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NOTE: The editors regret that a few Oriental words and proper names appear with different spellings throughout the Year Book due to the fact that certain articles were written before the Oxford standard transliteration was adopted by the BaG'is. Also in other ways there has been no attempt to bring up to date the compilation of material, some of which covered a period of many years.

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To	
SHOGHI EFFENDI	
Guardian of the BahB'i Cause	
this work is dedicated	

in hope that it will assist
his efforts to promote
that spiritual unity
underlying and anticipating
the "Most Great Peace"
of BAHÁ'U'LLAH
INTRODUCTION

DURING February, 1924, the suggestion was made to Shoghi Effendi that the time seemed opportune for the organization of a committee of Bahá'í editors, chosen from the Orient, Europe and America, to gather together the necessary data, facts, and other information for an annual reference book on the Bahá'í Cause. During the eighty years that have passed since the announcement of the Báb, the movement has penetrated into many countries and made an indelible impression upon the thoughts of the age. If all the activities of the Bahá'ís could be gathered together, and the work of the Cause be properly edited each year, the result, it was felt, would be to advance the unified thought and action of the adherents of the Faith and disclose to others something of the significance of the world-wide movement called into being by the message of Bahá'u'Uph. As the result of that suggestion, the National Spiritual Assembly of the Bahá'ís of the United States and Canada was requested, pending the formation of an international board of Bahá'í editors, to assume responsibility for the work. The editors appointed by that body present this first Bahá'í Year Book in full knowledge that it falls all too short of the ideal. They request its readers to accept the book merely as a preliminary forecast and simple working model of an annual Bahá'í work of reference the facilities for which can be developed as time goes on. Particularly do they regret the unavoidable emphasis placed upon the activities of the Bahá'ís in the United States and Canada in comparison with those of other countries. In future issues of the Year Book equal emphasis can be secured through closer co-operation with the other National Spiritual Assemblies than could be asked for or received in the

brief space of time at the disposal of the editors this year.

Sympathizers with the ideals of the movement are asked to give special attention :o

Part Four, consisting of a series of contributed articles on those universal principles promulgated so lucidly by 'Ahdu'l-BahA and already generally accepted as the indications and

proofs of a new day stirring in the heart of mankind. I t is hoped that this section of the

Bahi'i Year Book will develop into a true review and analysis of world events from a

spiritual point of view-an interpretation surely most desirable and helpful to students and

workers in all fields.

Suggestions and assistance leading to improvements in future volumes of the Year Book

will be heartily welcomed from any source, particularly from the various National Spiritual

Assemblies throughout the Bah'i world. Correspondence on the subject should be addressed to Year Book Committee, care National Spiritual Assembly of the Bahd'is of the

United States and Canada, 48 West 10th Street, New York, N . Y., U . S . A.

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Editors.

PART ONE

1. "O Army of Life !"

11. A Statement of the Purpose and Principles of the BahP'i Faith.

111. Outline of BahL'i History.

IV. Passing of 'Abdu'l-BahL.

worship stars of faded splendor and have turned

in prayer unto darkened horizons. Both have utterly neglected the broad foundation of God's sacred laws, and have grown unmindful of the merits and virtues of His religion. They have regarded

certain customs and conventions as the immutable basis of the Divine Faith, and have firmly established themselves

therein. They have imagined Q~hemselves as having attained the glorious pinnacle of achievement and prosperity

when in reality they have touched the innermost depths

of heedlessness and deprived themselves wholly of God's bountiful gifts.

The corner-stone of the Religion of God is the acquisition of the Divine perfections and the sharing in His manifold

bestowals. The essential purpose of Faith and Belief is to ennoble the inner being of man with the outpourings of grace from on high. If this be not attained, it is indeed deprivation itself. It is the torment of infernal fire.

Wherefore it is incumbent upon all Baha'is to ponder this very delicate and vital matter in their hearts, that, unlike other religions, they may not content themselves with the noise, the clamor, the hollowness of religious doctrine. Nay, rather they should exemplify in every aspect of their lives those attributes and virtues that are born of God and should arise to distinguish themselves by their goodly behaviour. They should justify their claim to be Bah'is by deeds and not by name. He is a true Bah'i who strives by day and by night to progress and advance along the path of human endeavor, whose most cherished desire is so to live and act as to enrich and illuminate the world, whose source of inspiration is the essence of Divine virtue, whose aim in life is so to conduct himself as to be the cause of infinite progress. Only when he attains unto such perfect gifts can it be said of him that he is a true Bah'i. For in this holy Dispensation, the crowning glory of bygone ages and cycles, true Faith is no mere acknowledgment of the Unity of God, but rather the living of a life that will manifest all the perfections and virtues implied in such belief. . . .

'ABDU'L-BAHA.

PART ONE

A STATEMENT OF THE PURPOSE AND PRINCIPLES OF THE BAH'Í FAITH

" The source of all learning is the knowledge of God, exalted be His glory! and this cannot be attained save through the knowledge of His divine Manifestation!"-BAHA'U'LLAH.

OR more than eighty years, the Báb bestowed upon humanity a perfect Bah'í Cause has been steadfastly the model and criterion of truth, presented to the world as the expression first, in His own life, then in His mission for this age of the same universal written teachings. The life of Báb the Spirit which in other ages spoke and shows forth the same providence through Zoroaster, Muhammed, the denial destiny as the lives of those

Buddha, Moses, Christ, one Divine Manifestations who arose in ancient utterance and continuous purpose, and later times. It was the same vicarious message, albeit adapted to the conditions and human capacities of each same glory. But Báb was not slain nor prevented from giving His explicit text, the Message of God full message. The written text has been revealed to mankind in its living Him guides the faithful to fullness and

universality, and the lower into all truth.

Bahá'í Cause accordingly represents The utterances of Bahá'u'lláh
concerning the fulfillment of that which was but veils the spirit of religion
through partially revealed in previous dis- out the circle of the experiences
of

pensions. life. They enlarge the area of re-
The objects of the Bahá'í Cause religion to include reality in all its
are identical with the true objects of forms. From them we derive special
revealed religion: to raise man hence, philosophy and teachings
from the earthly to the heavenly con- economic and governmental prohibition; to
substitute spiritual laws, as well as ethics and methods
and realities for natural laws and of spiritual purification and
attain realities operating in the darkness of men.

unfaith; to initiate a new age and "Bahá'u'lláh taught," writes Dr.
era of progress and attainment in J. E. Esslemont, "that the Prophet,
the world of mind; to transform civil- or 'Manifestation of God,' is the
civilization into the glory of the Icing- Light-bringer of the spiritual world,
.dom-but what has been partially is the sun is the light-bringer of the
revealed is now made complete and natural world. Just as the material
what has been cherished as We see- sun shines over the earth and causes
certain experience of a few souls is now the growth and development of
material established as the determining power of organisms, so also, through the
molding the life of the world. Divine Manifestation, the Sun of

To achieve these objects, Bahá'u'í. Truth shines upon the world of heart
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'f BOOK

and soul, and educates the thoughts, That which the Bahá'í Cause
concerns morals and characters of men. And that which is not revealed in any
existing religion is the principle of religion is the principle of
the Oneness

have an influence which penetrates of Mankind.
into the darkest and shadiest corners I t is in the light of this
principle
of the world, giving warmth and life that all the Bahá'í writings are to
be

even to creatures that have never viewed and the purpose of this
Movement seen the sun itself, so also, the out- ment considered. hat a spiritual
pouring of the Holy Spirit through Power has been breathed into the
the Manifestation of God influences soul of humanity in this age which
the lives of all, and inspires receptive shall remove all causes of
difference,

minds even in places and among peo- misunderstandings, discord and
dispersed where the name of the Prophet agreement--causes resident in
countries quite unknown. The advent of the toms and institutions as well as
in

Manifestation is like the coming of personal opinions and emotions

Spring. It is a day of resurrection in which the spiritually dead are raised to new life, in which the Reality of the Divine Religions is renewed and faith. The rapidly altering character of human life throughout the

'new heavens and a new earth!' The world is one of the proofs of the

mission of Bahá'u'lláh.

Spring brings about not only the growth and awakening of new life, but also the destruction and removal of the old and effete; for the same

sun, that makes the flowers to spring and the trees to bud, causes also the decay and disintegration of what is dead and lifeless; it loosens the ice and melts the snow of winter, and free the flood and the storm that cleanse and purify the earth. So immeasurably it also in the spiritual world. The spiritual sunshine causes similar intercommotion and change. Thus the

Day of Resurrection is also the Day of Judgment, in which corruptions and imitations of the truth and out-settled ideas and customs are discarded and destroyed, in which the ice and snow of prejudice and superstition, which accumulated during the superstitious season of winter, are melted and transformed, and energies long frozen and pent up are released to flood

and renovate the world!

Religion renews the spirit of faith and confirms the ideals of the previous Prophets and Messengers; but Religion also progresses and in each cycle discloses a new aspect of truth.

OUTLINE OF BAHÁ'Í HISTORY

~

15

5. Religion must conform with the principle of equality of rights and privileges

science. Faith and reason must be for both sexes.

in full accord.

10. Work for all : no idle rich and no idle poor. "Work in the spirit of service is worship."
6. Universal Peace: the establishment of universal League of Nations, of international arbitration and an International Parliament.

7. The adoption of an auxiliary

12. Recognition of the Unity of

international language which shall be taught in all the schools of the Manworld.
God and obedience to His commands as revealed through His Divine institutions.

The history of the Bahá'í Cause,

8. Compulsory education especially for girls, who will be the mothers and the first educators of the next generation.
mirroring as it does the spiritual history of modern times, confirms these principles and shows how they have permeated the minds and hearts of

9. Equal opportunities of development for its followers throughout the world.

OUTLINE OF BAHÁ'Í HISTORY

THE history of the past eighty years makes a startling record of fullness of meaning.

momentous events, radical changes in world issues emerging apparently without definite order and meaning, capable of many conflicting interpretations. But if one serves how action is expressive of a thought, how thought is moved by will and desire, and how will and desire are formed by the quality of the moral or group understanding, it will become evident that an era so profoundly active in all directions under which the Bahá'í Movement and on all planes can only be accounted for by the presence of some influence felt in the very soul of the world.
The day will surely come when his and new world issues emerging apparently without definite order and meaning, capable of many conflicting interpretations. But if one serves how action is expressive of a thought, how thought is moved by will and desire, and how will and desire are formed by the quality of the moral or group understanding, it will become evident that an era so profoundly active in all directions under which the Bahá'í Movement and on all planes can only be accounted for by the presence of some influence felt in the very soul of the world.

To read this record aright, one must discern the fruit latent in the explanation of this influence- seed and shaping in the bud. With its swift movement and penetration out from the heights to the depths of humanity. The Bahá'í Cause is more than an incident in history ;-it is a Light illuminating the spiritual stratum; without the application of powers to which peoples consciously or unconsciously, now respond. Apart from the Bahá'í Cause, modern world renovate the world.

movements and tendencies seem sinister anarchy; but from within the

The first significant BaM'i date is May 23, 1844.

At that time evidences of the dawn of a new Day were visible on every hand. Witnesses to this dawn arose in spirit of

The motive animating the faith of the Bib's followers was that His ing and mission fulfilled the

in all countries and among all peoples, testifying in the name of poetry, art, science, philosophy and religion to the presence of a new, trans-

their own religious prophecy. With BahB'u'llah, whose advent the Bib had foretold, the new ment left behind its peculiar

Muslim forming Spirit. Materialists worked in hope to reform the body of society, while mystics felt the nearness of their Lord. From farthest East to farthest West the surfaces of habit and tradition broke asunder, and the people tended to center around new engendered

aspect and assumed a world-wide purpose and meaning. Baha'u'llah arose after the death of the Bib, took upon Himself full responsibility for leading a Movement proscribed by the government, and became the get for all the bitterness

and higher ideals.

by failure to extinguish the new

The supreme expression of this universal awakening revealed itself in the heart of a radiant Youth of Persia known now as the Bib (i. e., Gate or Door). To this Youth came clear realization of His mission to proclaim the coming of a mighty Educator, the One longed for by all Carpeoples, who would quicken the souls, illumine the minds, unify the consciences and remold the customs of mankind. The life of the Bib from May 23, 1844, to July 9, 1850, exemplified the pure spiritual destiny of announcement

light of faith. BahL'u'llah was prisoned in Tihri with murderers and criminals, hastened to death, exiled to Baghdad, then to Constantinople and Adrianople, and finally confined for life in the desolate barracks of 'Akki, a Turkish penal colony, facing Mount Me1 in the Holy Land.

the Prophets and Messengers of old. Through Him a large portion of the Muslim population of Persia became imbued with true faith, but against Him gathered the fanatic hatred of the Muslim clergy and the desperate fear of the civil rulers, and by their combined efforts and influence the Bib was soon confined in prison, and on July 9, 1850, publicly martyred in Tabriz.

On April 21, 1863, in a garden outside Baghdad, BahB'u'llah made known to a few followers that He was the One proclaimed and ised by the Bib. This

was made in His famous Epistles in Adrianople previous to the journey to 'Akki, in 1868.

