens. Opening with the  
 words of Shoghi  
 orchard-covered hills, where believers from Effendi received by  
 cablegram: "Heartily  
 near and far gather to know one another, join celebration opening  
 Auditorium gen-  
 to acquire a more comprehensive view of the erously founded by well  
 beloved distin-  
 Cause; to be cheered and inspired by living guished friends Mr. and Mrs.  
 Collins. Assure  
 and working together as one Bahá'í Com- them profound abiding  
 gratitude. Love to  
 munity, the proving ground for a new assembled friends." A short  
 history of the  
 world." development of the summer  
 school was  
 Many are the stories of the effect the dy- given by Leroy Ioas. Then  
 followed a beau-  
 namic and spiritual lives of the Baha'is tiful presentation of the  
 services of the  
 have had on non-Bahá'ís, especially in the School by Mrs. Louise  
 Bosch and the turn-  
 early days of the Faith. This same influence ing over of the property to  
 the Trustees by  
 was felt in the village at Geyserville, as the Mrs. Robert Norton of San  
 Francisco, a  
 school grew into a permanent part of the cousin of Mrs. Collins. Mr.  
 George O. Lati-  
 life of the city. Originally the local citizens mer acted as chairman and  
 received the

were quite opposed to the Faith. They even Bosch Trustees went so far as to warn newcomers to beware National Spiritual of the Bahd'is and their "pernicious teachings." Disregarding such attitudes, the Mrs. Collins, who Bahd'is followed their teachings of serving time. The those who spitefully use you— and seeing reading of a only the good in every one. This resulted in Mrs. Collins: those who were warned against us investigating the teachings, and some becoming separation." declared Bahd'is. Furthermore, the local July 3, there was press gradually increased the space devoted dormitory, following the School activities, and now full page Feast of announcements are made of the school program with about 250 in gram and messages of welcome by the pictures of both Chamber of Commerce and business men permanent rec- carried regularly. A brochure published by international

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spirit was manifest at this opening gathering followed by ing of the school, there being ten nationalities represented at the meeting, with ad- Many teachers dresses in Esperanto and French. lecturer; thus giving After the dedication of the Dormitory, and at the Mr. Leroy Ioas read a fitting memorial service for Mr. Thomas Collins who had passed property on behalf of the for the benefit of the Assembly. Fitting messages Guardian and to Mr. and were in Bad Nauheim at that meeting was closed with the cablegram just received from "Utmost gratitude for the taught us there is no The following year on a dedication of the new ing the Annual Reunion and friends and their guests, attendance. Attractive buildings were taken for the ords of the School. A truly

Bahá'í teachers^ not only

through their  
from this life shortly before the opening of study, but also their  
participation in the  
the School. All present felt the great loss conduct of the classes  
themselves.  
of this friend who had done so much to- The youth have their own  
round table dis-  
ward the recent development of the Gey- cussion group, arranged and  
conducted by  
serville educational institution and his mem- themselves. In all other  
respects they are  
ory will be enshrined in the hearts of all an integral part of the  
school, attending  
students who attend the school sessions in regular classes, assisting  
with the devotional  
the future. meetings, providing  
entertainment for the  
The school library has been dedicated to recreational hours, contributing  
to the mu-  
the memory of Mr. Collins, being named sical programs, etc. They  
participate in full  
the "Collins Memorial Library." The li- measure with the adults in  
the entire activ-  
brary now contains over 500 books. Re- ities of the Baha'i  
community life.  
cently Mr. Leroy Ioas arranged a gift from Separate classes are  
conducted for the  
the Estate of Mrs. Mary M. Rabb of a full children. Skilled supervisors  
teach the chil-  
set of the bound volumes of the "Star of dren the true bases of  
religion and the effect  
the West," containing those early volumes upon the life of the  
individual as well as  
which are now out of print. society. There are classes  
also in the useful  
The curriculum of Bahd'i Schools is of a arts, and suitable recreational  
arrangements.  
distinctive type; distinctive, because the The School has always  
undertaken public  
Word of God is the measure against which teaching meetings, not only in  
Geyserville,  
the civilizations and cultures of the world but also in surrounding cities  
such as Cloare oriented. The findings of history and verdale,  
Healdsburg, Santa Rosa, etc.  
social science have their true meaning in re- The Summer School  
provides an educa-  
lation to the development of world religion. tional center where the

believers can gather together in large numbers to study the Teachings of Baha'u'llah, the creative influence of the teachings of the Prophets, are the elements which evolve on society; exchange views and experiences, associate with one another in society; and only an understanding of the an active com- munity life, and thus deepen emergent which the Holy Spirit gives to their knowl- edge and understanding of the human aspiration, can give meaning to a Faith in a distinctive Bahá'í planned evolutionary process for the hu- atmosphere. The impor- tance of these institutions man race. All truth is rooted in the teach- has been stressed over and over by the Guardian. ings of the Prophets; all human knowledge The Geyserville Committee is ever is derived from our search of the realities seeking the goal set by Shoghi Effendi for the of life and nature. This search is ever Geyserville School; namely, he "hopes pushed forward by the impact of a soul- that through the combined and united efforts of stirring message calling humanity to wider the friends, the Geyserville Summer School, horizons, and a more universal civilization. which is so ideally situated, will draw an Thus knowledge, scientific and spiritual find increasing number of visitors, both their true relationship in the Bahá'í teach- believers and non- ing that these are the two wings upon believers, and will thus gradually develop into an important and which the soul of man may reach the world-wide known center for the training of realms on high. Bahá'í scholars and teachers. The first pioneers Bahá'í scholars Classes at the Geyserville school are con- ducted on the creative discussion plan. The Seven Year Plan went forth under the speaker introduces the subject with a de- inspiration of this School.

Central States.

3. Louhelen building. This not only furnished a place for books and study, but made it possible

On the first day of August, 1931, a  
to have a short winter session of the School.  
score of Baha'is and their friends, respond-  
There has been a gradual enlargement of  
ing to an invitation issued by Mr. and Mrs.  
the scope of the School and an increase in  
L. W. Eggleston after consultation with  
the number of sessions until now Louhelen  
Shoghi Effendi, the Guardian of the Bahá'í  
Baha'i School has five summer sessions and  
Faith, and with the National Spiritual As-  
is in active operation during most of July  
sembly, gathered at a farm near Davison,  
and August, besides the winter session of a  
Michigan, which had recently been acquired  
week. Many conferences and special cele-  
by Mr. Eggleston, to study and spread the  
brations have been held there and even sev-  
Baha'i Faith. Others came later for a day  
eral Bahd'i weddings.

or more so that all told some ninety souls  
three-fold: to

were present that first summer. Mr. and  
learn Truth, to  
Mrs. Harlan Ober and Mr. and Mrs. How-  
the knowl-  
ard Ives planned the splendid nine days'  
for today as  
program and did much of the teaching.  
have a place

Among others who contributed to the suc-  
time as a

cess of this first session were Miss Fannie  
the oneness

Knobloch and Mrs. Dorothy Baker. At the  
the Cause;

end of the nine days all agreed that plans  
the Light

should be made for the next summer.  
plan so far

By the summer of 1932 the school had be-  
to twelve

come more fully organized and publicized

The aim of the school is

have a real school, a place to

find the root of all knowledge,

edge of God and of His Will

revealed by Baha'u'lldh; to

where people may live for a

Baha'i community, practicing

of mankind, promoting unity in

and to have one more spot whence

of the New Day is radiated. The

has been for short sessions, eight

days, or even as few as four for

some youth through the program committee appointed sessions, with three or four teachers who by the National Spiritual Assembly. It give daily lectures or talk or conduct was now a recognized Bahd'i institution. classes on some specified subject. Thus a During the year the Egglestons had added great amount of ground is covered in a short buildings to the property. Since then other time at each session. This rather intensive buildings have been added so that now work at the school furnishes a basis for seventy-five or more can be accommodated more study at home and a stimulus to teach in summer and about twenty-five in win- others. There are hours for freedom and ter. In 1939 through gifts from Mrs. recreation, fellowship, conferences with Amelia Collins and Mrs. Dorothy Graf it teachers or each other. All this with the was possible to erect a long desired library common dining rooms, the nearby lodgings,

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the outdoor life gives opportunity for real ence with him gave a constant urge to the Baha'i community life. Committee to make these summer sessions From year to year study courses and even more of an aid in learning to really projects in all sessions have varied to in- study, in deepening in the Faith and in Faith and in learning to teach others. In clude such subjects as: History and Prin- 1938, therefore, a ten day session was 1938, therefore, a ten day session was ciples of the Bahd'i Faith, Understanding planned with two spe- cial projects, one a course and Practice of the Baha'i Administrative of study care- fully outlined by Mrs. H. Order, Studies in the Islámic Faith, Studies Emogene Hoagg, the other a project in in Christian and Jewish Prophecy, History systematically spread- ing a knowledge of the Cause of the Christian Church, Prayer and Medi- in neighbor- ing places. Volunteers in tation, Deepening in the Spiritual Life,

this project went  
 Survey and Classification of Bahd'i Sacred out in pairs to nearby  
 communities, litera-  
 Writings, Teaching Methods and Problems, ture was left in libraries or  
 with individuals  
 Public Speaking, History and Culture of and an invitation extended to  
 come to a  
 Latin America. special public meeting at the  
 school. Sim-  
 The development of Louhelen Bahd'i ilar sessions but with varied  
 projects each  
 Youth School is outstanding. For the first year since have attracted a  
 large number  
 three summers just one joint session for of earnest students and  
 workers. Much val-  
 adult and youth was held. The young peo- uable study aid has been  
 developed at these  
 ple were the first to call for another session. sessions and made available  
 to others.  
 A strong group of young people was pres- The School has used  
 various means be-  
 ent the second summer which increased so sides the one just mentioned  
 to reach out  
 much in number and enthusiasm the third to the general public.  
 Newspapers have co-  
 summer, that plans were made at the request operated in publishing  
 feature articles and  
 of the young people themselves for a sepa- announcing public lectures.  
 Many individ-  
 rate youth session and in 1934 this became a uals and groups who have some  
 common  
 reality under the direction of Mrs. Dorothy interest with Baha'is have  
 been invited and  
 Baker. This Bahd'i school attracted youth come to the school.  
 Teachers at the school  
 from nearby and a distance since it was the have been invited by Rotary  
 and other clubs  
 only Bahá'í school distinctly for young peo- to give talks. The  
 library, which contains  
 ple. It grew so rapidly that in a few years over 2700 books on many  
 subjects, is free  
 it was necessary to have two youth sessions. to the public. Hundreds of  
 Bahd'i books  
 At first only youth over fifteen were al- have been sold at the school  
 in the thirteen  
 lowed to come but now they are divided years of its history and much  
 free literature

according to age, those from twelve to fifteen making one group and those over fifteen through its  
 .Bahd'i community  
 through its  
 Township Bahd'i  
 races and creeds are welcome to come and of building.  
 learn about the Bahd'i Teachings of the of the school  
 New Age and to live the Baha'i life. Rec- play school for  
 reational activities reflect the Baha'i spirit privately conducted  
 of cooperation and high standards of con- children from both  
 duct and fellowship. From the beginning families and is an-  
 the young people have been consulted in school with the  
 regard to study program, teachers, recrea- tion and simple necessary rules and in 1942 active session  
 the National Spiritual Assembly added the year its  
 three young people to the Louhelen program it is the home  
 committee.