By this event the Bibi Movement was fulfilled in the Cause of BahB'u'llah, the "Glory of God," and the streams of Christian and Jewish prophecy united with the inner reality of the Muslim Religion.

Those who lament that this is an

Baha'u'llah gave the glad tidings to East and West that the Day of God had dawned, that the power of

age of dominant materialism may the Holy Spirit, encompassed
humanwell ponder the results of the BBB's ity in its time of greatest
need, that

mission in the heroic sacrifice of His a new and universal cycle had been
faithful followers, many lthousands established-the age of brotherhood,
of whom were tortured and slain with of peace, of the knowledge of God.
incredible brutality. Because these This message was inscribed in
Tabevents took place in a Muslim land, lets or Epistles, written during
His

and in a land peculiarly remote from forty years of exile and imprison-
European and American experience, ment, to kings and rulers, to
reprelittle attention was paid to the BBBf sentatives of the several
religions, to

movement in the West. His own followers in response to
18 B A H A ' ~YEAR BOOK

questions they had addressed to Him, developed in relation to the needs of
and in a great number of books con- civilization, and an organic harmony
taining the essence of universal re- is created between religion, science,
ligion, ecience and philosophy. In economics and social order.
'Abdu'lbe annals of the wm-ld, no spiritual BahL expanded the religion of
spirit

revelation has been so complete, nor to include all the functions of life,
made under such conditions of per- destroying forever the antagonism
sonal oppression and hardship. bekween "religious" and "secular"

The effect of Bahi'u'llih Himself matters. But this religion of spirit
upon His followers, even upon His bears little resemblance to
instituenemies, was unique and indescriba- tional creeds.

ble. About Him emanated a majesty In these addresses also we find
that glorified every suffering, an awe vivid and inspiring pictures of the
that penetrated to the rudest soul, a latent possibilities of the human
soul

consecrated love that portrayed man and the new civilization which shall
in his ultimate perfection. Volunta- arise from the influence of the Holy
rily sharing these fateful ordeals Spirit. The adaptability of
'Abdu'lfrom very childhood was the son of Bahi to the particular
audience or

BahB'u'llLh, 'Abdu'l-Bahi ("Servant individual inquirer produced a true
of BahL"), whose confinement at unity between groups and interests
'Akki, lasting forty years, was termi- never reconciled before. No such
nated at last in 1908 by the over- source of education in the whole
throw of the old regime by the Young meaning of the word exists in the
Turks. modern world outside the writings of

BahL'u'llLh ascended in 1892, 'Abdu'l-BahO. In these writings the
leaving a Testament naming 'Abdu'l- ideals of Christian, Jew and other
re-

Bahi as the Head of His Cause, the ligionists; of philosopher and scien-

Interpreter of His teachings and the Promulgator of His faith. The providential spirit guiding and promoting the Bahá'í Cause from its beginning, centered thereafter in 'Abdu'l-Bahí.

He left explicit instructions explaining 'Abdu'l-Bahá served as the witness and proof of Bahá'u'lláh from 1892 until November 28, 1921. By His admiring singleness of devotion, purity of life, tireless effort, humanitarian love and unfailing wisdom the Bahá'í Message slowly but surely spread to all parts of the world. From 1911 to 1913, 'Abdu'l-Bahá journeyed through Europe and America, unfolding before numerous audiences the spirit of the age. His addresses explore the fundamental problems of Modern religion as an attitude toward God reflected in life. In these addresses we find the message of Bahá'u'lláh.

tist, of economist and reformer are abundantly realized. At the time of the passing of 'Abdu'l-Bahá, Bahá'ís existed in many countries of East and West. To these He left explicit instructions explaining and applying the teachings of Bahá'u'lláh, concerning the method of unifying the believers and directing the work of the Cause. He appointed in His Will and Testament His eldest grandson, Shoghi Effendi, as first Guardian of the Cause, and left directions for the election of an international Council (Baytú'l-'Adl, i.e., House of Justice) based on the universal suffrage of the believers, which should in conjunction with him guide the development of the movement and co-ordinate the activities of its followers in accordance with the principles laid down by Bahá'u'lláh.

PASSING OF 'ABDU'L-BAHA

THE PASSING OF 'ABDU'L-BAHA

Extracts from compilation prepared January, 1922

BY LADY BLOMFIELD AND SHOGHIEFFENDI

"When I found myself outside I

of those well known that the loved ones

'Abdu'l-Bahá, in every part said within myself, 'For what reason

world, are anxiously waiting to come I forth, not having led the

receive some details of the closing prayer? But it matters not;

now

events of his unique and wonderful

that I have uttered the call

to prayer,

life. For this reason the present ac-

the vast multitude will of

themselves

count is being written.

chant the prayer."

We have now come to realize that

When the Master had passed

away,

the Master knew the day and hour

his family pondered over this

dream

when, his mission on earth being finished, he would return to the shelter vast mulof heaven. He was, however, careful all reliaons, al!

that his family should not have any kingdoms--

premonition of the coming sorrow. universal love

I t seemed as though their eyes were called

veiled by him, with his ever-loving beloved,

consideration for his dear ones, that the

they should not see the significance divine

of certain dreams and other signs of multitude-the

the culminating event. This they now nations and

realize was his thought for them, in work,

order that their strength might be called

preserved to face the great ordeal press

when i t should arrive, that they should not be devitalized by anguish

preceding

of mind in its anticipation.

the

Out of the many signs of the ap- which

proach of the hour when he could said:-

say of his work on earth, "It is fin- behold the

ished," the following two dreams y~l l L h) ~came t ~ ,

seem remarkable. Less than eight this

weeks before his passing the Master related this to his family:

wishing

"I seemed be standing wifii in a the

great temple, in the inmost shrine,

and interpreted it thus :-

He had called that same titude-all peoples,

races, all nations and all

to unity and peace, h

and brotherhood; and having

them, he returned to God the

at whose command he had raised

majestic call, had given the

message. This same

peoples, religions, races,

kingdoms-would continue the

to which 'Abdu'l-BahL had

them, and would of themselves

forward to its accomplishment.

A few weeks after the

dream the Master came in from

solitary room in the garden,

he had occupied of late, and

< * I dreamed a dream and

lyessed ~ ~ (B a h

and said unto me, ~~~t~~~

room!, 9 ,

The family, who had been

that he would come and sleep in

house, not being happy that

he should
 facing the east, in the place of the
 "Yes,
 leader himself. I became aware that
 ~ yourt dream~ means,
 ea&
 'eal n ~ m b e rof people were flock- and
 and
 ing into the temple; more and yet
 more crowded in, taking their places
 meanin rows behind me, until there was a
 agreeing with our
 vast multitude. As I stood I raised
 unloudly the 'Call to Prayer.' Suddenly
 was
 the thought came ta me to go forth
 . . .
 from the temple.
 revealed a
 Tablct to America, in which is the
 them
 following prayer :-
 "YB BahB'i-1-Abhi! (O Thou the
 glory of glories) I have renounced
 the world and the people thereof, and
 heartbroken and sorely afflicted
 embecause of the unfaithful. In the
 said:-
 cage of this world I flutter even as
 finished!"
 a frightened bird, and yearn every
 peneday to take my flight unto Thy king-
 each
 dom.
 knife
 " YB Bahi'i-1-Abhi! Make me to
 underdrink of the cup of sacrifice and set
 dreamed
 me free. Relieve me from these woes
 and trials, from these afflictions and
 been
 troubles. Thou art He that aideth,
 that succoueth, that protecteth, that
 stretcheth forth the hand of help." .
 driven
 After lunch he dictated some Tab-
 of

be alone at night, exclaimed,
 ~ ~we think
 that you should leave that room
 come into the house." When he
 heard this from us, he smiled
 ingly a s though not
 interpretation. Afterwards we
 derstood that by the "room"
 meant the temple of his body.
 In the same week he
 saying, 'Nay, but I must gather
 with my own hands.' Having eaten
 of the fruit he turned to me and
 asked 'Do you desire anything
 more?' Then with a pathetic gesam
 ture of his hands, he touchingly,
 phatically and deliberately
 'Now it is finished, it is
 "These significant words
 trated my very soul. I felt
 time he uttered them as if a
 were struck into my heart. I
 stood his meaning but never
 his end was so nigh."
 I t was Ismgil AqA who had
 the Master's gardener for well nigh
 thirty years and who, in the first
 week after his bereavement,
 by hopeless grief, quietly disposed

lets, his last ones, to Rithi Effendi. all his belongings, made his will,

When he had rested he walked in the garden. He seemed to be in a deep reverie. he had committed. He then delivered

His good and faithful servant Isma'il AqP, relates the following:- taking the key of the garden to a trusted servant of the household and,

"Some time, about twenty days before my Master passed away, I was tomb, with him means whereby to end his life at his beloved Master's

near the garden when I heard him summon an old believer saying :- walked up the mountain to that sacred place, three times circled

" 'Come with me that we may admire together the beauty of the garden. Behold, what the spirit of friend, round it and would have succeeded in taking his life had it not been

devotion is able to achieve! This prevent the opportune arrival of a

flourishing place was, a few years inago, but a heap of stones, and now i t . who reached him in time to

tention. . . . the accomplishment of his tragic

L verdant with foliage and flowers. During the evening

'Abdu'l-Bahti attended the usual meeting of the friends in his own audience

My desire is that after I am gone We loved ones may all arise to serve the chamber.

divine cause and, please God, so it Noshall be. Ere long men will arise to In the morning of Saturday,

to vember 26th, he arose eaxly, came

who shall bring life to the world.' . . . the tea room and had some tea. He

"Three days before his ascension asked for the fur-lined coat which

whilst seated in the garden, he called had belonged to BahB'u'lIPh. He

me and said, 'I am sick with fatigue. often put on this coat when he was

Bring two of your oranges for me cold or did not feel well, he so

loved it. He then withdrew to his room,

that I may eat them for your sake.' lay down on his bed and said,

This I did, and he having eaten them

"Cover me up. I am very cold. Last night

turned to me, saying 'Have you any I did not sleep well, I felt

'of your sweet lemons?' He bade me cold. This

fetch a few. . . Whilst I was pluck- is serious, it is the beginning."

ing them, he came over to the tree, After more blankets had been put

on, he asked for the fur coat he had however stayed with Him. That

taken off to be placed over him. ghat night the Master had gone to sleep

day he was rather feverish. In the very calmly, quite free from fever. evening his temperature rose still He awoke about 1.15 a. m., got up higher, but during the night the fever and walked across to a table where he left him. After midnight he asked drank some water. He book off an for some tea.

outer night garment, saying:- "I am On Sunday morning (November too warm." He went back to bed and 27th) he said:- "I am quite well when his daughter Rirhi Khinum, and will get up as usual and have tea later on, approached, she found Him with you in the tea room." After he lying peacefully and, as He looked had dressed he was persuaded to re- intd her face, He asked her to lift up main on the sofa in his room. the net curtains, saying:-

In the afternoon he sent all the "I have difficulty in breathing, give friends to the tomb of the Bkb, where me more air!" Some rose water was on the occasion of the anniversary brought of which He drank, sitting of the declaration of the Covenant a up in bed to do so, without any help. feast was being held, offered by a He @sin lay down, and as some food PBrsi pilgrim who had lately arrived was offered Him, He remarked in a from India. clear and distinct voice:

At four in the afternoon being on "You wish me to take some food, the sofa in his room He said :- "Ask and I am going?" He gave them a my sister and all the family to come beautiful look. His face was so calm, and have tea with me!"

His four sons-in-law and Rirhi Ef- His expression so serene, they fendi came to him after returning thought Him asleep.

from the gathering on the mountain. He had gone from the gaze of His Thev said to Him:- "The giver of loved ones!

the "feast was unhappy because you

were not there!, H~ said unto The eyes that,had always looked,I+ .