distributed. The Flint  
 was rebuilt and strengthened  
 influence and the Davison  
 community is in the process  
 A recent project using part  
 grounds and equipment is a  
 young children. This is  
 on Bahd'i principles for  
 Bahd'i and non-Baha'i  
 other link connecting the  
 public.  
 Although the School is in  
 only eight or nine weeks in  
 influence is continuous since

of the Eggleston family and

Bahd'i gather-  
 Another distinguishing feature of Lou- helen Bahd'i School is the so-called Labora- influence of the  
 tory Session. Suggestions which came from School" swinging in  
 the Guardian through annual correspond- state highway MI 5?

ings are held there throughout  
 And who can estimate the  
 magic words "Bahd'i  
 full sight of passers on

BA H Á 'Í SCHOOLS

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4. In ternatio nal Public meetings are held in the city of  
 The International School in Pine Valley, Colorado Springs to further the  
 teaching  
 Colorado Springs, is the youngest member work and a Regional Conference is  
 held  
 of our Baha'i summer schools. It held its whenever possible.  
 initial session in 1940, having been deeded A cable, dated June 13, 1940,  
 was re-

to Trustees for the benefit of the National Spiritual Assembly by Louie Mathews to supply a future gathering place for Bahd'is school. Praying from Latin-America and other countries. Its present program, as suggested by Shoghi Effendi, is devoted to Latin-America National Baha'i Temerity accommodates only about sixteen guests; therefore, we try to fill this successs of school quota from those believers who have dedicated their lives to teaching. education for in- Each year we bring out a few notes that our efforts may have a wider field through teaching method is out the Baha'i world.

ceived from Shoghi Effendi at the of the School: "Delighted at opening of for increasing success, loving appreciation." (signed) Shoghi Rabbani. On June 10, 1940, the Assembly sent this message: "Loving best wishes for session representing foundation of institution dedicated to ternational teaching of the New Order." The conference employed.

International Baha'i School, Pine Valley, Colorado Springs.

PART E I G H T

#### T H E A M E R I C A N B A H A ' I C O M M U N I T Y

1. Cities and Townships having Assemblies
  - C o nnecticut
  - New Haven
  - A labama
  - West Haven
  - Birmingham
  - D elaware
  - A laska
  - Wilmington
  - Anchorage
  - D istrict of C olumbia
  - A rkansas
  - Washington, D. C.
  - Little Rock
  - A rizona
    - Florida
    - Phoenix
      - Jacksonville
      - East Phoenix Rural
        - Miami
      - St. Augustine
    - C alifornia
    - G eorgia
    - Alhambra

Berkeley	Atlanta
Beverly Hills	Hawaii
Burbank	
Honolulu	
Burlingame	
Maui	
Cloverdale Township	
Glendale	Idaho
Los Angeles	Boise
Oakland	
Pasadena	Illinois
Sacramento	Chicago
San Diego	Danville
San Francisco	Evanston
Santa Barbara	Maywood
Canada	Peoria
Springfield	
Edmonton, Alberta	
Urbana	
Vancouver, British Columbia	
Waukegan	
Winnipeg, Manitoba	
Wilmette	
Moncton, New Brunswick	
Winnetka	
Halifax, Nova Scotia	
Toronto, Ontario	Indiana
Charlottetown, P.E.I.	Indianapolis
Montreal, Quebec	South Bend
St. Lambert, Quebec	
Regina, Sask.	Iowa
Cedar Rapids	
Colorado	
Colorado Springs	Kansas
Denver	Topeka
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Kentucky	Newark
Teaneck	
Louisville	
New Mexico	
Louisiana	
Albuquerque	
New Orleans	
New York	
Maine	
Binghamton	

Eliot  
Buffalo  
Maryland  
Baltimore  
Cabin John  
Chevy Chase— Bethesda  
Syracuse  
M assachusetts •  
Beverly  
N orth C arolina  
Brookline  
Boston  
Springfield  
Worcester  
Fargo  
Michigan  
O hio  
Ann Arbor  
Cincinnati  
Detroit  
Cleveland  
Flint  
Columbus  
Grand Rapids  
Dayton  
Lansing  
East Cleveland  
Muskegon  
Lima  
Minnesota  
Minneapolis  
O klahom a  
St. Paul  
Oklahoma City  
Mississippi  
O regon  
Jackson  
Portland  
Missouri  
P en n sylvania  
Kansas City  
Philadelphia  
M o n t a n a  
Helena  
West Chester  
N ebraska  
P uerto R ico

Geneva  
Jamestown  
New York  
Rochester  
Yonkers  
Greensboro  
N orth D akota  
Toledo  
Pittsburgh  
Scranton

Omaha  
San Juan  
Nevada  
Rhode Island  
Reno  
Providence  
New Hampshire  
South Carolina  
Portsmouth  
Greenville  
New Jersey  
South Dakota  
East Orange

Montclair  
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Sioux Falls  
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Tennessee  
Memphis  
Bakersfield  
Texas  
Houston  
Elsinore  
Utah  
Huntington Pk.  
Salt Lake City  
Inglewood  
Vermont  
Brattleboro  
Lynwood  
Virginia  
Alexandria  
Arlington  
Pacific Palisades  
Washington  
Piedmont  
Richmond Highlands  
Riverside  
Seattle  
Spokane  
Tacoma  
Santa Barbara  
West Virginia  
Charleston  
South Gate  
Wisconsin  
Canada  
Kenosha

California  
Atascadero  
Big Bear Lake  
Compton  
Fresno  
Inglewood Township  
Knightsen  
Long Beach  
Monrovia  
Monrovia Twp.  
Napa  
Pasadena Twp.  
San Bernardino  
San Marino  
San Mateo  
Santa Rosa (Analy Twp.)  
Santa Rosa

Madison	Calgary, Alberta
Milwaukee	Armstrong, British Columbia
Racine	Vernon, British Columbia
Shorewood	West Vancouver, British Columbia
Wauwatosa	Hamilton, Ont.

Ottawa, Ontario

W yoming	Westmount, Quebec
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Laramie	C a n a l Z one
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Balboa

## 2. Cities having Groups

C o nnecticut

A labama	Hamden
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Tuskegee	Hartford
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Norwich

A rizona	Orange
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Washington

Glendale Rural

Phoenix Rural (West)	Florida
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Poston	Florida City
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Tucson	Pine Castle
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Illinois	Plainville
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Cicero	Princeton
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Glenview	Salem
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Hollywood	Sharon
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Melrose Park	Upton
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Melrose Township	Wenham
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Moline	West Brookfield
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Northbrook	Woburn
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Oak Park

M ichigan

Park Ridge

Pekin	Davison
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Limestone Township	Dearborn
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Rockford	Flint (Burton Twp.)
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Villa Park	Fruitport
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Western Springs	Grand Haven
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Grosse lie

India n a	Grosse Pointe
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Fort Wayne	Highland Park
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Kalamazoo

I owa	Lake Harbor
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Independence	Lansing
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Waterloo	Lincoln Park
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Marysville

Kansas	Muskegon Heights
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Burlingame	Nirvana
Elwood	Pentwater
Topeka (Mission Township)	Plymouth
Wichita	Roseville
St. Clair Shores	
Louisiana	Smith's Creek
Covington	Van Dyke
Wyoming Park	
M aine	
Canaan	M innesota
Portland	Duluth
South Windham	
Stoneham	M issouri
Independence	
Massachusetts	St. Louis
Arlington	St. Louis County
Auburn	
Belchertown	M o n t a n a
East Hampton	Butte
East Longmeadow	
Fitchburg	N ew H am pshire
Ipswich	Ashuelot
Malden	Dover
Natick	Hinsdale
Needham	New Market
Newton	
No. Scituate	N ew J ersey
Norton	Atlantic City
Palmer	Bloomfield
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Dumont	So uth D akota
Englewood	Lead
Hackensack	
Haworth	T ennessee
Jersey City	Knoxville
Marlton	Nashville
Maywood	
Texas	
Neptune	
Red Bank	Carrizo Springs
Riverton	Winter Haven (Dimmit County)
Tenafly	San Antonio
Weehawken	
V irginia	
N ew Y ork	Loudoun County (Waterford)
Albany	Franklin

Ballston Spa	Newport News	
Little Falls		
Washington		
Mamaroneck		
Ransomville	Brooklyn	
Roscoe	Halford	
Geneva (Seneca Township)	Kirkland	
Victor	Monroe	
Waterloo	Sultan	
Ohio	Wisconsin	
Akron	Bristol	
Bucyrus	Chenequa	
Circleville	Eagle River (Lincoln Twp.)	
Cleveland Heights	Green Bay	
Columbus Grove	Lake Geneva	
Cuyahoga Falls	Manitowoc	
Dayton (Harrison Twp.)	Oconomowoc	
Findlay	Somers Twp. (Kenosha)	
Lakewood	Whitefish Bay	
Mansfield	Wisconsin Rapids	
Medina (Granger Township)		
Mechanicsburg (Union Township)	3. Cities and Postal Zones having	
Isolated		
Hinckley Twp. (Medina County)	Believers	
Waynesville		
Alabama		
Pennsylvania	Birmingham (Homewood)	
Ingomar	Birmingham (Jefferson County)	
New Castle	Fairhope	
Wilkesburg	Huntsville	
Mobile		
Rhode Island	Springhill	
Pawtucket	Tuskegee	
Warren		
Arizona		
South Carolina	Buckeye	
Charleston	Coolidge	
Columbia	Douglas	
North Augusta	Glendale	
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Kingman	Puente	
Payson	Reedley	
Phoenix	Richmond	
Prescott	Sacramento	
Sonita	St. Helena	
Tucson	Salinas	