Lil~'ll.-

out with loving-kindness upon hu-

"But I was there, though my body manity, whether friends or foes, was absent, my spirit was there in were now closed. The hands that had your midst. I was present with the ever been stretched forth t o give alms friends at the tomb. The friends to the poor and the needy, the halt must not attach any importance to and the maimed, the blind, the the absence of my body. In spirit I orphan and the widow, had now an), and shall always be, with the finished their labor. The feet that, friends. even thou& I be far away." with untiring zeal, had gone upon the ~h~ kame H~ asked after ceaseless errands of the Lord of comthe health of every member of the passion were now at rest. The lips household, of the pilgrims and of the that had so eloquently championed friends in Haifa. "Very good, very the cause of the suffering sons of good" He said when told €hat none men, were now hushed in silence. were ill. This was His very last ut- The heart that had so powerfully terance concerning His friends. throbbd with wondrous love for the At eight in the evening He retired children of God was now stilled. His

to bed after taking a little nourish- glorious spirit had passed from the
ment, saying:- "I am quite well." life of earth, from the persecutions
He told all the family to go to bed of the enemies of righteousness, from
and rest. Two of His daughters the storm and stress of well nigh
eighty years of indefatigable toil for sioner, the Governor of Jerusalem,
the good of others. and the Governor of Phoenicia. After
them came the consuls and the no-
His long martyrdom was ended!
tables of the land, followed by the
Early on Monday morning Novem- vast multitude of those who reverber 28th the
news of this sudden ended and loved Him.
calamity had spread over the city, On this day there was no cloud in
causing an unprecedented stir and the sky, nor any sound in all the
tumult, and filling all hearts with un- town and surrounding country
utterable grief. through which they went, save only
The next morning, Tuesday No- the soft, slow, rhythmic chanting of
vember 29th the funeral took place; Islam in the call to prayer, or the
a funeral the like of which Haifa, convulsed sobbing moan of those
nay Palestine itself, had surely never helpless ones, bewailing the loss of
seen; so deep was the feeling that their one friend, who had protected
brought so many thousands of them in all their difficulties and sormourners
together, representative of rows, whose generous bounty had
so many religions, races and tongues. saved them and their little ones from
The High Commissioner of Pales- starvation through the terrible years
tine, Sir Herbert Samuel, the Gover- of the "Great Woe."
nor of Jerusalem, the Governor of "O God, my God!" the people
Phoenicia, the chief officials of the wailed with one accord, "Our father
government, the consuls of the vari- has left us, our father has left us!"
ous countries, resident in Haifa, the O the wonder of that great throng!
heads of the variwdh reli\gfous Lom Peoples of every religion and race
munities, the notables of Palestine, and color, united in heart through
Jews, Christians, Moslems, Druses, the manifestation of servitude in the
Egyptians, Greeks, Turks, Kurds, life-long work of 'Abdu'l-Bahb !
and a host of his American, European As they slowly wended their way
and native friends, men, women and up Mount Carmel, the Vineyard of
children, both of high and low degree, God, the casket appeared in the distall,
about ten thousand in number, ance to be borne aloft by invisible
mourning the loss of their beloved hands, so high above the heads of
one. the people was it carried. After two
This impressive, triumphal pro- hours walking, they reached the garcession was
headed by a guard of den of the tomb of the Bib. Tenhonor, consisting of the
City Con- derly was the sacred coffin placed
stabulary Force, followed by the Boy upon a plain table covered with a
Scouts of the Moslem and Christian fair white linen cloth. As the vast
communities holding aloft their ban- concourse pressed around the taberners, a
company of Moslem chor- nacle of His body, waiting to be laid
isters chanting their verses from the in its resting place, within the vault,

Qur'bn, the chiefs of the Muslim com- next to that of the Bab, representamunity
 headed by the Mufti, a num- tives of the various denominations,
 ber of Christian priests, Latin, Muslims, Christians and Jews, all
 Greek and Anglican, all preceding hearts being ablaze with fervent love
 the sacred coffin, upraised on the of 'Abdu'l-BahB, some on the impulse
 shoulders of His loved ones. Im- of the moment, others prepared,
 mediately behind i t came the mem- raised their voices in euldgy and
 bers of His family, next to them regret, paying their last homage of
 walked the British High Commis- farewell to their loved one. So united

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'~ BOOK

were they in their acclamation of the most profound impression, on
 Him, as the wise educator and rec- every tongue most wondrous praise.
 onciler of the human race in this And He that leaveth a memory so
 perplexed and sorrowful age, that lovely, so imperishable, He indeed, is
 there seemed to be nothing left for not dead. Be solaced then, O ye
 the Bahi'is to say. people of Bahi! Endure and be

The following are extracts from patient; for no man, be he of the East
 some of the speeches delivered on or of the West, can ever comfort you,
 that memorable occasion. nay he himself is even in greater
 The Muslim voicing the sentiments need of consolation."

of his co-religionists spoke as fol- The Christian then came forward
 lows:- and thus spoke:-

"O concourse of Arabians and Per- "I weep for the world, in that my
 sians! Whom are ye bewailing? Is Lord hath died; others there are who,
 it He who but yesterday was great like unto me, weep the death of their

.
 in this life and is today in His death Lord. . . O bitter is the anguish
 greater still? Shed no tears for the caused by this heart-rending calaone that
 hath departed to the world mity! I t is not only our country's
 of eternity, but weep over the passing loss but a world affliction. . . . He
 of virtue and wisdom, of knowledge hath lived for well-nigh eighty years
 and generosity, Lament for your- the life of the messengers and aposselves, for
 yours is the loss, whilst tles of God. He hath educated the
 He, your lost one, is but a revered souls of men, hath been benevolent
 wayfarer, stepping from your mortal unto them, hath led them to the way
 world into the everlasting home. of Truth. Thus he raised his people
 Weep one hour for the sake of Him to the pinnacle of glory, and great
 who, for well nigh eighty years, hath shall be his reward from God, the rewep
 for you! Look to your right, ward of the righteous ! Hear me O
 look to your left, look East and look people! 'Abb5.s is not dead, neither
 West and behold, what glory and hath the light of Bahi been extingreatness have
 vanished! What a gushed! Nay, nay! this light shall
 pillar of peace hath crumbled! What shine with evedasting splendor. The
 eloquent lips are hushed! Alas! In Lamp of BahL, 'Abbf~s,hath lived a
 this tribulation there is no heart but goodly life, hath manifested in himaches

with anguish, no eye but is self the true life of the Spirit. And filled with tears. Woe unto the poor, now He is gathered to glory, a pure for lo! goodness hath departed from angel, richly robed in benevolent them, woe unto the orphans, for their deeds, noble in His precious virtues. loving father is no more with them! Fellow Christians! Truly ye are Could the life of Sir 'hbdu'l-Bahi- bearing the mortal remains of this Abbis have been redeemed by the ever lamented one to His last resting sacrifices of many a precious soul, place, yet know of a certainty that they of a certainty would gladly have your 'AbbBs will live forever in spirit offered up their lives for His life. amongst you, through His deeds, His But fate haLh otherwise ordained. words, His virtues and all the essence Every destiny is predetermined and of His life. We say farewell to the none can change the divine decree. material body of our 'Abbis and His What am I t o set forth the achieve- material body vanisheth from our ments of this leader of mankind? gaze, but His reality, our spiritual They are too glorious to be praised, 'Abbis, will never leave our minds, too many to recount. Suffice i t to our thoughts, our hearts, our say, that He has left in every heart tongues.

"O great revered Sleeper! Thou Bme en nous inculquant les principes
 hast been good to us, Thou hast les plus beaux, reconnus comme Btant
 guided us, Thou hast taught us, Thou la base de toute religion e t de
 toute
 hast lived amongst us greatly, with morale pure. Par ses Bcrits, par sa
 the full meaning of greatness, Thou parole, par ses entretiens familiers
 hast made us proud of Thy deeds and comme par ses colloques cBlbbres avec
 of Thy words. Thou hast raised the les plus cultivks e t les fervents
 Orient to the summit of glory, hast adeptes des theories sectaires, il a
 su
 shown loving kindness to the people, persuader, il a pu toujours
 contrained them in righteousness, and vaincre. Les exemples vivants sont
 hast striven to the end, till Thou hast d'un autre pouvoir. Sa vie privBe
 won the crown of glory. Rest Thou et publique Btait un exemple de dB-
 happily under the shadow of the vouement et d'oubli de soi pour le
 mercy of the Lord Thy God, and He bonheur des autres. . . .
 verily, shall well reward Thee." "Sa philosophie est simple, direz
 Yet another Moslem, the Mufti of vous, mais elle est grande par cette
 Haifa, spoke as follows:- mOme simplicité, Btant conforme au
 "I do not wish to exaggerate in my caractire humain qui perd de sa
 eulogy of this great One, for His beaut6 lorsqu'il se trouve faussk par
 ready and helping hand in the service les pr6jug6s e t les superstitions. .
 . .
 of mankind and the beautiful and 'Abbis est mort B Caiffa, en
 Paleswondrous story of His life, spent in tine, la Terre Sacree qui a
 produit les
 doing that which is right and good, prophstes. Devenue sterile et
 abannone can deny, save him whose heart donnke dequis tant de siicles
 elle resis blinded. . . . sucite de nouveau et commence

& rep-

"O Thou revered voyager! Thou hast lived greatly and hast died greatly ! This great funeral procession is but a glorious proof of Thy greatness in Thy life and in Thy death. But O , Thou whom we have lost! Thou leader of men, generous and benevolent! To whom shall the sociale,

poor now look? Who shall care for the hungry? and the desolate, the widow and the orphan?

"May the Lord inspire all) Thy household and Thy kindred with patience in this grievous calamity, immerse Thee in the ocean of His grace and mercy! He verily, is the ancien

prayer-hearing, p r a y e r-answering di-

God."

The Jew when his turn came, paid tribute in these words :-

"Dans un siecle de positivisme ex-agBrB e t de materialisme effrBn6, il berceau

est Btonnant et rare de trouver un philosophe de grande envergure tel que le reig~ettk'Abdu'l-Bahl 'AbbiLs parler B notre coeur, a nos sentiments prinet surtout chercher B Bduquer notre tous

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yes lecteurs et a passe B la postkrite, couronnB par l'immortalit6."

The nine speakers having delivered their funeral orations, then came the moment when the casket which held the pearl of loving servitude passed la foi.

slowly and triumphantly into its simple, hallowed resting place. bont6.

O the infinite pathos! that the be-simple.

loved feet should no longer tread

rendre son rang, e t sa renomme primitive. Nous ne sommes pas les seuls B pleurer ce prophete, nous ne sommes pas les seuls B le glorifier. En Europe, en AmBrique, que dis-je, dans tout pays habit6 par des hommes conscients de leur mission dans ce bas monde assoiff6 de justice

de fraternit6, on le pleurera aussi.

Il est mort a p r h avoir souffert du despotisme, du fanatisme et de l'in-

tolbrance. Acre, la Bastille turque,

lui a servi de prison pendant des dizaines d'annBes. Bagdad la capiand tale Abbasside a BtB aussi sa prison e t celle de son phre. La Perse,

berceau de la pphilosophie douce et

vine, a ehasB ses enfants qui ont

concu leurs idBes chez elle. Ne voitthis

on pas lB une volontB divine et une

preference marquee pour la Terre

Promise qui Btait e t sera le

de toutes les idBes gBn6reuses et

nobles? Celui qui laisse apr&slui un

pass6 aussi glorieux n'est pas mort.

Celui qui a Qcrit d'aussi beaux

cjpes a agrandi sa famille parmi

de Zoroastre, de Moise, de Mahomet

et de JBsus. Peut-&re jugerez vous

que cette unification est la B la fois

trop nombreuse et confuse. C'est

qu'on ne comprend rien aux choses

sacrBes si l'on n'est inspire par

. . . Sous le turban blanc ses yeux

reflbtient l'intelligence e t la

Il Btait paternal, effectueux et

Son pouvoir, semblait-il, lui venait

de

this earth ! That the presence which
t

inspired such devotion and rever-
ence should be withdrawn!

Of the many and diverse journals
that throughout the East and West
have given in their columns accounts
sont

of this momentous event, the follow-
encore."

ing stand as foremost among them:
"Le Temps," the leading French
paper, in its issue of December 19,
1921, under the title 'Un Conciliateur'
in

(a Peace Maker), portrays graphic-
ally the life of 'Abdu'l-BahB, the fol-
in

lowing being some of its extracts :-
"Un prophete vient de mourir en
Palestine. Il se nommait Abdoul
life,

Baha, et il etait fils de Bahaou'llah,
perqui cr6a le bahaisme, religion 'uni-
France

fiBe' qui n'est autre que le babisme
mesqu'avait observe le Comte de Gobin-
and unity

eau. Le Bab, Messie du Babisme, se
proposait modestement de rBg6nerer
la Perse, ce qui lui couta la vie, en
1850. Bahaou'llah et son fils Abdoul
Baha, "l'esclave de son phre", n'am-
bitionnaient pas moins que la r6-
"were

generation du monde. Paris a connu
Abdoul Baha. Ce viellard magnifique
et debonnaire repandit parmi nous la
Decemparole sainte il y a quelque dix ans.
following:-

Il Btait vgtu d'une simple robe vert
olive et coffB d'un turban blanc. . .
Sa parole Btait douce e t berceuse,

comme une litanie. On l'Bcoutait
avec un plaisir recueilli, encore qu'on

ce qu'il savait aimer less hommes e

savait se faire aimer d'eux. Appel6
B t6moigner de l'excellence de cette
religion naive et pure, nous purnes
honnctement confesser notre foi par
cette Pormule : "Que les religions

belles quand elles ne sont pas

The London "Morning Post," two
days after his passing, among other
highly favourable comments, eon-
eluded its report of the movement

the following words :

"The venerated Bahs'u'lllh died

1892 and the mantle of his religious
insight fell on his son 'Abdu'l-BahB,
when, after forty years of prison

Turkish constitutional changes
mitted him to visit England,

and America. His persistent
sages a s t o the divine origin

of mankind were as impressive as
the Messenger himself. He possessed
singular courtesy. At his table Bud-
dhist and Mohammedan, Hindu and
Zoroastrian, Jew and Christian, sat
in amity. "Creatures," he said,

created through love; let them live
in peace and amity."

The "New York World" of
ber 1,1921 publishes the

"Never before 'Abdu'l-Bah6 did
the leader of an Oriental religious
movement visit the United States. .

As recently as June of this year a
special correspondent of "The

World"

ne le comprit point; car il parlait en
described who visited this seer thus

persan. . . . Le bahaisme, c'est en
somme la religion de la charit6 et da
inla simplicit& C'est en m&metemps,
him :-'Having once looked upon
'Abdu'l-BahB, his personality is
delibly impressed upon the mind:

the
amalgam6, le judaisme, le chris-
the majestic venerable figure clad in
tianisme, le protestantisme, et la lihre
flowing aba, his head crowned with
a

pensbe. Abdoul Baha se reclamait
turban white as his head and hair;

PASSING OF 'ABDU'L-BAHA

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the piercing deep set eyes whose
glances shake the heart; the smile
others He embodied in glorious, triumphant
maturity that ideal which in

that pours its sweetness over all.' . . . lies imprisoned 'behind the veil.

Men

"Even in the twilight of his life and women of every race, creed, claw
'Abdu'l-Baha took the liveliest inter- and color are united in devotion to
est in world affairs. When General 'Abdu'l-Baha because 'Abdu'l-BahB
Allenby swept up the coast from has been a pure, selfless mirror re-
Egypt he went for counsel first to flecting only the noblest qualities
of

'Abdu'l-BahA. When Zionists arrived each."
in their Promised Land they sought The Sphinx, of Cairo, E,qpt, on
'Abdu'l-BahC for advice. For Pales- December 17th described 'Abdu'tine
he had the brightest hopes. Bahi as a great leader of men. "In
'Abdu'l-Bahi believed that Bolshev- his personality and influence
'Abdu'lism would prove an admonition to the Bahi embodied all that is
highest and

irreligious world. He taught the most striking in both the Christian
equality of man and woman, saying: and Moslem faiths; living a life of
"The world of humanity has two pure altruism, he preached and
wings, man and woman. If one wing worked for inter-racial and
inter-reis weak, then the bird cannot fly." . . . ligious unity. . . . When in
the pres-

Nearly all representative American ence of 'Abdu'l-BahC thoughtful
innewspapers devoted attention to the quirers soon realized that they
were

passing of 'Abdu'l-Baha. The Even- speaking to a man of unique pering
Telegram, New York, December sonality, one endowed with a love and
4th, 1921, found in the international wisdom that had in it the divine
peace movement a complete vindica- quality."

tion for the BahC'i ideals. "In all
issue "The Times of India" in its

countries of the world today can be of January 1922, opens one of its

found mourners of the prophet 'Abdu'l-Bahi. . . . Churches of all denominations in New York city and Chicago were thrown open to him for, unlike the leaders of many cults, he preached not the errors of present religions but their sameness." The New York Tribune on December 2nd carried an editorial entitled 'Abdu'l-

of Bah6. "A prophet, as his followers believe, and the son of a prophet, was this

'Abdu'l-Bah6, who is now at rest with all prophetic souls bygone. He turned to see a remarkable expansion of the quietist cult of which he was consider

the head. . . Baha'u'll6h over sixty years ago set forth a peace plan not dissimilar to the aspirations of today."

The magazine Unity, published in Chicago, included an article on the Master in its issue of December 22nd. " 'Abdu'l-Bah6 voiced and made eloquent the sacred aspiration that loss

yearns dumbly in the hearts of men. speculate

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on whether Bah6ism will some day become a force in the world as great or greater than Christianity or Islam; but we would pay a tribute to the memory of a man who wielded a vast influence for good, and who, if he was destined to see many of his ideas seemingly shattered in the world war, remained true to his convictions and to his belief in the possibility of a reign of peace and love, and who, far more effectively than Tolstoi, showed the West that reli-

editorial articles as follows :-

"In more normal times than the present the death of 'Abdu'l-Bahi, which was somowfully referred to at the BahL'i Conference in Bombay, would have stirred the feelings of many who, without belonging to the Baha'i brotherhood, sympathize with its tenets and admire the life-work

those who founded it. As it is we have learned almost by chance of

great religious leader's death, but that fact need not prevent our ing aside from politics and the moil of current events to

what this man did and what he aimed at."

Sketching then in brief an

of the history of the movement it

concludes as follows :-

"It is not for us now to judge whether the purity, the mysticism and the exalted ideas of Bahi'ism will continue unchanged after the

of the great leader, or to

The loved ones in Germany assure the Greatest Holy Leaf of their fidelity in these terms :

"All believers deeply moved by revocable loss of our Master's precious life. We pray for heavenly protection of Holy Cause and promise faithfulness and obedience to Center of Covenant."

An official messa& forwarded by the Council of Ministers in Baghdad, and dated December 8, 1921, reads as follows:

gion is a vital force that can never disregarded." "His Highness Sayed Abdurrahbe man, the Prime Minister, desires to extend his sympathy to the family of His Holiness 'Abdu'l-BahL in their bereavement."

Out of the vast number of telegrams and cables of condolence that have poured in, these may be mentioned :

The Commander in Chief of the His Britannic Majesty's Secretary of State for the Colonies, Mr. Winston Churchill, telegraphing to His Excellency the High Commissioner for Palestine, desires him to convey to the Bahb'i community, on behalf of His Majesty's Government, their sympathy and condolence on the death of Sir 'Abdu'l-BahL Abbas K. E. E.

The Theosophical Society in London communicated as follows with one of the followers of the Faith in Haifa :

"For the Holy Family affectionate thoughts."

"He doeth whatsoever He willeth. Hearts weep at most great tribulation. American friends send through their Unity Board radiant love, boundless sympathy, devotion. Standing steadfast, conscious of his unceasing presence and nearness."

The thousands of BahB'ls in Iran, the capital of Persia, remembering their Western brethren and sisters in London and New York assure them of their steadfast faith in words :

Viscount Allenby, the High Commissioner for Egypt, has wired the following message, through the intermediary of His Excellency the distinguished High Commissioner for Palestine, dated November 29, 1921:

"Please convey to the relatives of the late Sir 'Abdu'l-BahB 'Abbas Effendi and to the BahL'l community my sincere sympathy in the loss of their revered leader."

And lastly, one of the figures in the academic life of the University of Oxford, a renowned professor and an accomplished scholar, whose knowledge of the Cause stands foremost among that of his colleagues, in the message of condolence written on behalf of

PASSING OF 'ABDU'L-BAHA and wife, expresses himself as follows also

into the large central hall, this

lows : bare of ornament, save only for the
 "The passing beyond the veil into portrait of Him they had assembled to
 fuller life must be specially wonder- honor and some antique Persian
 ful and blessed for one, who has al- tapestries hung upon one wall. Beways
 fixed his thoughts on high and fore this was placed a platform from
 striven to lead an exalted life here which the speeches were made to the
 below." wrapt and silent throng, whose very
 On the seventh day after the pas- hearts were listening.
 sing of the Master, corn was distrib- The Governor of Phoenieia, in the
 uted in His name to about a thou- course of his address, spoke the
 folsand poor of Haifa, irrespective of lowing:. ... "Most of us here
 have,
 race or religion, to whom He had al- I think, a clear picture of Sir
 'Abdu'lways been a friend and a protector. BahB 'AbbBs, of His dignified
 figure
 Their 'grief at losing the "Father of walking thoughtfully in our streets,
 the Poor" was extremely pathetic. of His courteous and gracious man-
 In the first seven days also from fifty ner, of His kindness, of his love for
 to a hundred poor were daily fed at little children and flowers, of His
 the Master's house, in the very place generosity and care for the poor and
 where it had been His custom to give suffering. So gentle was He, and so
 alms to them. simple that, in his presence, one al-
 On the fortieth day there was a m o d forgot that He was also a great
 memorial feast, given to over six teacher and that His writings and
 hundred of the people of Haifa, 'AkkB His conversations have been a solace
 and the surrounding parts of Pales- and an inspiration to hundreds and
 tine and Syria, people of various re- thousands of people in the East and
 ligions, races and color. More than in the West." ..
 a hundred of the poor were also fed His detailed and powerfully writon
 this day. The Governor of ten will and testament reveals the
 Phoenicia, many other officials and following words of general counsel
 some Europeans were present. to all his friends :-
 The feast was entirely arranged "O ye ~belovedof the Lord! In this
 by the members of the Master's sacred Dispensation, conflict and
 conhousehold. The long tables were tention are in no wise permitted.
 decorated with trailing branches of Every aggressor deprives himself of
 bougainvilliers. Its lovely purple God's grace. I t is incumbent upon
 blooms mingled with the white nar- everyone to show the utmost love,
 cissus, and with the large dishes of rectitude of conduct,
 straightforgolden oranges out of the beloved wardness and sincere
 kindness unto
 Master's garden made a picture of all the peoples and kindreds of the
 loveliness in those spacious lofty world, be they friends or strangers.
 rooms, whose only other decoration So intense must be the spirit of love
 was the gorgeous yet subdued color- and loving-kindness that the stranger
 ing of rare Persian rugs. No use- may find himself a friend, the enemy
 less trivial ornaments marred the ex- a true brother, no difference

whatsotreme dignity of simplicity.
The guests received, each and all,
the same welcome. There were no
"chief places." Here as always in
the Master's home, there was no re-
perspecting of persons.
shine

After the luncheon the guests came
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ever existing between them.
"For universality is of God and all
limitations are earthly."
"Thus man must strive Chat this
reality may manifest virtues and
fections, the light whereof may

shine upon every one. The light of the sun

shineth upon all the world and the Cause. Give them Thy grace to withmerciful
showers of divine provi- stand the onslaught of self and pasdence fall upon all
peoples. The vivi- sion, to follow the light of divine
fying !breeze reviveth every living guidance. Thou a r t the powerful,
creature, and all beings endued with the gracious, the self-subsisting, the
life obtain their share and portion a t bestower, the compassionate, the al-
His heavenly board. In like manner mighty, the all-bountiful !"
the affections and loving-kindness of For His enemies this is His prayer :
the servants of the one true God "I call upon Thee, O Lord, my God!
must be bountifully and universally with my tongue and with all my
extended to all mankind. Regarding heart, not to requite them for their
this, restrictions and limitations are cruelty and their wrong deeds, their
in no wise permitted. craft and their mischief, for they are
"Wherefore, O my loving friends! foolish and ignoble, and know not
Consort with all the peoples, kindreds what they do. They discern not good
and religions of the world with the from evil, neither do they distinguish
utmost truthfulness, uprightness, right from wrong, nor justice from
faithfulness, kindness, good-will injustice. They follow their own deand
friendliness; that all the world sires and walk in the footsteps of the
of being may be filled with the holy most imperfect and foolish amongst
ecstasy of the grace of Baha; that them. O my Lord! have mercy upon
ignorance, enmity, hate and rancor them, shield them from all afflictions
may vanish from the world, and the in these troubled times, and grant
darkness of estrangement amidst the that all trials and hardships may
peoples and kindreds of the world be the lot of this, Thy servant, that
may give way to the light of unity. has fallen into this darksome pit.
Should other peoples and nations be Single me out for every woe and
unfaithful to you, show your fidelity make me a sacrifice for all Thy loved
unto them; should they be unjust to- ones! O Lord, Most High! May my
wards you, show justice towards soul, my life, my being, my spirit,
them; should they keep aloof from my all, be offered up for them! O
you, attract them to yourselves; God, my God, lowly, suppliant and
should they show their enmity, be fallen upon my face, I beseech Thee,
friendly towards them; should they with all the ardor of my invocation,
poison your lives, sweeten their souls ; to pardon whosoever hath hurt me,
should they inflict a wound upon you, to forgive him that hath conspired
be a salve to their sores. Such are against me and offended me, and to

the attributes of the sincere! Such wash away the misdeeds of, them are the attributes of the truthful!" that hath wrought injustice upon " O ye beloved of the Lord! Strive me. Vouchsafe unto them Thy with all your heart to shield the ,goodly gifts; give them joy, re-Cause of God from the onslaught of lieve them from sorrow, grant them the insincere, for such souls as these peace and prosperity; give them Thy cause the straight to become crooked bliss and pour upon them Thy bounty. and all benevolent efforts to produce Thou a r t the powerful, the gracious, contrary results." the help in peril, the self-subsisting."

He prays for the protection of His And now, what appeal more direct, friends :

more moving, with which to close this " O Lord, my God! Assist Thy loved sad yet stirring account of his last ones to be firm in Thy faith, to walk days, than these his most touching, in Thy ways, to be steadfast in Thy most inspiring words?