San Bruno	
Arkansas	San Diego
Camp Robinson	San Francisco
Eldorado	San Gabriel
Harrison	San José
Malvern	San Pablo
No. Little Rock	Santa Barbara
Ola	Santa Clara
Santa Cruz	
California	Santa Maria
Alma	Santa Paula
Arcadia	Santa Rosa
Arroyo Grande	Sausalito
Beaumont	South Laguna
Bell	South Pasadena
Beverly Hills Twp. (Los Angeles)	Templeton
Chula Vista	Turlock
Claremont	Valley Center
Corte Madera	Walnut Park
Culver City	West Los Angeles
Downey	Whittier
El Monte	Wilmar
Escondido	Woodlake
Exeter	
Fresno	Canada
Gardena	Ardmore, Alberta
LaCanada (Glendale Twp.)	Calahad, Alta.
Verdugo City (Glendale Twp.)	Taber, Alberta
Montrose (Glendale Twp.)	Cultus Lake, British Columbia
Glen Ellen	Kamloops, British Columbia
Gridley	Penticton, British Columbia
Hayward	Victoria, British Columbia
Healdsburg	Elgin, New Brunswick
Hondo	Lewisville, New Brunswick
Kenwood	Debert, Nova Scotia
Lakeport	Halifax, Nova Scotia
La Mesa	Bartonville, Ont.
Livermore	Bluevale, Ontario
Long Beach	Farran Point, Ontario
Los Angeles (outside city limits)	Rice Lake, Ontario
Los Gatos	London, Ontario
Millbrae	Toronto, Ontario (York County)
Modesto	Summerside^ Prince Edward Island
Oakland	Arvida, P. Q.
Palo Alto	Huntingdon, P. Q.
Palmdale	Longueuil, P. Q.
Paso Robles	Montreal West, P. Q.

Mount Royal, P. Q.	Keesville
Outremont, P. Q.	Midville
Riv. Beaudette, P. Q.	Savannah
Verdun, P. Q.	Wrens
Carmichael, Sask.	
Hawaii, T. H.	
Canada Zone	
Naalehu	
Corundo, C.Z.	
Idaho	
Colorado	
Boise	
Arvada	Coeur d'Alene
Boulder	
Climax	Illinois
Denver	Alton
Pine Valley, Colorado Springs	Antioch
Fountain	Batavia
Loveland	Champaign
Wheat Ridge	Charleston
Connecticut	Chillicothe
DeKalb	
Bridgeport	
Dixon	
North Stonington	
Downers Grove	
Meriden	
Elmhurst	
Norwalk	
Glen Ellyn	
Yalesville	
Glenview	
Delaware	Greenup
Arden	Harvey
Henry	
Florida	Highwood
Boynton	Hinsdale
Coral Gables	Jacksonville
Daytona Beach	Joliet
Fernandina	LaGrange
Gainesville	LaGrange Park
Hollywood	Lake Forest
Jacksonville Beach	Lincolnwood
Lakeland	McHenry
Miami	Marengo

Miami Shores	Markham
Okechobee	Melrose Park
Orlando	Morrison
Palm Beach	Morton
Ruskin	Oak Lawn
St. Petersburg	Peoria
West Palm Beach	Peoria Heights
Winter Haven	Phoenix
Quincy	
Georgia	River Forest
Atlanta	Riverside
Augusta	St. Charles
Daniel Field	Serena
Decatur	Tower Hill
Griffin	Watseka

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Waukegan	Halethorpe
West Peoria	Hyattsville
Wheaton	Laurel
Silver Spring	
Indiana	
Taney town	
Anderson	
Bloomington	Massachusetts
Fort Wayne	Belmont
Gary	Bernardston
Mishawaka	Buzzards Bay
Monroeville	Cambridge
Monticello	Everett
Muncie	Fitchburg
New Haven	Marblehead
South Bend	Marlboro
Winamac	Medford
Iowa	Norfolk
Petersham	
Belknap	Sherborn
Correctionville	South Dartmouth
Davenport	South Hamilton
Des Moines	Springfield
Dubuque	Wellesley Hills
Independence	West Somerville
Walker	Whitman
Waterloo	
Michigan	
Kansas	
Ann Arbor	

Kansas City	
Battle Creek	
Kentucky	Berkley
Cave City	Birmingham
Elizabethtown	Brighton
Franklin	Cassopolis
Louisville	Clio
Coloma	
Louisiana	Dearborn
Baton Rouge	E. Fruitport
Ferry sburg	
Maine	Flint
Bangor	Goodrich
Cortland	Grand Rapids
Gardiner	Grosse Pointe
Lovell	Hazel Park
South Berwick	Inkster
South Portland	Lansing (Grand River Twp.)
Springvale	Lawrence
Wells	Lawton
Ludington	
Maryland	Mears
Chestertown	Mt. Clemens
Cheverly, HyattsvilK	Mt. Morris
Dundalk	Muskegon
Essex	Niles
230	THE BA FI Á ' f CENTENARY
Olivet	Bradley Beach
Port Huron	Cranford
Selfridge Field	Grenloch
Ypsilanti	Hamburg
Harrington Park	
Minnesota	
Irvington	
Detroit Lakes	Little Falls
Halsted	Maywood
Hopkins	Millburn
Mankato	Morristown
Moorehead	Ocean Grove
Northfield	Palisades Park
Preston	Passaic
Red Wing	Paterson
Sabin	Point Pleasant
Mississippi	Princeton
Ridgefield Park	
Columbus	Ridgewood

Greenwood	Rochelle Park
Money	Short Hills
Vicksburg	South Orange
Missouri	Spring Lake
Tenafly	
Carthage	
Westfield	
Independence	
Wyckoff	
Jefferson	
Kansas City	New Mexico
Poplar Bluff	
Alamogordo	
St. Joseph	
Las Vegas	
St. Louis	
Albuquerque	
Montana	
New York	
Fairview	
Winifred	Babylon
Bayshore	
Nebraska	Bellmore
Brock	Farmingdale
Waterbury	Floral Park
Glenwood Landing	
Nevada	Hempstead Gardens
Boulder City	Locust Manor
Hawthorne	Lynbrook
Las Vegas	Mineola
Reno	Auburn
Binghamton	
New Hampshire	Cortland
Fitzwilliam	Dunkirk
Eden	
New Jersey	Elmira
Basking Ridge	Freehold
Bayonne	Geneva
Bergenfield	Hamburg
Bogota	Jamestown
Bordentown	Jamesville
THE AMERICAN BAHÁ'Í COMMUNITY 231	
Johnstown	Cleveland
Kenmore	Dayton
Lima	Doylestown
Linwood	Eaton

Little Falls	Fremont
Lockport	Geneva
Massena *	Jerry City
Mayville	Kent
Norwich	Lima
Penn Yan	Loudonville
Pike	Loveland
Port Chester	Marietta
Port Dickinson	Milford
Port Washington	Montezuma
Potsdam	North Bloomfield
Rochester	North Olmsted
Rye	Norwood
Saratoga Springs	Rocky River
Schenectady	Salem
Snyder	Springfield
Trumansburg	Upper Arlington
Unadilla	Urbana
Union	Worthington
Utica	Xenia
Wolcott	
Woodbourne	O klahoma
Youngstown	Carmen
Briarcliife Manor	
Mt. Vernon	Oregon
Port Jervis	Corbett
Mt. Kisco	Corvallis
Merrill	
N orth Carolina	Newport
Asheville	Seaside
Durham	Taft
Hendersonville	Talent
Kannapolis	The Dalles
Lenoir	Timber
New River	
Raleigh	Pennsylvania
Rich Square	Allentown
Winston-Salem	Bellevue
Breinigsville	
N orth D akota	Broomall
Glenfield	Cheney
Sutton	Clifton Heights
Dunmore	
O hio	Elkins Park
Bethesda	Fallsington
Brady Lake	Glenolden
Bryan	North Hills

Celina	Oxford
Chagrin Falls	Upper Darby
232	THE BAHÁ'Í CENTENARY
West Chester	Outside city limits Tooele
Cambridge Springs	Topaz
Eau Claire	
Gettysburg	Vermont
Needmore	Burlington
Saltsburg	Rutland
Union City	
Warfordsburg	Virginia
Wesleyville	Cartersville
Puerto Rico	Farmville
Fredericksburg	
Arecibo	Grottoes
Juncos	McLean
Rio Grande	Millers Tavern
Petersburg	
Rhode Island	
Richmond	
Ashton	Staunton
Cranston	
Newport	Washington
Almira	
South Carolina	
Bothell	
Aiken	Bremerton
Belvedere	Chelan
North Augusta	Ferndale
Monroe	
South Dakota	Moran Prairie
Wall	Olympia
Watertown	Omak
Seattle	
Tennessee	Snohomish
Knoxville	Vancouver
McMinnville	
Manchester	West Virginia
Nashville	Huntington
Oliver Springs	
Wisconsin	
Texas	Eagle River
Austin	Madison
Big Springs	Manitowoc
Conroe	Mauston
Corpus Christi	Milwaukee—Fox Point

Dallas	Oshkosh	
Flatonia	Racine	
Greenville	Ripon	
Houston	Schofield	
Lubbock	Stoughton	
Port Arthur	Waukesha	
South Houston	Wauwatosa	
West Allis		
Utah		
Murray	Wyoming	
Salt Lake City	Cheyenne	
THE AMERICAN	B A H Á ' I C O M M U N I T Y	233

4. Incorporated Local Spiritual Assemblies,

5. Bahá'í Properties Held in Trust

North America a. Bahá'í House of Worship,  
Wilmette,

Illinois

1932— Chicago, New York

b. Bahá'í Headquarters, Wilmette, Illi-

1933— Teaneck, Washington, D. C. nois

1935—Montreal c. Green Acre Bahá'í School,  
Eliot,

1937— Detroit, Kenosha Maine

d. Geyserville Baha'í School, Geyserville,

1938— Racine, Los Angeles, Milwaukee, Calif.

Minneapolis, Cleveland, Seattle, e. Wilhelm Estate, West Englewood,

Cincinnati, San Francisco, Co- N. J.

lumbus f. Wilson House, Malden, Mass.

1939— Lima, Vancouver, Portland, Phoenix, g. International Bahá'í  
School, Pine Val-

nix, Philadelphia, Jersey City, ley, Colorado Springs, Colo.