PASSING OF 'ABDUL-BAHA 31

"Friends! The time is coming I yearn to see the friends united even when I shall be no longer with you. as a string of gleaming pearls, as I have done all that could be done. I the brilliant Pleiades, as the rays of have served the Cause of Bahi'u'llah the sun, as the gazelles of one to the utmost of my ability. I have meadow! labored night and day, all the years "The mystic nightingale is warof my life. O how I long to see the bling for them all; will they not lisloved ones taking upon themselves the ten? The bird of paradise is singresponsibilities of the Cause! Now is ing; will they not heed? The angel the time to proclaim the Kingdom of of Abha is calling to them; will they BahS! Now is the hour of love and not hearken? The herald of the union! This is the dav of the suir- Covenant

. . .
is pleading; will they not
itual harmony of the ioved one; of obey?
God! All the resources of my physic- "Ah me, I am waiting, waiting, to
al strength I have exhausted, and the hear the joyful tidings that the
bespirit of my life is the welcome tid- lievers are the very embodiment of
ings of the unity of the people of sincerity and truthfulness, the
incarnation of love and amity, the living
BahS. I am straining my ears to- symbols of unity and concord. Will
ward the East and toward the West, they not gladden my heart? Will
toward the North and toward the they not satisfy my yearning? Will
South that haply I may hear the they not manifest my wish? Will
songs of love and fellowship chanted they not fulfill my heart's desire?
in the meetings of the faithful. My Will they not give ear to my call?
days are numbered, and, but for this, "I am waiting, I am patiently
there is no joy left unto me. O how waiting."

PART TWO

I. Extracts from Bahit'i Sacred Writings.

11. A Statement on Present-day Administration
of the BahL'i Cause.

111. BahVi Calendar and Festivals.

IV. The Mashriqu'l-Adhkar.

V. Brief History of the Mashriqu'l-AdhkLr in America.

VI. Extracts from Mashriqu'l-AdhkLr Report.

VII. The Mashriqu'l-AdhkLr of 'IshqAbAd.

VIII. Impressions of Haifa.

IX. Kunjangun.

X. Old and New Paths a t Green Acre.

XI. World Unity Conference.

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PART TWO

EXTRACTS FROM BAHHA'f SACRED WRXTINGS

w E exhort mankind in these days
When the countenance of Justice
is soiled with dust, when the flames of
high or low. Beware lest ye sow
tares of dissension among men or
plant the thorns of doubt in pure and
unbelief are burning high and the radiant hearts. O ye ,beloved of the
robe of wisdom rent asunder, when Lord! Commit not that which
detranquillity and faithfulness have fileth the limpid stream of love or
ebbed away and trials and tribula- destroyeth the sweet fragrance of
tions waxed severe, when covenants friendship. By the righteousness of
are broken and ties are severed, when the Lord! ye were created to show
no man knoweth how to discern light love one to another and not perverand
darkness or to distinguish mid- sity and rancor. Take pride not in
ance from error. love for yourselves lbut in love for
your fellow-creatures. Glory not in
O peoples of the world! Forsake love for your country but in love for
all evil, hold fast that which is good. all mankind. . . .
Strive to be shining examples unto
all mankind, and true reminders of Let your eye be chaste, your hand
the virtues of God amidst men. He trustworthy, your tongue sincere and
. . .
that riseth to serve My Cause should your heart heedful. . .Set your remanifest
My wisdom, and bend every liance on the army of justice, put on
effort to banish ignorance from the the armor of wisdom, let your adornearth.
Be united in counsel, be one ing he forgiveness and mercy. . . .
in thought. Let each morn be better Regard not the children of the world
than its eve, each morrow richer than and all their doings but fix your gaze
its yesterday. Man's merit lies in upon God and His never-ending doservice and
virtue and not in the minion. . . Endeavor to the utterpageantry of
wealth and riches. most of your powers to establish the
Take heed that your words be purged word of truth with eloquence and

from idle fancies and worldly de- wisdom and to dispell falsehood from
sires and your deeds be cleansed the face of the earth.

from craftiness and suspicion. Dis- Hikmat : BahB'u'llBh.)

.. (Lawh-isipate not the wealth of your preci-

0;s lives in the pursuit of evil and The purpose of every Divine

Reveccorrupt affection, nor let your en- lation is the knowledge of God and

deavors be spent in promoting your the promotion of amity and concord

personal interest. Bestow in your amidst men; yet behold how in these

days of plenty, be patient in the hour

of loss. Adversity is followed by days the law of God hath been made

success, and rejoicings follow woe. the cause of perversity and hate!

Guard against idleness and sloth, and Many, alas, have clung to their own

cling unto that which profiteth man- ways and remained oblivious and unkind,

whether young or old, whether mindful of the Way of God. .Opeo- .

!EAR BOOK

ple of Bahb! Gird up the loins of en- The sovereigns of the world (may

deavor, haply sectarian contention the Lord assist them with His grace)

and strife may be removed, nay ut- must with one accord hold fast unto

terly banished from the face of the the Most Great P e a c e t h e greatest

earth. Arise in the love of God and of all means for the protection of

of His servants for the triumph of mankind. Our hope is that they will

this mighty Cause. Religious enmity arise to promote that which is conand hate

are a world-consuming fire ducive to the tranquillity of all peothe flames

whereof are hard to ples. I t is incumbent upon them to

quench. What but the Hand of Di- convene a universal assembly, to atvine power

can save the peoples of the tend it in person or delegate their

world from this devastating calam- ministers, to enforce such measures

ity?... Beware lest ye be shedders as will secure the establishment of

of blood; unsheath the sword of your unity and concord, and to turn from

tongue from the scabbard of utter- destructive armaments to the betterance for

therewith ye shall conquer ment of mankind. Should one soverthe citadels of

men's hearts. We have eign rise against another, let all the

annulled the command to slay men for rest arise to withstand him. In this

unbelief; verily His mercy hath en- manner will armies and instruments

compassed all created things could of war be rendered unnecessary save

ye but perceive.... Kindle not dis- in such measure as is needful for

cord on earth, shed not the blood national security. If the sovereigns

of any soul, consume not the sub- of the world attain unto this most

stance of your neighbor and be not great boon, the peoples of every nathe

follower of every command and tion will joyfully and in peace engage

clamorous seducer. . . . As the pil- in the pursuit of their own affairs

lars of religion have tottered so hath and the lamentations and wailing of

the power of the foolish, their temer, the many will thereby cease. We beity

and arrogance waxed great. seech God that He may lgraciously

Whatsoever doth lower the exalted assist them to do that which is His

station of Religion will surely in- Will and Pleasure, and He verily is

crease the heedlessness of the un- the Lord of the throne above and of
godly, and this in the end can lead the dust beneath, the King of this
but to confusion and chaos. Give world and the next. I t is better and
ear, O discerning ones; and ye that preferrable that the honoured
soverperceive, take heed. ... Hold fast eigns attend this assembly in
person

unto chastity, cling ye to trustworthi- and lay down such measures as are
ness and faith. Show the utmost re- necessary. Whoever among them
gard to the true interests of hu- doth arise to fulfill this command, he
manity, and seek not to gratify your verily is the Prince of sovereigns in
personal desire. O ye who follow the sight of God. Happy and blessed
Him whom the world hath wronged! is he. (Epistle to the son of Shaykh
Ye are the shepherds of mankind; Baqir : BahB'u'lIbH.)

protect the fold from the wolves of
evil and selfish desires and adorn it O peoples of the world! Verily,
with the fear of God. ... By the verily I declare: This wronged One
righteousness of the Lord, the Sword hath not sought neither doth He seek
of Virtue and goaly behaviour is leadership. His one purpose hath
keener than blades of steel. (Epistle ever been to banish that which causto the
son of Shaykh BLqir: Ba- eth difference among the kindreds of
hi'u'llih.) the earth and leadeth to the separa-

BAiA'i SACRED WRITINGS

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tion of peoples: that all may have them to bear witness unto this day,
peace and freedom to pursue that and lead the servants unto God, the
which profiteth them. We entreat Mosk Holy. Say, O ye divines!
Our friends not to defile the purity of Awake from your slumber, shake off
the Cause with the dust of falsehood, your heedlessness, and be straightnor
abase its exalted and sanctified way mindful. (Epistle to Mihrabin:
station by recounting marvels and BahL'u'llih.)
miracles of which they may hear.

Gracious God ! This is the day when The world is in turmoil and its
the wise should seek the counsel of agitation waxeth day by day. Its
this wronged One and supplicate the face is turned toward waywardness
Almighty to grant them that which and irreligion. So grievous shall be
is the cause of abiding tranquillity its plight that to disclose it now
and glory. Yet behold! how on the would not be meet and seemly. Many
contrary they have striven with all a day shall pass ere i t be relieved
their power to extinguish this bril- from its sore travail. And in the
liant and shining light. . . . In the fulness of time there shall appear all
face of all they have spoken We have of a sudden that which will cast
terremained patient at all times. We ror into the very heart of mankind;
have left them in the hands of God. then and only then will the Divine
(Epistle to the son of Shaykh BAqir : Standard be unfurled, then will the
BahL'u'llIh.) Nightingale of Holiness warble its

melody upon the Tree of Life. (Pro-

The Luminary of true understand- phetic utterances of BahB'u'lIbH reing adorns
this day the firmament of vealed in Shawil 1925 A. H.-(circa

knowledge; well is it with him that 1878 A. D.)

beholds and turns thereunto. All that

hath been foretold is made manifest O SON OF MAN! If thou lovest

in this day. Say, O friends! choose Me turn away from thyself, and if

not to stay afar from the Ocean of thou seekest My pleasure regard not

God's forgiveness for lo! He is so thine own; that thou mayest die in

nigh unto you. He who was hidden Me and I eternally live in thee. (Hidden

sight is come and now appears den Words : BahL'u'lLh.)

in all His glory. In one hand He

bears the Water of Life, in the other O SON OF BEING! My love is

He brings the Message of true lib- My stronghold; he that entereth

erty. Lay down and hold fast: lay therein is safe and secure, and he

down all that pertains to this earth, that turneth away shall surely stray

hold fast unto that which His gene- and perish. (Hidden Words: Barous Hand doth

bestow. He, the like hi'u'lLh.)

of Whom the eyes of the world have

not seen, is now come. O friends! O SON OF SPIRIT ! I created thee

hasten, hasten unto Him; hearken, rich, why dost thou impoverish thyhearken to

His call. The doings of self? Noble I made thee, wherewith

the divines have turned the people dost thou abase thyself? Out of the

away from God, and in the place of essence of knowledge I manifested

pious devotion malice reigns. They thee, why seekest thou enlightenment

have strayed from God's holy way; from any one beside Me? Of the

they have erred grievously and still clay of love I moulded thee, how dost

claim to lead the way. We have in- thou busy thyself with another?

structed those leaders, called upon Turn thy sight unto thyself that thou

YEAR BOOK

mayest find Me abiding in thee,

mighty, powerful and self-subsisting,

(Hidden Words: BahL'u'lLh.)

from one same substance it behooveth

O SON OF SPIRIT! Vaunt not

thyself over the poor for I lead him

on his way and behold thee in thine

evil plight and confound thee ever-

more. (Hidden Words : BahL'u'lLh.)

oneness and the essence of detachment

O SON OF BEING! How couldest

thou forget thine own faults and busy

thyself with the faults of others?

Who doeth this is accursed of Me.

(Hidden Words : BahB'u'lLh.)

Words: BahB'u'lLh.)

O SON OF MAN! Breathe not the

sins of others so long as thou art a

sinner. Shouldst thou transgress this

self over the other. Ponder at all

times in your hearts how ye were

created. Since We created you all

you to be even as one soul, to walk

with the same feet, eat with the same

mouth and dwell in the same land;

that from your inmost being, by your

deeds and actions, the signs of

may be made manifest. This is My

counsel unto you, O Concourse of

light! Heed ye this counsel that ye

may obtain the fruit of holiness from

the tree of wondrous glory. (Hidden

O SON OF DUST! Verily I say

unto thee, of all men the most

neglicommand accursed art thou and to gent is he that disputeth
idly and
this I testify. (Hidden Words: Ba- seeketh to advance himself over
his

hL'u'llLh.) brother. Say: O brethren! Let
deeds, not words, be your adorning.

O SON OF MAN! My calamity is (Hidden Words : BahB'u'llLh.)

My providence: outwardly it is fire
and vengeance but inwardly it is O SONS OF EARTH! Know
light and mercy. Hasten thereunto verily the heart wherein lingers the
that thou mayest become an eternal least trace of envy shall never attain
light and an immortal spirit. This is My everlasting Dominion, nor inhale
My command unto thee. do thou ob- the fragrance of sanctity breathing
s e r v e i t . (~ i d d e n ' w o r d s : B a - from My holy Kingdom. (Hidden
hL'u'llLh.) Words : BahC'u'llhh.)

O SON OF BEING! Busy not thy- O LIVING DUST! I am in comself with this
world for with fire We munion with thee, yet thou wouldst
test the gold and with gold We test have no trust in Me. The sword of
Our servants. (Hidden Words: Ba- rebelliousness hath cut down the tree
hP'u'llhh.) of thy hope. I am a t all times near
unto thee but thou art ever f a r from

O SON OF MAN! Bestow My Me. Imperishable glory have I chowearth upon My poor,
that in heaven sen for thee, yet boundless degradathou mayest draw from spheres
of tion hast thou chosen for thyself.

unfading splendour and treasures of While there is yet time return and
imperishable glory. But by My life! lose not thy chance. (Hidden Words:
to offer up thy soul is a more glorious BahL'u'llLh.)

thing couldst thou but see with Mine

eye. (Hidden Words : EahB'u'llBh.) O YE THAT ARE FOOLISH YET
HAVE A NAME TO BE WISE!