Winnetka

1940— Wilmette, Boston, Peoria, Helena, 6 . Literature Distributed by the  
Publishing

Honolulu, Miami, Binghamton Committee

1941— Pasadena, Urbana, Berkeley, Oak-  
land, Indianapolis, St. Paul

1943— Springfield, Illinois, Flint, Evans-  
ton

B A H A I S A C R E D R E L I C S I N  
NATIONAL ARCHIVES

( L I S T O F 1934 )

1. TABLETS. Ten framed Tablets of

“The Divine

Illuminated Tablet containing in one  
section, the original handwriting of

Plan.”

Two framed Tablets of General

Tablets.	
BaháVlláh.	Original Tablet to Counsel
Board, Chi-	
The “Cock” Tablets, illuminated.	cago, prior to
organization of the	
“Star” Tablet (photographic copy of	“House of
Justice,” framed.	
original in the British Museum. This	Original Tablets to “House
of Justice,”	
Tablet is in the form of a five-pointed	Chicago and to the Ladies
of Assem-	
star. It was written by the Báb to	bly of Teaching.
celebrate the Station of the Greatest	Illuminated Tablet done by
Mishkin	
Name, and is said to contain 365	Qalam of the Tablet to the
“House	
derivatives of this N am e).	of Justice.”
Tablets of ‘Abdu’l-Bahá to American	Seventeen Tablets to
the “House of	
believers and to Spiritual Assemblies	Spirituality,” Chicago.
Originals and	
or Bahd’i Communities.	translations.
(a) The first group of approxi-	Letters from Shoghi Effendi, a
number	
mately 600 to 700 Tablets, arranged	of envelopes containing
letters to As-	
in alphabetical order, according to	semblies and individuals
also an en-	
names of those to whom Tablets are	velope containing cables
to the NSA.	
addresssed, those to a given individ-	Probably not over 50
letters in all.	
ual or Assembly being filed together	It is reported that
there are several	
in a single large envelope. Original	manuscripts in this
country contain-	
translations are filed with the Tablets	ing the hand-writing or
signature of	
in this group and copies have been	BaháVlláh. There is only
one Tablet	
made of each translation.	in the archives with a
small section	
(b) The second group of approx-	containing His writing.
Perhaps more	
imately 3 50 to 400 Tablets has been	than one-third of the
Tablets ad-	
arranged in a similar manner to those	dressed by

‘Abdu’l-Baha to American friends have never been in the first group, but no copies have forwarded to the archives. been made, because the originals in many cases are not accompanied by translations. (It is also true that many translations of Tablets which have been sent in to the Archives are copies of original translations and have been accompanied by neither the ‘Abdu’l-original Tablet nor the original translation.)

2. OBJECTS OF SACRED OR HISTORICAL INTEREST.

Coat of Bahá’í. Master record of the voice of Bahá. Book of íqán used by ‘Abdu’l-Bahá. (c) A third group of Tablets, Pens, pen case, and case covers used by ‘Abdu’l-Bahá. have neither been collected and arranged alphabetically nor copied. ‘Abdu’l-Bahá. There are probably half as many of ‘Abdu’l-Bahá. Locket containing two hairs of Bahá- u’lláh and one hair of Bahá- u’lláh and one hair of ‘Abdu’l-Bahá.

BAHÁ’Í SACRED RELICS IN NATIONAL ARCHIVES 235

Cup and saucer used by ‘Abdu’l-Baha in of Mr. Wm. H. Randall as Treasurer. New York. Package containing receipt records of Cup and saucer used by ‘Abdu’l-Baha in Baha’i Temple Unity for August 5, Minneapolis. 1907 to April 17, 1913. Spiced apple presented to Mrs. Bonds Report of Baha’i Committee of Inves- tigation 1917-1918. by ‘Abdu’l-Baha. Printed Book containing history of Baof rose with history. há’i Cause in Manchester, England Sheet taken from bed on which ‘Abdu’l- sent by Mr. E. T. Hall. Bahá slept while at the Wilson home Notes on "The Death and Burial of in Minneapolis. ‘Abdu’l-Bahá.” By Louise Bosch.

Diaries, travel records, report 1920- 1924 by Chas. Mason Remey. RECORDS AND MANUSCRIPTS OF HISTORICAL INTEREST.

List of Bahd’is in America in 1912. 4. P H O T O G R A P H S , N E G A T I V E S ,

Seven bound books (journal form) containing names in order in which believers entered the Cause in the \Abdu'l-Bahá following cities: Chicago, Kenosha, Cincinnati, New York, Baltimore, "Star." Washington, California and miscellaneous locations. Mashriqu'llaneous locations. 'Ishqábád (framed).	DRAWINGS. Package containing about forty unmounted photographs of alone and in groups, America and Europe, published in the
Directory of Bahd'is, Chicago and vicinity. New York, Baltimore and Kenosha	Architects drawing of Adhkár in
Assembled Record book containing entries of monthly contributions by names, Chicago 1897-1900. Baha'is.	Large mounted photographs of blies. Package containing about 20 to 25 photographs, chiefly of Chicago
Paper bound note-book containing "Information concerning the Cause," from Mrs. I. D. Brittingham. Central	Package of used photographs in the "Star." Photograph of Baha'i friends of
Wooden box 12"x18"x6" containing letters, papers, early pamphlets, etc., in preserved for the archives by Mrs. Eva W. Russel. the Báb.	States attending first meeting Temple structure, July 9, 1922, commemoration of the martyrdom
About fifty 9 "x 12 // envelopes labeled 'Abdu'l-Bahd's hand.	Photograph of
"National Baha'i Archives Experiences" (Name of one of early American Believers) and containing records of personal experiences. by M.	Photograph of first all-India Convention. Photographs of Baha'is of
List of first subscribers to the Baha'i News. Persia.	States, chiefly California, sent L. Fenn, La Jolla, Calif. Photograph of Baha'i martyrs in
Loose-leaf account book showing financial receipts classified by foreign countries and by cities of the United	Elevation for the Temple—blue of drawing by Mr. Brush. Approximately 200 negatives (on

glass  
 States and Canada, with entries of in- plates) of Bahá'í subjects  
 taken in the  
 individual donors and amounts for the United States, Palestine and  
 Persia by  
 years 1907 to 1913. Total receipts the companion of Dr. Moody, Mrs.  
 shown \$52,430.20. Eva Russel.  
 Similar account book showing receipts  
 1913-1923 which, with those of 5. MISCELLANEOUS MATERIAL.  
 1907-1913, total \$343,099.51. Two black metal cases, about  
 22//12//x  
 Account book of Building Fund and 10" sent to the archives by  
 Mr. Chas.  
 Bahá'í Temple Unity during service Mason Remey and containing  
 miscel-  
 23 6 THE B A H Á 'Í CENTENARY  
 laneous printed matter published by Proof of Abu'l-Fadl's book  
 "The Baha'i  
 Baha'is, and copies of newspapers and Proofs," given to Mr.  
 Windust by  
 periodicals containing articles on the 'Abdu'l-Baha.  
 Cause. Manuscript used by printer in  
 setting up  
 Three 9"x 12" envelopes containing ma- Hidden Words, Seven Valleys  
 and  
 terial similar to above. Tablet of Ishrdqdt.  
 Plat of Temple Grounds on tracing Original copy, Persian section  
 of the  
 cloth (large scale) made by Chicago "Star" marked 'for  
 preservation.'  
 Guaranty Survey Co.  
 Abstract of Title to Temple Grounds, (Supplementary List, 1943)  
 Wilmette.  
 A. - R E L I C S O F B A H Á ' U ' L L Á H :  
 Volume 1 of 'Abdu'l-Baha's Tablets,  
 GIFTS OF SHOGHI EFFENDI.  
 containing writing by the Master.  
 Two printed copies, "Letters of 'Abdu'l- Illuminated Tablet in the  
 hand-writing  
 Bahá to the children." of Bahá'u'llah containing  
 a prayer  
 Baha'i hymn book by Mrs. Waite con- revealed for the Greatest  
 Holy Leaf.  
 taining 'Abdu'l-Baha's statement re- Two illuminated' Tablets in  
 the hand-  
 guarding the "Benediction." writing of Bahá'u'llah

which were  
 Music Plates— "The New Jerusalem," addressed to  
 'Abdu'l-Baha.  
 by Mrs. Waite. Three Locks of Hair of  
 Bahd'u'lldh ar-  
 Bound book containing translations of ranged by the Greatest Holy  
 Leaf.  
 all Tablets, 86 in number, 'Abdu'l- (Contained in silver case  
 bearing the  
 Bahá to Chas. Mason Remey. Greatest Name on cover.) ,  
 Architectural designs of Baha'i edifices Gifts of  
 Believers  
 by Chas. Mason Remey, some of  
 Four original Tablets of BaháVlláh,  
 which were made at the request of  
 one in His Hand. (From Dr. Moody  
 Shoghi Eifendi.  
 collection.)  
 Bound documents of Chas. Mason Re-  
 Illuminated Cock Tablet, framed, done  
 mey, regarding the Mashriqu'lby Mishkin-Qalam. (From Dr.  
 Adhkdir.  
 Moody collection.)  
 Five miscellaneous bound manuscripts  
 Three separate gifts of dried Blood of  
 of Chas. Mason Remey, 1922-1923.  
 Bahd'u'lldh. (One of these gifts is  
 Framed letter of Mrs. Josephine Cowles  
 contained in two small gold boxes.)  
 as a memorial to her father.  
 Eight separate gifts of Hair of Baha'u'-  
 Two packages of miscellaneous printed lldh. (Four of these are  
 contained in  
 matter labelled, "Windust." gold lockets. They vary in  
 number  
 Mr. Louis Bourgeois' architectural from one to many hairs  
 from the  
 Plans for the Baha'i Temple. Head of Bahd'u'lldh.)  
 Comb of Bahd'u'lldh.  
 "COPY" AND PROOF USED IN THE Red silk handkerchief used  
 by Bahd-  
 'STAR OF THE WEST' AND BOOKS u'lldh.  
 ON THE CAUSE. Pieces of sugar "made by the  
 Blessed  
 Perfection."  
 Original translation of the Ishrdkat and  
 the Glad Tidings by Ali Kuli Khan. Piece of wood from the window

frame

Proof sheets of addresses of 'Abdu'l-Baha of Bahd'u'llahs room  
in the prison of

in America sent by Howard Mac- 'Akkd.

Gold ring mounted with ruby which

N utt.

Proofs, Vols. 1, 2 and 3 of the Tablets was blessed by

Bahd'u'lldh.

Small gold coin which belonged to

of 'Abdu'l-Baha.

Bahd'u'lldh.

Original manuscript of Addresses of

'Abdu'l-Baha published in the Star of \* It appears that the Guardian

uses the term "Sacred

Relics" or "sacred objects" with a meaning which

the West. would include Tablets.

BAHAI SACRED RELICS IN NATIONAL ARCHIVES 237

### B. RELICS OF THE BÁB.

Steamer rug blessed by

'Abdu'l-Bahá.

Ringlet of a single Hair of the Báb

Comb used by tAbdu'l-Bahá.

mounted between transparent paper

Five Bahá'í rings and

unmounted ring

at center of an illuminated matt

stones blessed by the Master.

contained in small circular frame.

Cut glass flask "containing attar

of

Photographic reproduction of miniature rose."

of the Báb.

Brass bowl, cut glass pitcher,

and towel,

used in ablutions by the Master.

### C. RELICS OF 'ABDUT-BAHÁ.

Several pieces of bread,

rock candy, etc.,

Eight framed Tablets of the Divine

from the Master's plate.

Plan. (This is a correction of the

Seventeen British gold pound coins

1934 report of ten framed Tablets,

brought to America by the

Master.

since two of the long Tablets to the

Turkish gold guinea which belonged

to

the Master.

United States and Canada are con-

One negative and one positive 3 5

tained in two frames each. These

mm.

Tablets bear the Persian signature of

motion picture film taken of

'Abdu'l-

'Abdu'l-Bahá.)

Bahá in New York and

Brooklyn,

Six original Tablets of the Divine Plan,

1912. (The original matrix

record of

unframed. (These six Tablets of the 'Abdud-Bahá^ voice was listed in the 1934 report.)

1917 series bear numerous hand written corrections made by the Master.)

Approximately 2000 original Persian or Arabic Tablets bearing the seal and initials or the signature of 'Abdu'l-Bahá, addressed to Assemblies, groups and individual believers in America and other parts of the world. (1934 report contained about 1050 Tablets.)

Three coats or cloaks (abas) worn by 'Abdu'l-Bahá. One of these was ripped apart, and left in this condition, in order to obtain a pattern for a new cloak.

Five taj or fez type caps and one turban worn by 'Abdu'l-Bahá.

Six gifts of ringlets or locks of hair of 'Abdu'l-Bahá.

Seven Persian scarfs or large handkerchiefs used by the Master.

Two rosaries used by 'Abdu'l-Bahá.

A pair of Persian shoes or boots and a pair of woolen socks, both worn by 'Abdu'l-Bahá. The boots were used in America.

A small leather handbag used by the Master for carrying important Tablets of Bahá'í.

Pen with which 'Abdul-Bahá signed the Divine Plan Tablets.

Metal tube in which the Master buried His Will and Testament.

Pen case, pen, inkwell and scissors used

'Abdud-Bahá^ voice was listed 1934 report.)

D. RELICS OF THE GREATEST HOLY LEAF.

Three handkerchiefs and five longing to the Greatest Holy some of which were made by her. Shawl made by the Greatest Holy Undergarment worn by the Greatest Holy Leaf.

Three old Persian coins owned by the Greatest Holy Leaf.

Fan and eye stick used by the Holy Leaf.

Approximately twenty-five letters in English bearing the seal or signature or both seal and signature of the Greatest Holy Leaf. All these were written to believers.

E. RELICS OF OTHER MEMBERS OF THE HOLY FAMILY.

Eye stick used by the Mother of 'Abdu'l-Bahá.

Handkerchief which belonged to Holy Mother.

F. MISCELLANEOUS RELICS.

Large white cloth with the Greatest Name worked in beads.

Glass plaque bearing an inscription of the Greatest Name.

by the Master.  
238

(These two gifts came from the Na-

THE BAHÁ'Í CENTENARY

tional Spiritual Assembly of India with illuminated title page, the  
Tab-

through Martha Root.) lets to the Kings, and numerous

Tab-

The Greatest Name embroidered and or- lets and poems of  
Bahá'u'lláh.

named in colors by Bahi'i Zoroas- Bahá'í seal made and used by  
Thornton

trian women of Bombay. Chase.

Three copies of the Greatest Name Phonograph record, Tablet of Ahmad  
written on parchment and paper by and prayer, Martha Root's  
voice.

Mishkin-Qalam. "Finger nail" copies of the  
Writings,

Collection of fifty-five copies of Baha'i done by Mishkin-Qalam.

Writings in Persian and Arabic from Tile from the Bahd'i House of  
Worship,

Dr. Moody. This collection includes 'Ishqábád.

numerous handwritten as well as "Star tile" from the

Masjid-i-Vahil,

printed volumes. Among them are a Shiráz, where the Báb spoke to  
the

beautifully illuminated, unbound congregation. #

copy of the Aqdas, the Persian Bayán

BAHA'I LITERATURE

1. W ritings of Bah A'u 'llAh Promulgation of U niversal Peace

Edited by Howard MacNutt. Public ad-  
(Book of Certitude)

K it A b - i - Í q A n

dresses delivered by 'Abdu'l-Baha through-

Translated by Sboghi Effendi. An interpre- out the United States and  
Canada in 1912.

tation of the Sacred Scriptures of the past This work contains

'Abdu'l-Bahd's spiritual

to demonstrate the oneness of the Prophets message to the American  
people, whom He

and their significance as the expression of summoned to establish the  
"Most Great

the Will of God. 198 pp. Peace." 492 pp.

H idden W ords T ablets of 'A bdu 'l

-Bah A

Translated by Shoghi Effendi. The essence Edited by Albert Windust.

Intimate letters

of the teachings of all the Prophets. 54 pp. written by 'Abdu'l-Baha

in reply to ques-

The Seven Valleys and The Tablets addressed by individuals and groups.

Four Valleys Volumes I, II, III, 238-730.

Two treatises revealed by Baha'u'llah on the The Bah A'i Peace Program

nature of spiritual evolution. Translated by (Tablet to the Committee on Durable

Ali-Kuli Khan, N. D. 60 pp. Peace, the Hague, and Tablet written by

Gleanings from the Writings 'Abdu'l-Baha to the late Dr. Forel of

of Bah A'u'llah Switzerland.) An exposition of the princi-

ples of Universal Peace. 48 pp.

Excerpts from the Sacred Writings of Bahá'í lláh selected by the Guardian of the 'Abdu'l-Baha in New York

Faith. This work presents the largest volume of Baha'u'llah's writings available in

Bahá at Columbia University, a number of the English language. 354 pp. churches, and at public

meetings of peace

Epistle to the Son of the Wolf societies and other organizations. Issued by

the Bahá'í Community of New York to

Translated by Shoghi Effendi. Revealed by commemorate 'Abdu'l-Baha's visit during

Bahá'u'llah toward the end of His earthly 1912. 78 pp.

mission, this text is a majestic and deeply - moving exposition of His fundamental prin-

Mission America's Spiritual

ciples and laws and of the sufferings endured by the Manifestation for the sake of Teaching Tablets revealed

to Baha'is of the United States and Canada by 'Abdu'l-Baha

mankind. 186 pp. during 1916-1917. 54 pp.

Prayers and Meditations by

The Foundations of World Unity

Bah A'u'llah

This work is a compilation of published addresses from "Promulgation

Translated by Shoghi Effendi. This supreme of Universal

book of devotions is issued in the same style Peace." 112 pp.

as the Gleanings. 348 pp.

The Reality of Man

Three Obligatory Daily Prayers

Words of 'Abdu'l-Baha explaining the na-

Translated by Shoghi Effendi. 14 pp. ture of mind, soul and eternal life. 52 pp.

2. Writings of 'Abdu'l-Baha Will and Testament of 'Abdu'l-Baha

Some Answered Questions Selected passages from the document consti-

Edited by Laura Clifford Barney. An expositing the authority under which the Ba-

sition of fundamental spiritual and philo- ha'is have, since the

Ascension of 'Abdu'l-sophic problems. 350 pp. Baha

in 1921, administered their collective

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activities. These excerpts are accompanied ment of 'Abdu'l-Bahá concerning the

by passages from the Writings of the Báb organic development of the Bahá'í com-

and Bahá'Vlláh which reveal the continuity munity. This volume

constitutes the au-

of the Faith, and by passages from the com- thoritative interpretation of

that Will and

munications of Shoghi Effendi explaining of Bahá'u'lláh's

teachings on the subject of

the significance of the Will and Testament the principles determining the

character of

itself. A pamphlet, uniform in size and the Faith as an evolving

religious society.

appearance with the series of World Order These letters define the

institutions of local,

letters of Shoghi Effendi. national and international

Bahá'í adminis-

trative bodies forming the nucleus of the

3. Works Compiled from Writings of new world order of Bahá'Vlláh.

The vol-

Bahá' Vlláh and 'Abdu'l-Bahá ume also contains excerpts

from 'Abdu'l-

Bahá's Will, and an Index. 198 pp.

Baha'i Prayers

A selection of the prayers revealed by Bahá- The World Order of Baha

'u'llah

Vlláh, the Báb and 'Abdu'l-Bahá which By Shoghi Effendi. A

letter (dated February

have been translated by Shoghi Effendi. 27, 1929) from the Guardian of

the Bahá'í

72 pp.

Faith explaining the continuity

of the Faith

after the passing of 'Abdu'l-Bahá, and re-  
Peace a Divine Creation

lating Bahá'í institutions to the ideal of

Excerpts from the Writings of Bahá'Vlláh world order and peace. 16 pp.

and 'Abdu'l-Bahá and statement on World

Order by Shoghi Effendi. 30 pp. T he W orld O rder of Bahá V

lláh :

Further C onsiderations

Selected W ritings

By Shoghi Effendi. This letter (dated

Three 4 8-page pamphlets, one containing March 21, 1930) develops the

subject with

selections from writings of Bahá'Vlláh, one remarks on the distinguishing

features of

from tAbdu'l-Bahá, and one from writings Bahá'í world order, and

on the essential

of Shoghi Effendi. differences between the

Bahá'í Faith and

ecclesiastical organizations. 16 pp.

Bahá 'í W ritings

Prayers and passages for meditation chosen T he G oal of a N ew W orld

Order

from the writings of Bahá'Vlláh, the Báb, By Shoghi Effendi. In this

communication

and 'Abdu'l-Bahá. (dated November 28, 1931)

the Guardian

analyzes the existing international, political,

C ommunion with G od economic and social problems,

points to the

A brief collection of Bahá'í prayers. signs of impending chaos,

and emphasizes

the guiding principles of world order estab-

Baha 'í W orld Faith lished by Bahá'Vlláh. The

goal of world

The most extensive selection of Bahá'í w rit- federation is upheld, and

'Abdu'l-Bahá's

ings in one volume. 465 pp. Index. Refer- prophecy of the failure of

the present civili-

ences to sources. zation is called to the

attention of Bahá'ís.