O CHILDREN OF MEN! Know Wherefore wear ye the guise of the
ye not why We created you from one sheperd yet inwardly are but wolves
clay? That no one should exalt him- intent upon My fold? Ye are even as

BAHA'~SACRED WRITINGS 39

the star that preceedeth thc dawn O MY FRIEND! Thou a r t the
which appeareth radiant and lumi- day-star of the heavens of My holinous
yet leadeth the wayfarers of My ness, let not the defilement of the
city astray into paths of perdition. world eclipse thy splendour. Rend
(Hidden Words : Bahi'u'llih.) asunder the veil of negligence, that
from behind the clouds thou mayest

O FAIR IN SEMBLANCE YET emerge resplendent and adorn all
INWARDLY FOUL ! Ye are even as beings with the robe of Life. (Hidclear
yet bitter water which to out-

~ ~

den Words : Bahi'u'llih.)

ward-seeming is crystal pure but

when proved by the Divine Assayer O CHILDREN OF NEGLIGENCE!

not a drop thereof shall be accepted. Set not your affections on mortal
Yea, the sunbeam falleth alike upon sovereignty and rejoice not therein.
the mirror and the dust, yet differ Ye are even as the heedless bird that
they in reflectiox even as doth th? with entire abandon warbleth upon
star from the earth, nay immeasur- the bough, when of a sudden the
a b l e is the difference! (Hidden fowler Death doth hurl i t upon the
Words : Bahi'u'llih.) dust. Then will no trace remain of
its melody, its form or colour.

Wherefore, take heed, O bond-slaves
O SON O F DUST! All that is in of passion! (Hidden Words: Baheaven and on
earth I have destined hh'u'llih.)
for thee execeot the hearts of men
which I have made the habitation of O MY SERVANTS! Ye are the
My beauty and glory; yet thou didst trees of My garden; ye must bring
give My home and dwelling to an- forth goodly and wondrous fruits,
other than Me. And whensoever the that ye yourselves and others may
manifestation of My holiness re- profit therefrom. Thus i t is
encumpaired unto His abode a stranger bent upon everyone to engage in
found He there, and, homeless, hast- crafts and professions, for therein
ened unto the sanctuary of the Be- lies the secret of wealth, O men of
loved. Notwithstanding, I revealed understanding! . . . Trees that yield
not thy secret and desired not thy no fruit have been and will ever be
shame. (Hidden Words : Bahi'u'l- fit for fire. (Hidden Words: Ba-
lih.) hi'u'llhh.)

O CHILDREN OF DUST! Tell O MY SERVANT! The basest of
the rich of the midnight sighing of men are they that yield no fruit upon
the poor lest negligence lead them the ea,rth. They are counted a s dead ;
unto destruction and deprive them of nay better are the dead in the sight
their share of the Tree of wealth. of God than these idle and worthless
Bounty and Generosity are attributes spuls. (Hidden Words : BahL'u'lof
Mine; well is i t with him that lih.)
adorneth himself with My attributes.
(Hidden Words : Bahi'u'llhh.) The source of all good is trust in
God, submission unto His command,
O RICH ONES OF THE EARTH! and contentment with His holy will
The poor among you are My trust; and pleasure. . .
guard ye My trust, and be not wholly
occupied with your own ease. (Hid- True reliance consists in pursuing
den Words : Bahi'u'llhh.) one's calling and profession in this
(EAR BOOK

world, holding fast unto God and the world to inhale the fragrance of
seeking naught but His grace, inas- love and unity, then will men of unmuch as
in His hands is the destiny derstanding learn the meaning of
of His servants. . . true liberty and attain unto perfect
.
tranquillity and peace. .

True courage and power is to promote the Word of God and stand
Would to God that His grace and

steadfast in His love. . . bounty may be vouchsafed unto the
peoples of the world, that He may

The source of true wealth is love guide the kindreds of the earth and
for Me; whoso loveth Me is the pos- direct their steps to the path of His
sessor of all things, and he that loveth good-pleasure. Behold ! Years have
Me not is indeed of the poor and passed away and neither the world

needy. . . nor they that dwell therein have yet
attained to peace and quiet. At one

The essence of faith is fewness of time they are in the throes of war,
words and abundance of deeds; he at another they fall victims to unwhom words
exceed his deeds, know forsooth afflictions. Woes and tribulation his death is
better than his lations have encompassed the world,

life. . . and yet no one doth perceive the
cause. And if the true Counsellor

The root of all learning is the utter a word, they deem Him a stirknowledge of
God, exalted be His rer of strife and reject His counsel.

glory, and this can never be attained Man is bewildered and knoweth not
save through the knowledge of His what to think and say. . .

Divine Manifestation. . .

It is incumbent upon the leaders

The essence of all that We have re- of the world to observe moderation
vealed for thee is Justice-to free in all things, and whatsoever exone's self
from idle fancy and imita- ceedeth this will be rendered void of

tion, to discern with the eye of one- value. Consider: liberty, civilization
ness His glorious handiwork, and look and the like, though acclaimed by
into all things with a searching eye. . men of learning, will if carried to ex-

(Words of Wisdom: BahB'u'lIbH.) . . . cess result in the utmost harm. . .

(Epistle to Maqs6d : BahB'u'lIbH.)

Consider man even as a mine that

holdeth stones of precious beauty. . . When the Day-star of Wisdom

Education alone can reveal its trea- rose above the horizon of God's holy
sures and bestow its benefit upon Dispensation it voiced this all-glorimankind.

.. . ous utterance: They that are possessed of

wealth and invested with

The Lord, exalted be His glory, authority and power must show the
hath desired naught for Himself. profoundest regard for Religion. In

The allegiance of mankind profiteth truth, Religion is a radiant light and
Him not, neither doth its disobedience an impregnable stronghold for the

,bring Him loss. At every moment protection and welfare of the peodoth the Bird

of the realm of utter- ples of the world, for the fear of God

ance voice the call: "All things have impelleth man to hold fast to that

I desired for thee, and thee for thine which is good and shun all evil.

own self." Should the worldly-wise- Should the lamp of Religion be abmen of the day suffer the peoples of scured, chaos and confusion will en-

BAHA'f SAGRED WRITINGS

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sue, and the lights of fairness and in the place of the trustworthy.

justice, of tranquillity and peace cease (Ishriqit : Bahi'u'llih.)

t o shine. Unto this will bear witness

every man of true understanding. From the beginning of time the

(IshrLqP : Bahi'u'llih.) light of unity hath shed its Divine

radiance upon the world, and the

We have enjoined upon all man-

greatest means for the promotion of

kind the Most Great Peace-the sur-

that unity is for the peoples of the

rest of all means for the protection of

world to understand one another's

humanity. The sovereigns of the

writing and speech. I n former

world should with one accord hold

Epistles We have enjoined upon the

fast thereunto, for this is the su-

Trustees of the House of Justice

preme instrument that can ensure the

either to choose one language from

security and welfare of all peoples

among those now existing o r to

adopt

and nations. They verily are the

a new one, and in like manner to

manifestations of the po~werof God

select a common script, both of

which

and the daysprings of His authority.

should be taught in all the schools

of

We beseech the Almighty that He

the world. Thus will the earth be

remay graciously assist them in that

garded as one country and one

home.

which leadeth to the well-being of

The most glorious fruit of the Tree

t h e i r subjects. (Ishriqfit : Bahb-

of Knowledge is this exalted Word:

'u'llBh.)

"Of one tree are all ye the fruit,

and

of one bough the leaves." "Let not

It is incumbent upon everyone to

man glory in that he loves his

observe God's holy commandments

country, let him rather glory in

this

inasmuch as they are the well-spring

that he loves his kind." (IshrLqit:

of life unto the world. The firma-

BahB'u'llLh.)

ment of Divine Wisdom is illumined

with the twin orbs of Counsel and

The Pen of Glory counselleth

Compassion, and the canopy of world

every one regarding the instruction

order is upraised upon the two pillars

and education of children. . . . It

of Reward and Punishment. (Ish-

is enjoined upon every father to

proriqbt : Bahb'u'llbh.)

vide for the instruction of his

sons

and daughters in the a r t of learning

The triumphant hosts of this Di-

and writing and in that which hath

vine Dispensation a r e laudable deeds

been prescribed in My Epistles. He

and praiseworthy character, and the

that neglecteth that whereunto he is

leader and marshal thereof is the bidden, if he be wealthy, the
 Trustfear of God. Verily this compre- tees are to take from him that
 which
 hendeth and ruleth all things. (Ish- is required for their education, and
 if
 rLqLt : Bahi'u'llih.) he be poor, the matter shall devolve
 upon the House of Justice. Verily
 Governments should fully acquaint have We made it a shelter for the
 themselves with the conditions of poor and a refuge for the needy. He
 those they govern, and confer upon that bringeth up his own son or the
 them positions according to desert son of another, it is as though he
 had
 and merit. It is enjoined upon every brought up a child of Mine own;
 ruler and sovereign to consider this upon him rest My glory, My
 lovingmatter with the utmost care that the kindness and My mercy that
 encomtraitor may not usurp the position p a s s e t h all mankind.
 (IshrLqbt :

of the faithful nor the despoiler rule BahL'u'llhh.)

EAR BOOK

The Lord hath ordained that in which will refrmh and animate the
 every city a House of Justice be es- earth. . . . Ponder God in your
 tablished, wherein shall gather coun- heart, reflect on His
 Manifestations,
 sellors to the number of Bahfi (9) , and be not of them that are devoid
 and should this number be exceeded of understanding. . . . I came not
 it shall not matter. When gathered to proclaim that which ye already
 together they should remember the possess. Verily, verily, this day
 is a
 Presence of God in their midst. It be- new day; He that hath come is the
 hooveth them to be the trusted ones of Wondrous, and His bidding the wont h
 e Merciful amongst men and the der of all that is in heaven and on
 ministers of God to all that dwell on earth. . . . We have desired naught
 earth. It is incumbent upon them to for ourselves, but desired for you
 that
 take counsel together and care for which will profit you in the
 Kingdom
 the interests of the servants of God, of God, the Gracious, the
 All-Bountifor His sake, even as they care for .
 ful. . . Glory is not his that protheir own and to choose that which
 claimeth his faith, but glory is his
 God hath chosen. (Kitib-i-Aqdas: that doeth that which the All-Merci-
 BahC'u'll6,h.) ful hath revealed in His wondrous
 Book. . . . 0 people of the world!
 0 servants of the Merciful ! Arise Hearken to the call of the Lord, the
 to serve the Cause of God in such wise King of eternity. He biddeth you to
 that cares and sorrows caused by follow righteousness, to do that

which them that have disbelieved in the Dayspring of the signs of God may not afflict you. . . . Lament not in your hours of trial, neither rejoice therein; seek ye the middle way which is remembrance of Me in your afflictions and meditation on that whosoever may hereafter befall you. . . . quencheth (KitAb-i-Aqdas : Bahi'u'llh.) He True liberty lies in observing My commandments, did ye but know. assuredly Were men to follow that which We have revealed unto them from the heaven of Revelation, they would of you. a certainty attain unto absolute freedom. Well is it with him that hath known the purpose of God in that which hath been revealed from the creheaven of His will that transcendeth selfsame all mankind. Say: the liberty that profiteth you is to be found only in servitude to God, the True One, and throughout whoso hath tasted the sweetness thereof will never barter it for all the dominion of heaven and earth. .. wealth be increased. . . . Unfaithful (Kitab-i-Aqdas : BiuhL'u'llCh.) is the world. . . . Were it worthy of 0 people of BahC ! Be as the cloud that from you may be showered that

giveth you peace and exalteth your station. He verily is the faithful Counsellor.... Regard not the world and its fleeting shadows, but fix your gaze upon God and His signs that have encompassed all creation.

Detachment is as the sun ; in ever heart it doth shine it the fire of covetousness and self. whose sight is illumined with the light of understanding will detach himself from the world and the vanities thereof. . . . Let not the world and its vileness grieve Happy is he whom riches fill not ... O concourse of rulers! Turn unto the poor; verily God hath ated them and you from the substance. Let a portion of your wealth be shared by them. This is that which will profit you all times and ages. Bestow a part of that which God in His grace hath given you; for thereby will your regard or acceptable in the sight of God, they that were the Manifesta-

BAHA'~SACRED WRITINGS

tions of Justice would not have fallen victims to the talons of tyranny. What greater proof of the baseness to of the world and its degradation in the eyes of the Almighty?. . . Ex-

brave whose hearts the power of the oppressor cannot daunt; happy are the clear-sighted that have learned distinguish the transitory from the eternal, that have turned their

faces

alted is the station of man, if he be adorned with the true attributes of humanity; otherwise he is counted as the basest of all creatures. . . .

in

0 My loved ones! Ye are the world's spiritual physicians. I t is incumbent from

upon you, through the power and might of God, to heal by the whosoeign remedy of the Most Great Name

the soul-sickness of the kindreds of the earth and clarify the vision of all mankind. ... Give ear to the voice of the Ancient Beauty calling you

aloud from this most great Prison; Forsake oppression and cruelty, cling from

to the fear of God. Purge yourselves satanic deeds, be adorned with the virtues of God. Verily, strife and sedition beseem not the people of

Regard

God. Eschew wicked works, and walk in the ways of holiness, of resignation and contentment. . . . Be Discalm and self-dependent in your relations with your fellow-men, and deal with them in fairness and justice. Turn treachery to trust, slander to

brotherly counsel, oppression to justice, heedlessness to the remembrance of God. (Extracts from the Epistles blameof Bahi'u'llih.)

lessness of your life. . (Extracts from the Epistles of BahVu'llih.)

I t behoveth him that desireth to teach the Cause of his Lord to adorn his head with the crown of detachment and the temple of his body

with the fear of God. . . . Happy Every aggressor deprives himself of are the righteous that have attamed God's grace. I t is incumbent upon unto the most great truth; happy are every one to show the utmost love,

the wise that have recognized the righteousness, straightforwardness
 straight path of God and turned unto and heartfelt kindness unto all the
 His Kingdom ; happy are the glad and peoples and kindreds of the world, be
 sincere, the lamps of whose hearts they friends or strangers. Nay, the
 bum with the knowledge of the All- spirit of affection and loving kind-
 Merciful and are protected by self- ness must so prevail that the stranger
 abnegation from the rough winds of may find himself a friend, the enemy
 test and sorrows; happy are the a true companion, and every least

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ADMINISTRATION OF BAHÁ'Í CAUSE

~

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trace of difference he removed. For be turned into the light of unity.
 universality is of God and all limita- Should other peoples and nations be
 tions earthly. Hence man must unfaithful show fidelity unto them,
 strive to show forth such virtues and should they be unjust be just unto
 perfections as may illumine all man- them, should they avoid you attract
 kind. The light of the sun shineth them, should they show enmity be
 upon all the world and the merciful friendly, should they poison you
 showers of Providence fall upon all sweeten their lives, should they
 inpeoples. m e life-giving breeze re- flict a wound upon you be a salve
 to
 viveth every soul and all living their sores. Such are the attributes
 creatures obtain their share and por- of the sincere! Such are the
 attrition a t His heavenly board. I n like butes of the truthful !. ..
 manner the affections and loving
 kindness of the servants of the Ohe The disciples of Christ fongot
 them-
 True God must be bountifully and selves and all earthly things,
 foruniversally extended to all mankind. sook all their cares and
 belongings,
 Regarding this, restrictions and limi- purged themselves of self and
 pastations are in no wise permitted. sion, and with absolute detachment
 Wherefore, O my loving friends! scattered f a r and wide, and engaged
 Consort with all the peoples and kin- in calling the peoples of the world
 to
 dreds and religions of the world with the light of Guidance, till a t last
 they
 the utmost truthfulness, uprightness, made the world another world,
 ilfaithfulness, kindness, good-will and lumined the surface of the earth,
 and
 friendliness; that all the world of even to their last hour proved
 selfbeing may be filled with the holy sacrificing in the pathway of that
 beecstasy of the grace of BahB, that ig- loved One of God. Finally in
 various
 norance, enmity, hate and malice may lands, they suffered glorious
 martyrvanish from the world and the dark- dom. Let them that are men of
 acness of estrangement amidst the peo- tion follow in their footsteps!

(The

ples and kindreds of the world may Will and Testament: 'Abdu'l-BahB.)

A STATEMENT ON PRESENT DAY ADMINISTRATION OF THE
BAHA'f CAUSE

B Y HORACE HOLLEY

I T has been the general character- fact, no founder of a revealed religion
istic of religion that organization has explicitly laid down the prinmarks the
interruption of the true ciples that should guide the adminspiritual influence
and serves to pre- istrative machinery of the Faith He
vent the original impulse from being has established.

carried into the world. The organ- In the BahB'i Cause, the principles
ization has invariably become a sub- of world administration were expresstitute
for religion rather than a sed by Bahi'u'llih, and these prinmethod or an
instrument used to give ciples were developed in the writings
the religion effect. The separation of of 'Abdu'l-Bahi, more especially in
peoples into different traditions un- his Will and Testament.

bridged by any peaceful or construc- The purpose of this organization
tive intercourse has made this in- is to make possible a true and lasting
evitable. Up t o the present time in unity among people of different

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B A H K ' ~YFAR BOOK

ances, classes, interests, cbracters, definitely enjoined upon all BahP'is
and inherited creeds. A close and by 'Abdu'l-BahL, but this authority
sympathetic study of this aspect of carries with it nothing of an
arbithe Bahl'i Cause will show that the trary or personal character,
being

purpose and method of BahB'i ad- limited as to purpose and method by
ministration is so perfectly adapted fthe writings of Bahl'u'llih and
'Abto the fundamental spirit of the du'l-Bah6. The Guardian unifies
the

Revelation that it bears to i t the efforts to bring into complete
applisame relationship as body to soul. cation those principles of
world ad-

In character, the principles of BahVi ministration already clearly
defined.

administration represent the science To assist the Guardian in his
maniof co-operation; in application, they fold responsibilities and duties
and

provide for a new and higher type of particularly in the promotion of the
morality world-wide in scope. In the Teaching work, 'Abdu'l-Bahi proclash
and confusion of sectarian vided for the appointment of a group
prejudice, the BahP'i Movement is of co-workers to be known as "The
impartial and sympathetic, offering a Hands of the Cause of God." The
apfoundation upon which reconciliation pointment of this body is a
function

can be firmly based. Amid the com- of the Guardian, and these from

their

plex interrelations of governments, the Movement stands absolutely neutral as to political purposes and entirely obedient to all recognized authority. It will not be overlooked by the student that BahL'u'llh is the only religious teacher making obedience to just governments and rulers a definite spiritual command.

Cause

In this brief analysis of the several adfeatures of the BahB'i system of administration the purpose is rather to charplace in the hands of the believers in his

themselves a convenient summary of the available instructions than to presclarify this aspect of the Movement who, by

to the non-Bahi'i. Until one has posimade contact with the spirit of the Bahi'i

Bahi'f teachings and desires to co-self-sacrioperate whole-heartedly with their power.

purpose, the administrative phase of the Movement can have little real meaning or appeal.

At the time of the passing of 'Abdu'l-Bahi, the organization was does

fully defined but not yet established among his followers. The responsi- the

bility for carrying out the instruc- entions was placed by 'Abdu'l-Bahi upon his grandson, Shoghi Effendi, to offiwhom was assigned the function of num-

Guardian of the Cause. Obedience exceeds

to the authority of the Guardian was the comrnunity exists as a voluntary group of workers and students of the Bahi'i Movement is to leave these Cause.

In this connection, the word 'com-

own number are to elect nine persons who will be closely associated with the Guardian in the discharge of his duties. It is the function of the Guardian also to appoint his own successor, this appointment to be ratified by the nine Hands of the Cause.

I t is the genius of the BahB'i

that the principle underlying the

ministration of its affairs aims to prove the life and up-build the acter of the individual believer

own local community, wherever it may be, and not to enhance the tige of those relatively few

election or appointment, hold tions of higher authority.

authority is measured by fice and not by arbitrary

This fundamental aim can be seen clearly on studying the significant emphasis which 'Abdu'l-Bah8 placed upon the local BahB'i communfty.

The local group, involving a s i t

men and women in all the normal activities and relations of life, is

foundation upon which rests the tire evolution of the Cause. The local Bahi'i community is given cial recognition only after its

ber of adult declared believers

nine. Up to this point, the cations of division. To enter the

sanctions behind, an experience which

a t first invariably exposes one to new

munity' is not used in the sense of trials and sufferings, as the human any locality exclusively Bahi'i in ego revolts against the supreme sancmembership, nor of any manner of tion of universal love. The scientific living differing outwardly from the must associate with the simple and general environment, such as has unlearned, the rich with the poor, been attempted by religionists and the white with the colored, the mystic also members of philosophic and wibh the literalist, the Christian with economic movements in the past. A the Jew, the Muslim and the Parsee: Bahi'i community is a unity of minds and on terms removing the advantage and hearts, an association of people of long established presumptions and entirely voluntary in character, es- privileges.

tablished upon a common experience But for this difficult experience of devotion to the universal aims of there are glorious compensations.

BahP'u'llBh and agreement as to the Let us remember that art grows methods by which these aims can be sterile as it turns away from the comodvanced. mon humanity, that philosophy like-

A Bahi'i community differs from wise loses its vision when developed other voluntary gatherings in that in solitude, and that politics and reits foundation is so deeply laid and ligion never succeed apart from the broadly extended that it can include general needs of mankind. Human any soul. Whereas other associa- nature is not yet known, for we have tions are exclusive, in effect if not in all lived in a state of mental, moral, intention, and from method if not emotional or social defense, and the from ideal, Bahi'i association is in- psychology of defense is the psychocclusive, shutting the gates of fellow- logy of inhibition. But the love of

ship to no sincere soul. In every God removes fear; the removal of gathering there is latent or developed fear establishes the latent powers, some basis of selection. In religion and association with others in spirthis basis is a creed limited by the itual love brings these powers into historical nature of its origin; in vital, positive expression. A Bahi'i politics this is party or platform; in community is a gathering where this economics this is a mutual misfortune process can take place in this age, or mutual power; in the arts and slowly a t first, as the new impetus sciences this basis consists of special gathers force, more rapidly as the training or activity or interest. In members become conscious of the all these matters, the more exclusive powers unfolding the flower of unity the basis of selection, the stronger among men.

the movement--a condition diamet- Where the community is small and rically opposed to that existing in insignificant, in comparison with the the Bahi'i Cause. Hence the Cause, population of the city or town, the for all its spirit of growth and first condition of growth is underprogress, develops slowly as re- standing of the Manifestation of Bagards the numbers of its active ad- hi'u'll5h, and the next condition is

herents. For people are accustomed that of true humility. If these two to exclusiveness and division in all conditions exist, the weakest soul beaffairs. The important sanctions comes endowed wftH effective power

have ever been warrants and justifi- in service to the Cause. The result
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of unity, in fact, is to share the account feel hurt, for not until
matpowers and faculties of all with each. ters are fully discussed can
the right
The responsibility for and super- way be revealed. The shining spark
vision of local BahL'i affairs is vested of truth cometh forth only after
the
in a body known as the Spiritual As- clash of differing opinions. If
after
sembly. Thiis body (limited to nine discussion a decision be carried
members) is elected annually on unanimously, well and good; but
if,
April Zlst, the first day of Ridvfin the Lord forbid, differences of
opi-
(The Festival commemoratin~g the nion should arise, a majority of
declaration of Bahi'u'llih) by the voices must prevail.
adult declared believers of the com- "The first condition is
absolute
munity, the voting list being drawn love and harmony amongst the memup
by the out-going Spiritual As- bers of the Assembly. They must be
sembly. Concerning the character wholly free from estrangement and
and functions of this body, 'Abdu'l- must manifest in themselves the
BahL has written as follows: Unity of God, for they are the
waves
"It is incumbent upon every one of one sea, the drops of one river,
the stars of one heaven, the rays of
(every believer) not to take any step one
one (of BahB'i activity) without consult- sun, the trees of one orchard, the
ing the Spiritual Assembly, and they flowers of one garden. Should
harmust assuredly obey with heart and mony of thought and absolute
unity
soul its bidding and be submissive be nou-existent, that gathering
shall
unto it, that things may be properly be dispersed and that assembly be
ordered and well arranged. Other- brought to naught. The second
conwise every person will act independ- dition :-They must when
cominfgtoently and after his own judgment, gether turn their faces
to the Kingwill follow his own desire, and do dom on high and ask aid
from the
harm to the Cause. realm of Glory. . . . Discussions
"The prime requisites for them must all be confined to spiritual
matthat take counsel together are purity ters that pertain to the
training of
of motive, radiance of spirit, detach- souls, the instruction of

children,
 ment from all else save God, attrac- the relief of the poor, the help
 of the
 tion to His divine fragrances, hu- feeble throughout all classes in
 the
 mility and lawliness amongst His world, kindness to all peoples,
 the difloved ones, patience and long-suffer- fusion of the fragrances of
 God and
 ing in difficulties and servitude to His the exaltation of His holy Word.
 exalted Threshold. Should they be Should they endeavor to fulfill
 these
 graciously aided to acquire these at- conditions the grace of the Holy
 tributes, victory from the unseen Spirit shall be vouchsafed unto
 them,
 Kingdom of Bahfi shall he vouchsafed and that assembly shall become the
 to them. In this day, assemblies of center of the divine blessings,
 the
 consultation are of the ,greatest im- hosts of divine confirmation shall
 portance and a vital necessity. Obe- come to their aid, and they shall
 day
 dience unto them is essential and ob- by day receive a new effusion of
 ligatory. The members thereof must spirit."
 take counsel together in such wise The letters of Shoghi Effendi
 quote
 that no occasion for ill-feeling or dis- the fundamental instructions
 concord may arise. This can be attained tained in the writings of
 Bahh'u'llah and 'Abdu'l-Baha on the character
 when every member expresses with of
 absolute freedom his own opinion BahL'i administration, and give
 them
 and setteth forth his argument. definite application. "A careful
 study
 Should anyone oppose, he must on no of BahL'u'lIbh's and
 'Abdu'l-BahB's
ADMINISTRATION