32 pp.

4. W ritings of Shoghi Effendi

T he G olden A ge of the Cause of

Bahá 'í A dministration Bahá V lláh

The letters written by Shoghi Effendi to the By Shoghi Effendi. The

Guardian's letter

American Bahá'í community, from January, 1922, to July, 1932, in his capacity of Guardian of the Bahá'í Faith, to encourage, progressive character of guide and instruct the believers in carrying out the provisions of the Will and Testament for human

(dated March 21, 1932)

spiritual importance of world order, the divine Revelation, the station the release of spiritual

BA H Á 'Í LITERATURE

regeneration, and the non-political character of the Baha'i Faith. 24 pp. It refers to the increasingly crucial character of the old order, and summons the America and the Most Great Peace the Faith to American believers to extend other nations.

By Shoghi Effendi. A letter addressed to American Bahá'is, dated April 21, 1933. This communication summarizes the forty years of American Bahá'í History (1893-1933), and develops in greater detail than Effendi, dated October 25, 1939, conveys to the the West the significance of of members of

The Dispensation of Bahá'u'lláh Shrine on Mount Carmel. 8 pp. Messages from the Guardian Messages from Shoghi Effendi

In this letter the Guardian of the Bahá'í Faith clarifies, with numerous quotations from Bahá'í sacred writings, the spiritual station and mission of Bahá'u'lláh, the Báb, Secretary. This text has not been included in "Bahá'í Order which Bahá'u'lláh established. In Order of

Bahd'u'lldh" but was published

this statement, prepared by the one author- for the Bahd'is in  
"Bahd'i News." 80 pp.

ized in 'Abdu'l-Bahd's Will and Testament T he Promised D ay Is C ome  
to be the sole interpreter of Bahd'i writings,

students of the Faith possess the first com-  
By Shoghi Effendi. General communication

plete and authentic outline and summary  
addressed to the believers throughout the

of the Bahd'i Faith in its development from  
West, dated March 28, 1941. This work is

the Announcement of the Báb in 1844 to  
a powerful exposition of the thesis that cur-

the Administrative Order defined by  
rent world events reflect the results of the

'Abdu'l-Bahd for the era following His  
repudiation of the Message of the Báb and

departure from this world in 1921. 66 pp.  
of Bahd'u'lldh by the religious and civil

leaders of this age. 130 pp. and Index.  
T he U nfoldment of W orld

Civilization

G od Passes by

By the Guardian of the Faith. A letter

By Shoghi Effendi, with Introduction by  
dated March 11, 1936, giving an analysis

George Townshend, Archdeacon of Clonfert  
of the death of the old order and the birth

and Canon of St. Patrick's Cathedral, Dub-  
of the new. 46 pp.

lin. The Guardian's survey of the first cen-  
tury of the Bahd'i era: a vivid narrative of

T he W orld O rder of Bah A 'u 'lIAh

its history, presenting the Báb, Bahd'u'lldh

This book contains the seven successive and Abdu'l-Bahd in Their  
lives, Their mis-

World Order letters from the Guardian. sions and Their written  
teachings and expo-

February 1929 to March 1936. 226 pp. sition of the Faith;

delineating the evolu-  
tion of the religion through its successive

T he A dvent of D ivine Justice stages; etching the heroism of  
its heroes and

A general letter written by Shoghi Effendi saints, and the motives of its  
enemies and

to the American Bahd'is, dated December betrayers; with a summary of  
the Bahd'i

25, 1938. This communication emphasizes truths and principles against the background of the Bahá'í teachings in the encouragement of the time and place where these truths and protection of racial and religious minorities were given life and effect.

(On the press at the time of this writing.)

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5. Writings on the Bahá'í Faith contemporary Persian scholar, the manuscript having been presented to the translator by 'Abdu'l-Bahá.

The Dawn-Breakers: Nabíl's Narrative of the Early Days of the Bahá'í Revelation

Printed from the original plates by Cambridge University Press. 178 pp.

Translated by Shoghi Effendi. This work is essential to a true understanding and appreciation of the spiritual character of the Bahá'u'lláh and the New Era By J. E. Esslemont. An authoritative and comprehensive survey of Bahá'í history and

eye-witness to many of the most moving teachings as related to present religious, scientific and social conditions incidents of the early days of the Faith, and in Europe and America, with many quotations from the

dom of the Báb on July 9, 1850. The writings. New edition revised by the Na-

tional Spiritual Assembly under the direction and footnotes which amplify the vivid

tion of Shoghi Effendi. 350 pp.

narrative with important historical references. 736 pp. Standard Edition, bound in

By Mírzá Abu'l-Fadl Gulpaygan. The best-known book of this Oriental scholar, philosopher and disciple of

Translation of French Footnotes Bahá'u'lláh translated

of the Dawn-Breakers into English. It presents the reality of the

Bahá'í Revelation as the true theology, with

Translated by Emily McBride Périgord.

a biographical outline of the lives of the

Báb, Bahá'u'lláh and 'Abdu'l-Bahá. 288 pp.

A Traveller's Narrative

Translated by Edward G. Browne, M.A.,  
M.B. The Episode of the Báb written by a  
important con-

The Promise of All Ages  
By George Toivnshend. An

Bahá'í Book Exhibit.

An exhibit of Bahá'í books placed on view at the Dean Hobbs Blanchard  
Memorial

Library in Santa Paula, California.

BAHÁ'Í LITERATURE

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tribution to the literature expounding the  
significance of the Baha'i Faith. The author

Táhirih the Pure  
By Martha L. Root. A study of

the great

traces the true spiritual content of religion  
travelled to

Bahd'i heroine by one who has

through the Dispensations of the past, to  
consecrated to

the places in Írán which are

culminate in the World Order revealed by  
was com-

her memory. Miss Root's book

Bahd'u'lldh. Originally published in London,  
published in that coun-

pleted in India and

England. American edition, 254 pp.

try.

The Universal Religion

The Glorious Kingdom of the

By Hippolyte Dreyfus. An introductory  
work on the Baha'i Faith by a French Ori-  
dealing with proph-

Father Foretold

By Virgie Vail. A book

entalist, who translated many of the writ-  
Baha'u'llah.

ecy referring to the Cause of

ings of Bahd'u'lldh. 176 pp.

Bound in dark blue

fabrikoid stamped in

gold. 262 pp.

The Heart of the Gospel

Appreciations of the Bahá'í Faith

By George Toumshend. Helpful in present-  
ing the Faith to students of the Christian  
statements made

The series of remarkable

Revelation. 188 pp.

about the Cause by prominent

persons in

many countries, which have been a feature

Security for a Failing World

in successive volumes of The

Baha'i World,

By Stanwood Cobb. A study of the Faith  
form.

have been reprinted in pamphlet

as sole spiritual power able to overcome the  
1844-1944

Baha'i Centenary :

political and economic differences of the

A volume compiled by the National Spiritual  
nations today.

Assembly to commemorate the first century

The Chosen Highway of the Bahá'í era.

Illustrated. Selections

from writings of the Báb, Bahá'u'lláh,

By Lady Blompeld. An intimate and heart-

'Abdu'l-Bahd and Shoghi Effendi. Articles

moving history of the Faith developed

narrating the development of Bahá'í activi-

through the experiences of its Founder and

ties and institutions in North America since

the Center of His Covenant.

1894 by a number of contributors.

Two Shall Appear

6. Bahá'í Reprints

By Olivia Kelsey. A five act drama based on  
reprints of

upon vivid scenes in the actual history of some of the passages in the

Writings of

the Cause.

Bahá'u'lláh,

'Abdu'l-Bahd and Shoghi Effendi

Race and Man

which throw clear light

on important

current problems and situations.

Edited by Maye Harvey Gift and Alice

Simmons Cox. The most comprehensive

No. 1. The Image of God

selection yet made of current writings on

By 'Abdu'l-Bahd. Address

delivered at the

race from non-Bahá'í and Baha'í sources.

Fourth Annual Conference of

the National

Association for the Advancement of Col-

A World Faith

ored People. Chicago, April 30,

1912. 4 pp.

Studies in the Teachings of Bahá'u'lláh de-

veloped by ten different contributors to a

No. 2. Christians, Jews and

symposium published in World Order Mag-

Muhammadans

azine. 68 pp.

By 'Abdu'l-Bahd. Excerpts

from address

delivered at Temple Emmanuel, San Fran-

Lessons in Religion

cisco, October 12, 1912. 8 pp.

By Shaykh Muhammad 'Ali Qad'ini; Trans-

lated by Edith Roohie Sanderson. Lessons

No. 3. Industrial Justice

prepared especially for children by a Persian

By 'Abdu'l-Bahd. An answer to

a question

Bahá'í teacher. 98 pp.

addressed to

'Abdu'l-Bahd by Laura Clif-

ford Barney in 1907 and incorporated into dias and public organizations to be filed by

the work published under title of "Some An- them for reference.

Four-page folder, let-

swered Questions." 8 pp. terhead size.

No. 4. Religion a Living Organism The Bahá'í Faith

By Shoghi Effendi. Excerpts from a letter By Horace Holley. Reprint of a magazine

addressed to the Baha'is of the West by the article explaining the nature of the Baha'i

Guardian of the Bahd'i Faith on March 21, community and outlining the history and

1930. 8 pp.

teachings of the Faith. 14 pp.

No. 5. A Pattern for Future Society

The Bahá'í Teachings on

By Shoghi Effendi. Excerpt from a letter U niversal Peace

addressed to the Baha'is of the West by the

Guardian of the Bahd'i Faith on March 11, Reprint of statement

submitted by the Na-

1936. 4 pp. tional Spiritual Assembly of

the Baha'is of

the United States and Canada to the United

No. 6. The Destiny of America States Government in 1934 and

to the Gov-

By Shoghi Effendi. Excerpt from "The ernment of the Dominion of

Canada in

Advent of Divine Justice," a communica- 1935, as an authorized,

authoritative and

tion from the Guardian of the Bahd'i accurate explanation of the

relation of

Faith, addressed to the Baha'is of the United Baha'is to war. 12 pp.

States and Canada, dated December 25,

Assurance of Immortality

1938. 8 pp.

A Compilation. A selection of passages

7. Pamphlets from the Writings of Baha'u'llah and

'Abdu'l-Baha which create firm assurance

The World Religion that the spirit survives

physical death and

A brief outline of the aims, teachings and is conscious of itself and of

its new, heav-

history of the Baha'i Faith, by Shoghi Ef- only environment. 4 pp.

fendi.

The Baha'í Movement

<p>The World Moves on to Its Destiny purpose and By Shoghi Effendi. A four-page leaflet re- the Bahd'i Faith printing excerpts from recent words of the World, followed Guardian, including passages from The sacred writings. Promised Day Is Come, explaining the spir- itual significance of the present worldstruggle.</p>	<p>A statement of the history, administrative principles of reprinted from The Bahd'i by excerpts from Bahd'i 48 pp.</p>
<p style="text-align: center;">D eclaration of T rust</p>	
<p>The Declaration of Trust and By-Laws of T hree Spiritual T ruths for a of the W orld C ivilization and Canada, Words of Baha'u'llah with explanation and April 1, 1933. application to current conditions taken the nature from the Guardian's World Order letters. institutions existing Temple illustration as frontispiece. community, with the By-Laws approved for use by Local Bahá 'í T eachings for a W orld Faith (Reprinted from "Ba- A compilation briefly outlining the Baha'i 24 pp. principles. 16 pp.</p>	<p>the National Spiritual Assembly of the Baha'is of the United States with amendments adopted to The legal instrument defining and functions of the in the American Baha'i Spiritual Assemblies. ) hd'i Administration." ) 24 pp.</p>
<p style="text-align: center;">T he O neness of Mankind</p>	
<p>The World Faith of Baha 'u 'llah exposition of the A brief outline and summary of the Faith of races. prepared for newspaper editors, encyclope-</p>	<p>By Hussein Rabbani. An Bahd'i teachings on the unity 24 pp.</p>
<p style="text-align: center;">B A H Á ' Í LITERATURE</p>	
<p>Victory of the Spirit in the English lan- By Dorothy Baker. Presenting the Faith as to their source. the power to regenerate personal life and for all Baha'i stu- remold society. 24 pp. pp.</p>	<p>available Bahá'í texts guage, classified according A guide to the literature dents. Paper pamphlet, eight</p>
<p>Baha 'i' Principle of Civilization</p>	<p>Baha 'i' Procedure</p>

By Horace Holley. How the unifying spirit of divine truth is creating the future so-codification of society. 32 pp. material. Revised edition 1942. 116 pp.

The Spiritual Meaning of Diversity Formerly under the name of Tests., By Mamie L. Seto. 28 pp. individual students of the Teachings and for Baha'i Communities and Groups who desire to follow a definite course of study. The Course may be obtained with or without the two books from Political to Spiritual civilization. 32 pp. needed for reference.

The Manifestation of the Dispensation of Baha'u'llah By Albert P. Entzminger. Expounds the central mystery of religion: the relation of the Messiah or Law Giver to God, and His relation to man. 32 pp. Compiled by the Study Outline Committee. Study Outline for the (Bahá'u'lláh's Book of Certitude) by Horace Religion and the New Age Holley. Revised edition 1942, 6 pp. Study Guide for The Dawn-Breakers marked off from previous eras by the knowledge of the Unity of God. 24 pp. An aid for classes and individuals in making a careful study of this historical work. 34 pp.

Feast Day and Anniversary Calendar This four-page, card-size pocket reference contains the list and the dates of the Bahá'í Baha'u'llah Study Course Based on and the New Era Anniversaries, Festivals, Days of Fasting, Holy Days on which work should be suspended, dates of the Nineteen Day Feasts, and the Guardian's letter of explanation. Information About the Baha'i House of Worship

Compiled by the National bly. A compilation and onday administrative Baha'i Study Course An invaluable aid for ties and Groups who desire nite course of study. The Course may be obtained with or without the two books needed for reference. Compiled by the Study Outline for the Study Guide for The Dawn-Breakers An aid for classes and individuals in making a careful study of this historical work. 34 pp. Study Course Based on By Gertrude Robinson. 8 pp. Information About the

Bahá'í Temple, House of Worship for Temple guides. A source book prepared of a World Faith 48 pp.

Statements on the meaning, architecture, construction and history of the Bahá'í Speaking Study Outline on Public House of Worship at Wilmette. 34 pp. Prepared by Study Outline Committee. 4 pp.

Illustrated. Study Outline on the Essential The Bahá'í Temple. 16 pp.

Principles of Creative Writing Illustrated teaching pamphlet in smaller size. Prepared by Study Outline Committee. 7 pp.

8. Outlines and Guides for Baha'í Study Outline and Aids for The Study Classes

Advent of Divine Justice Classification of Bahá'í Study Sources Prepared by Study Outline Committee 1942. 26 pp.

By William Kenneth Christian. A list of all 246 THE BAHÁ'Í CENTENARY

Introduction to the Study of the Foreign 10. Baha'í Literature in Qur'an Languages Prepared by Study Outline Committee 1942. Spanish 25 pp. Bahá'u'lláh and the New Era

Muhammad and the Founding of Islam Some Answered Questions

Wisdom of 'Abdu'l-Bahá Dispensation of Bahá'u'lláh By Study Outline Committee. 36 pp.

French Le Vrai Baha'í Deepening the Spiritual Life Bahá'u'lláh and the New Era By Horace Holley. 4 pp.

Les Sept Vallées. Seven Valleys in French. The World Order of Baha'u'llah 44 pp.

By Horace Holley. 5 pp. Les Paroles Cachées. Hidden Words in French. 52 pp.

Fundamentals of Bahá'í Membership L'Economie Mondiale de Bahá'u'lláh. By

Prepared by Study Outline Committee. Horace Holley. 32 pp.  
 11 pp.  
 Chinese  
 Study Outline and Aids for Bahá'u'lláh and the New  
 Era  
 World Order Some Answered Questions  
 Introduction to the Bahá'í Teachings. A ten  
 Dutch  
 lesson study course by Mamie L. Seto.  
 Bahá'u'lláh and the New Era  
 Prepared by Study Outline Committee. Let-  
 ters of Shoghi Effendi. Paper cover, 70 pp. Russian  
 Bahá'u'lláh and the New Era  
 Index to Bahá'í News  
 Kitáb-i-Íqán  
 A key to the contents of Bahá'í News from  
 December, 1924 to November, 1933: No. 1 Esperanto  
 to No. 79. 58 pp. Parolado de Báb. Words of the  
 Báb ad-  
 Index to Bahá'í News  
 dressed to Letters of the Living. 4-page  
 leaflet.  
 A key to the contents of Bahá'í News from  
 1934 to 1936: No. 80 to No. 104. 25 pp. Icelandic  
 Bahá'u'lláh and the New Era.  
 9. Children's Courses  
 Creation. How to present the theme of 11.  
 Periodicals  
 divine creation to small children. With pic- World Order  
 tures. Fifteen lessons. A monthly magazine, the public  
 organ of  
 To Live the Life. Lessons and stories, the National Spiritual Assembly, of  
 the  
 with cutouts of the Temple. Twenty-four Bahá'ís of the United States  
 and Canada.  
 lessons for children of six to ten. It aims to clarify the vital  
 elements of the  
 Bahá'í Faith in relation to the problem of  
 Study Course for Bahá'u'lláh and social regeneration. First  
 issue April, 1935.  
 the New Era for children. Vol. I April 1935-March 1936.  
 Vol. II  
 Comprehensive Study Outline for April 1936-March 1937. Vol. III  
 April  
 Children. In three parts, Creation, Pro- 1937-March 1938. Vol. IV April  
 1938-  
 gressive Revelation, Bahá'í World. Twenty- March 1939. Vol. V April

1939-March

five lessons. For children in intermediate 1940. Vol. VI April 1940-March 1941.

and upper grades.

Vol. VII April 1941-March 1942.

Vol.

VIII April 1942-March 1943. Vol. IX April

Child's Prayer Book. 36 pp. 1943-March 1944.

B A H Á 'Í LITERATURE

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The Baha'i Magazine

relations of the Bahá'í

Faith to present-day

Founded in 1910 as Baha'i Netvs, later pub- world problems. Each volume illustrated

lished as Star of the West. Name changed with many photographs. Bound in cloth.

to World Order, April 1935. The back Volume I, for the period April, 1925-April,

numbers and bound volumes of this pe- 1926. Published under the

title of "Baha'i Year Book." 174 pp.

riodical form an important part of the stu- Volume II, April,

dent's library of Baha'i literature. Vols. I, 1926-April, 1928. 304 pp.

II and III incomplete. Vols. IV to XXV in Volume III, April, 1928-April, 1930.

half leather. 378 pp.

Volume IV, April, 1930-April, 1932.

12. The Bahá'í World 548 pp.

Prepared by an International Editorial Com- Volume V, April, 1932-April, 1934. 712 pp.

mittee under the direction of Shoghi Ef- Volume VI, April, 1934-April, 1936.

fendi. The record of international Baha'i 772 pp.

activity; lists of Baha'i centers in America, Volume VII, April, 1936-April, 1938.

Europe and the East; Bibliographies of Ba- 916 pp.

há'í literature in various languages; trans- Volume VIII, April, 1938-April, 1940.

lations of many important selections from 1088 pp.

the text of Bahá'í Vlláh, the Báb and 'Abdu'l- Volume IX, April, 1940-April, 1944, on the

Bahá; and general articles dealing with the press.

PART N I N E

#### APPRECIATIONS OF THE BAHAI FAITH

Alfred W. Martin said deserves—nay, compels—our respectful

Excerpts from Comparative Religion and recognition and sincere appreciation.

the Religion of the Future, pages 81-91. . . . Taking precedence over all else in its gospel is the message of unity in religion.

I NASMUCH a5 a fellowship of faiths is at once the dearest hope and ultimate goal of . . . It is the crowning glory of the Baha'i movement that, while deprecating sectarianism in its preaching, it has faithfully practiced the Bahd'i movement, it behooves us to take tised what it preached by refraining from cognizance of it and its mission. . . . Todaybecoming itself a sect. . . . Its representa- this religious movement has a million and tives do not attempt to impose any beliefs more adherents, including people from all upon others, whether by argument or brib- parts of the globe and representing a re- ery; rather do they seek to put beliefs that markable variety of race, color, class and have illumined their own lives within the creed. It has been given literary expression reach of those who feel they need illumina- in a veritable library of Asiatic, European, tion. No, not a sect, not a part of human- and American works to which additions are ity cut off from all the rest, living for itself annually made as the movement grows and and aiming to convert all the rest into ma- grapples with the great problems that grow terial for its own growth; no, not that, but out of its cardinal teachings. It has a long a leaven, causing spiritual fermentation in roll of martyrs for the cause for which it all religions, quickening them with the spirit stands, twenty thousand in Persia alone, of catholicity and fraternalism. proving it to be a movement worth dying . . . Who shall say but that just as the for as well as worth living by. little company of the Mayflower, landing From its inception it has been identified on Plymouth Rock, proved to be the small with Bahá'u'lláh, who paid the price of pro- beginning of a mighty nation, the ideal longed exile, imprisonment, bodily suffering, germ of a democracy which, if true to its and mental anguish for the faith he cher- principles, shall yet overspread

the habitable globe, so the little company of Baha'is exiled from their Persian home may yet prove to be the small beginning of the world-wide spirituality, gifted with the selfsame power movement, the ideal germ of democracy in the character of Jesus, the religion, the Universal Church of Mankind?

power to appreciate people ideally, that is, to see them at the level of their best and to

Dr. Henry H. Jessup, D.D.

make even the lowest types think well of From the World's Parliament of Religion;

themselves because of potentialities within Volume II, 13th Day, under Criticism

them to which he pointed, but of which and Discussion of Missionary Methods,

they were wholly unaware; a prophet whose page 1122. At the Columbian Expositi-

greatest contribution was not any specific tion of 1893, at Chicago.

Edited by the

doctrine he proclaimed, but an informing Rev. John Henry Barrows, D.D.

(The

spiritual power breathed into the world Parliament Publishing Company, Chi-

through the example of his life and thereby cago, 1893.)

quickenings souls into new spiritual activity. This, then, is our mission:

that we who

Surely a movement of which all this can be 248 are made in the image of God should re-

APPRECIATIONS OF THE BAHÁ'Í FAITH  
249

member that all men are made in God's there is no true sense of proportion. I have never met any one concerned with the phi-

all we are, all we hope for. We are rising philosophies of life whose judgment might seem so reliable in matters of gradually toward that image, and we owe practical conduct.

to our fellowmen to aid them in returning My regret is that my meetings with him

to it in the Glory of God and the Beauty of were so few and that I could

not benefit by

Holiness. It is a celestial privilege and with a lengthier contact with a personality com-

it comes a high responsibility, from which binning a dignity so impressive with human

there is no escape. traits so engaging.

In the Palace of Bahji, or Delight, just I wish that he could be multiplied!

outside the Fortress of 'Akká, on the Syrian coast, there died a few months since, a Prisk

Charles H.

famous Persian sage, the Bábi Saint, named Star News

Editor, Pasadena

BaháVlláh—the "Glory of God"— the head Humanity is the better, the nobler, for of that vast reform party of Persian Mus- the Bahd'i Faith. It is a Faith that en- lims, who accept the New Testament as the from life its dross.

riches the soul; that takes

Word of God and Christ as the Deliverer of

I am prompted thus to express myself

men, who regard all nations as one, and all

because of what I have seen, what I have

men as brothers. Three years ago he was

heard, what I have read of the results of the

visited by a Cambridge scholar and gave

Movement founded by the Reverend Bahá-

utterance to sentiments so noble, so Christ-

'u'lldh. Embodied within that Movement

like, that we repeat them as our closing

is the spirit of world brotherhood; that

words:

brotherhood that makes for

unity of

"That all nations should become one in thought and action.

faith and all men as brothers; that the bonds

Though not a member of the Bahá'i

of affection and unity between the sons of

Faith, I sense its tremendous potency for

men should be strengthened; that diversity

good. Ever is it helping to usher in the

of religions should cease and differences of

dawn of the day of "Peace on Earth Good

race be annulled. What harm is there in

Will to Men." By the spread of its teach-

this? Yet so it shall be. These fruitless

ings, the Bahd'i cause is slowly, yet steadily,

strifes, these ruinous wars shall pass away,  
 making the Golden Rule a practical reality.  
 and the 'Most Great Peace' shall come. Do  
 With the high idealism of Bahá'u'lláh as  
 not you in Europe need this also? Let not its guide, the Bahá'í  
 Faith is as the shining  
 a man glory in this, that he loves his coun-  
 light that shineth more and more unto the  
 try; let him rather glory in this, that he  
 perfect day. Countless are its good works.  
 loves his kind." For example, to the

pressing economic prob-  
 H erbert Putnam lems it gives a new interpretation, a new  
 Librarian of Congress solution. But above all else it is  
 causing

peoples everywhere to realize they are as one,  
 The dominant impression that survives  
 by heart and spirit divinely united.

in my memory of 'Abdu'l-Baha is that of  
 And so I find joy in paying this little trib-  
 an extraordinary nobility: physically, in the  
 ute to a cause that is adding to the sweet-  
 head so massive yet so finely poised, and the  
 ness, the happiness, the cleanness of life.  
 modeling of the features; but spiritually, in  
 the serenity of expression, and the sugges-  
 Prof. H erbert A. Miller

tion of grave and responsible meditation in  
 the deeper lines of the face. But there was In World Unity  
 Magazine

also, in his complexion, carriage, and ex- The central drive of the  
 Baha'i Move- ment is for human unity. It  
 pression, an assurance of the complete health ment is for human unity. It  
 would secure this through unprejudiced  
 which is a requisite of a sane judgment. And this through unprejudiced  
 search for truth, making religion conform to  
 when, as in a lighter mood, his features re- making religion conform to  
 scientific dis- coverly and insisting that  
 relaxed into the playful, the assurance was coverly and insisting that  
 fundamentally all religions are alike. For  
 added of a sense of humor without which all religions are alike. For  
 the coming of

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universal peace, there is great foresight and your kind thought of me, and  
 for the inspi- ration which even the most  
 wisdom as to details. Among other things

cursory reading

there should be a universal language; so the of Bahd'u'llah's life cannot fail to impart.

Baha'is take a great interest in Esperanto What nobler theme than the "good of the though they do not insist on it as the ulti- world and the happiness of the nations"

mate language. No other religious move- can occupy our lives? The message of uni-

ment has put so much emphasis on the versal peace will surely

prevail. It is use- less to combine or conspire

emancipation and education of women. against an idea

Everyone should work whether rich or poor which has in it potency to

create a new

and poverty should be abolished. . . . What earth and a new heaven and to

quicken

will be the course of the Bahd'i Movement human beings with a holy

passion of service.

no one can prophesy, but I think it is no (In a personal letter written

to an American

exaggeration to claim that the program is Baha'i after having read

something from

the finest fruit of the religious contribution the Braille edition of

"Bahd'u'llah and the

of Asia. New Era." )

. . . Shoghi Effendi's statement cannot

be improved upon. The Baha'is have had David Starr J

ordan

the soundest position on the race question Late President of Stanford

of any religion. They not only accept the

University

scientific conclusions but they also imple- 'Abdu'l-Baha will

suredly unite the East

ment them with spiritual force. This latter and the West: for He treads

the mystic

is necessary because there is no other way way with practical feet.

to overcome the emotional element which

is basic in the race problem. . . .

Sulzer Ex -G overnor William

I have not said enough perhaps in the While sectarians squabble over

creeds,

first paragraph. Please add the following: the Bahd'i Movement goes on

apace. It is

The task of learning to live together, growing by leaps and bounds.

It is hope

though different, is the most difficult and and progress. It is a world

movement—  
 the most imperative that the world faces. and it is destined to spread  
 its effulgent  
 The economic problem will be relatively rays of enlightenment  
 throughout the earth  
 easy in comparison. There are differences in until every mind is free and  
 every fear is  
 the qualities of cultures but there are no banished. The friends of the  
 Bahd'i Cause  
 differences in qualities of races that corre- believe they see the dawn of  
 the new day—  
 spond. This being recognized by minorities the better day— the day of  
 Truth, of Jus-  
 leads them to resist methods of force to tice, of Liberty, of  
 Magnanimity, of Uni-  
 keep them in subordination. There is no versal Peace, and of  
 International Brother-  
 solution except cooperation and the grant- hood, the day when one shall  
 work for all,  
 ing of self-respect. and all shall work for one.  
 Miss H elen K eller (Excerpt from the Roy croft Magazine)  
 The philosophy of Bahd'u'ldh deserves  
 the best thought we can give it. I am re- Luther Burbank  
 turning the book so that other blind people I am heartily in accord with  
 the Bahd'i  
 who have more leisure than myself may be Movement, in which I have been  
 interested  
 "shown a ray of Divinity" and their hearts for several years. The  
 religion of peace is  
 be "bathed in an inundation of eternal the religion we need and  
 always have needed,  
 love." and in this Bahd'i is more  
 truly the religion

I take this opportunity to thank you for of peace than any other.

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In Part Three, "The Baha'í Faith Comes to America" is by Garreta Busey; "Abdu'l-Bahá in America" was written by Marzieh Gail for "The Baha'í World" several years ago.

In Part Four, "Formation of an Organic Religious Community" is by Horace Holley; "Bahá'í Properties" by George O. Latimer.

Part Five: The articles on the subject of the Temple are by Horace Holley, Corinne True, Carl Scheffler and Allen B. McDaniel.

Part Six: Corinne True and Mariam Haney provided information for the list of believers who made pilgrimage to 'Akka and Haifa. "Persian Teachers Sent to America," by Fannie Lesch. Data for "The Development of Baha'í Publications" was provided by Mary Lesch, Albert R. Windust, Horace Holley, and Clara R. Wood. "Bahá'í Teaching in North America": "Early Years" by Thornton Chase; "1894-1911" and "1912-1921" by Mariam Haney; "1922-1936" by George O. Latimer; "1937-1944" by Leroy Ioas; "Eastern Canada" from information compiled by Anne Savage, Ernest Harrison, and Elizabeth Cowles; "Western Canada" by Rowland Estall; "Baha'í Teaching in Latin-

America to 1940” by Loulie A. Mathews; “Baha’i Teaching in Latin-America 1940-1944” by Nellie S. French; “Baha’i Teaching for Race Unity” by Louis G. Gregory; “The Bahd’i Faith Presented to Colleges” by Dorothy Baker; “Teaching at the House of Worship” from data compiled by Mary Haggard.

Part Seven: “Bahd’i Schools”— “Green Acre” by Bahiyyih Randall Ford; “Geyserville” by Leroy Ioas; “Louhelen” by Bertha Hyde Kirkpatrick; “International” by Loulie A. Mathews.

Part Eight: “The American Bahd’i Community,” data compiled by Sophie Loeding; “Bahd’i Sacred Relics,” reported by the National Archives Committee through Edwin W. Mattoon.

Foreword and Introduction by Horace Holley.

— The Baha’i Centenary, 1844-1944 (Used by permission of the curator)