Tablets will reveal that other duties "They must supervisc in
 these days
 (besides teaching the Cause), no less when the Cause is still in
 its infancy
 vital to the interests of the Cause, de- all BahL'i publications and
 translavolve upon the elected representatives tions, and provide
 in general for a
 of the friends in every locality. dignified and accurate
 presentation
 "They must endeavor to promote of all Bahi'i literature and

its distriamity and concord amongst the general public. but~onto the

friends and secure an active and most outwhole-hearted co-operation for the obligations of the members service of the Cause. "These rank among the standing of every Spiritual

Assembly. I n "They must do their utmost to ex- whatever locality the Cause has suftend at all times the helping hand to ficiently expanded, and in order to inthe poor, the sick, the disabled, the sure efficiency and avoid confusion, orphan, the widow, irrespective of each of these manifold functions will

color, caste and creed. have to be referred to a special Com-

"They must promote by every mittee, responsible to that Assembly, elected by it from among means in their power the material a s the friends in that locality, and upon well as spiritual enlightenment of whose work the Assembly will have to youth, the means for the education exercise constant and general of children, institute, whenever pos- sible, BahL'i educational institutions, "In every locality, be i t city or hamlet, where the number of organize and supervise their work, adult declared believers exceed and provide the best means for their nine, a local Spiritual Assembly progress and development. must be forthwith established.

"They must make an effort to maintain official, regular and fre- extension of "As the progress and quent correspondence with the vari- dependent and spiritual activities is ous Baha'i centers throughout the conditioned upon material means, i t is of absolute necessity world, report to them their activities, that immediand share the glad tidings they re- ately after the establishment of local ceive with all their fellow-workers in as well a s national Spiritual Asthe Cause. ssemblies, a Bahi'i Fund may be es-

"They must bend every effort to tablished, to be placed under

the expromote the interests of the Mash- clusive control of
the Spiritual Asriqu'l-Adhkar*, and hasten the day sembly. All
donat~onsand contribuwhen the work of this glorious edifice tions
should be offered to the Treaswill have been consummated.

urer of the Assembly, for the ex-
"They must encourage and stimu- press purpose of promoting the
ilate by every means a t their com- terests of the Cause
throughout that
mand, through subscriptions, reports locality or country. I t is
the sacred
and articles, the development of the obligation of every
conscientious and
various Bahb'i magazines. faithful servant of
Baha'u'llih, who
"They must undertake the arrange- desires to see His Cause
advance, to
ment of the regular meetings of the contribute freely and
generously for
friends, the feasts and anniversaries, the increase of that Fund.
The memas well as the special gatherings de- bers of the
Spiritual Assembly will
signed to serve and promote the so- a t their own discretion
expend i t to
cial, intellectual and spiritual inter- promote the teaching
campaign, to
ests of their fellowmen. help the needy, to
establish educational Bahi'i institutions, to extend
'Referring ~artiou:arly to Assemblies in America. in every way their sphere
of service.

YEAR BOOK

"Nothing whatever should be given moniously can the hope for the tertio
the public by any individual among mination of this period of transition
the friends, unless fully considered be realized. . . . Bear in mind
that
and approved by the Spiritual As- the keynote of the Cause of God is
not
sembly in his locality; and if this (as dictatorial authority, but humble
felis undoubtedly the case) is a matter lowship; not arbitrary power, but
the
that pertains to the general interests spirit of frank and loving
consultaof the .Cause in that land, then it is tion. Nothing short of the
spirit of
incumbent upon the Spiritual As- a true Baha'i can hope to reconcile
sembly to submit i t to the considera- the principles of mercy and justice,
tion and approval of the national of freedom and submission, of the
body representing all the various sanctity of the right of the
individual

local assemblies.. Not only with re-
 vitggilance,
 gard to publication, but all matters
 without any exception whatsoever,
 regarding the interests of the Cause
 in that locality, individually or col-
 Bahb'i
 lectively, should be referred exclusi-
 vely to the Spiritual Assembly in that
 imlocality, which shall decide upon it,
 Bahs'i
 unless it be a matter of national in-
 terest, in which case i t shall be refer-
 area
 red to the national (Baha'i) body.
 de-
 With this national body also will rest
 order
 the decision whether a given question
 affairs.
 is of local or national interest. (By
 than
 national affairs is not meant matters
 serve
 that are political in their character,
 Assembly,
 for the friends of God the world over
 are strictlyl forbidden to meddle with
 'Abdu'lpolitical affairs in any way whatever,
 the opbut rather things that affect the
 large
 spiritual activities of the body of the
 probfriends in that land.)
 of
 "Full harmony, however, as well
 a s co-operation among the various
 dilocal assemblies and the members
 charthemselves, and particularly between.
 unity of
 each assembly and the National body
 is of the utmost importance, for upon
 it depends the unity of the Cause of
 the
 God, the solidarity of the friends, the
 full, speedy and efficient working of
 inspiration
 the spiritual activities of His loved

and of self-surrender, of
 discretion and prudence on the one
 hand, and fellowship, candor, and
 courage on the other."
 Experience in the life of a
 community and participation in the
 details of its several activities
 presses one with the fact that
 unity has in i t new elements which
 work powerfully to expand one's
 of sympathy, deepen one's insight,
 velop one's character and bring
 and stability into all of one's
 There can be no higher privilege
 the experience of attempting to
 faithfully upon a Spiritual
 conscious as its members are of the
 unique standard upheld by
 Bahb and bringing as it does
 portunity of dealing with a
 range and diversity of human
 lems from an impersonal point
 view. I t is inevitable that the nine
 elected members shall exemplify
 verse interests and types of
 acter, with the result that
 heart and conscience with the other
 eight members is a direct training
 to enter into spiritual unity with
 langer body of mankind. No such
 schools of discipline and
 exist on earth today, for one must

ones. bear in mind that a Bahá'í community can never be an exclusive group nor a closed circle of interests upon the strength of which the Universal House of Justice is in future to be firmly established and raised. Not until these function vigorously and harmoniously will the Cause be able to bear in mind that a Bahá'í community can never be an exclusive group nor a closed circle of interests upon the strength of which the Universal House of Justice is in future to be firmly established and raised. Not until these function vigorously and harmoniously will the Cause be able to

ADMINISTRATION OF BAHÁ'Í CAUSE 51

The local Spiritual Assembly after election organizes by electing from its own number a chairman, corresponding secretary, recording secretary and treasurer. It should appoint from its own members or from the twelve local Bahá'í community working committees responsible for the various permanent activities of the Cause. Since a Spiritual Assembly is established upon a new and higher ideal, the character, knowledge and purity of its members is essential to success. Wherever personal ambition, narrowness of understanding or impurity enters a Spiritual Assembly, the results are invariably disastrous to check the growth of the Cause and, if these conditions are prolonged, to destroy the foundation already laid. The careful student of the teachings will accept this result as one more vindication of the all-surrounding Conspirator protecting this Faith. The elimination of an unworthy group from the Bahá'í Cause would be a bitter disappointment but not an evidence that the Cause had failed. On the contrary, the Cause could only be declared a failure if personal ambition, pride, narrowness and impurity should so prevail as to build a

but, on the contrary, its purpose is to unify and co-operate with every possible element in the surrounding population. this number is fulfilled by assigning to each local community the number of delegates called for by its numerical strength. These National Conventions are preferably held during the period of Ridván, the days beginning April 21st which commemorate the Declaration made by Bahá'u'lláh in the Garden of Ridván near Baghdad. The recognition of delegates is vested in the outgoing National Spiritual Assembly. A National Convention is an occasion for deepening one's understanding of Bahá'í activities and of sharing reports of national and local activities for the period of the year. It has been the custom to hold a public Bahá'í Congress in connection with the Convention. The election of a Bahá'í delegate is not to attendance at the National Convention and participation in the election of the new National Assembly. While gathered together, the delegates are a consultative and advisory body whose recommendations are to be carefully considered by the members of the elected national assembly. Even after the Convention, this consultative

function world-wide organization able to perform the original purpose. and by the close and intimate association of the deliberations of the National Spiritual Assembly with the delegates, the national body is embodied of nine members, the National Spiritual Assembly. This body comes into being by means of an annual election held by elected delegates representing the local Bahá'í community. The delegates are elected by all the adult declared believers of a community in which a Spiritual Assembly exists. The National Convention in which the delegates are gathered together is composed of an elective body based upon the principle of proportional representation. The total number of delegates is fixed by Shoghi Effendi for each country, and the conditions are favorable and the number of the friends has grown and reached a considerable size-that a National Spiritual Assembly be immediately established, representative of the friends throughout that country.

tion continues throughout the year, and by the close and intimate association of the deliberations of the National Spiritual Assembly with the delegates, the national body is embodied of nine members, the National Spiritual Assembly. This body comes into being by means of an annual election held by elected delegates representing the local Bahá'í community. The delegates are elected by all the adult declared believers of a community in which a Spiritual Assembly exists. The National Convention in which the delegates are gathered together is composed of an elective body based upon the principle of proportional representation. The total number of delegates is fixed by

Shoghi Effendi for each country, and the conditions are favorable and the number of the friends has grown and reached a considerable size-that a National Spiritual Assembly be immediately established, representative of the friends throughout that country.

"It will have to refer each of these questions, even as the local Assembly immediately representative lies, to a special Committee, to be elected by the members of the National Spiritual Assembly from

"Its immediate purpose is to stimulate, unify and co-ordinate, by frequent personal consultations, the manifold activities of the friends as their respective local Assemblies, well as the local Assemblies; and by keeping in close and constant touch with the Holy Land, initiate measures, and direct in general the affairs of the Cause in that country. "It serves also another purpose, no less essential than the first, as in the course of time it shall evolve into the National House of Justice (referred to in 'Abdu'l-Bahá's Will as the

It is the bounden duty, in the interest of the Cause we all love and

"secondary House of Justice") which serve, of the members of the incom according to the explicit text of the ing National Assembly, once elected Testament will have, in conjunction by the delegates a t Convention time, with the other National Assemblies to seek and have the utmost regard, throughout the BahP'i world, to elect individually as well as collectively, directly the members of the Inter- for the advice, the considered opinion nation1 House of Justice, that Sup- and the true sentiments of the asreme Council that will guide, or- ssembled delegates. Banishing every ganize and unify the affairs of the vestige of secrecy, of undue reticence, Movement throughout the world. of dictatorial aloofness from their "This National Spiritual Assembly midst, they should radiantly and which, pending the establishment of abundantly unfold to the eyes of the the Universal House of Justice, will delegates by whom they were elected, have to be re-elected once a year, ob- their plans, their hopes and their viously assumes grave responsibili- cares. They should familiarize the ties for it has to exercise full author- delegates with the various matters ity over all the local Assemblies in its that will have to be considered in the province, and will have to direct the current year, and calmly and conactivities of the friends, guard vigi- scientiously study and weigh the lantly the Cause of God, and control opinions and judgments of the delead supervise the affairs of the Move- gates. The newly elected National ment in general. Assembly, during the few days when "Vital issues, affecting the inter- the Convention is in session, and ests of the Cause in that country, after the dispersion of the delegates, such as the matter of translation and should seek ways and means to cultipublication, the Mashriqu'l-AdhkLr, vat2 understanding, facilitate and the teaching work, and other similar maintain the exchange of views, matters that stand distinct from deepen confidence, and vindicate by strictly local affairs, must be under every tangible evidence their one de-

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sire to serve and advance the corn- up the voting list to be used a t the mon weal. annual local Bahl'i elections, the res-

"The National Spiritual Assembly, possibility for this is placed upon however, in view of the unavoidable each local Spiritual Assembly, and as limitations imposed upon the con- a guidance in the matter the Guarvening of frequent and long-standing dian has written the following:

sessions of the Convention, will have "To state very briefly and as adeto retain in its hands the final deei- quately a s present circumstances persion on all matters that affect the in- mit, the principal factors that must terests of the Cause-such as the be taken into consideration before deright to decide whether any local As- ciding whether a person may be resembly is functioning in accordance garded a true believer or not. Pull with the principles laid down for the recognition of the station of the Foreconduct and the advancement of the runner, the Author and the True Cause. Exemplar of the BahQ'i Cause, as set

"The seating of delegates to the forth in 'Abdu'l-Bah's Testament; Convention, i. e., the right to decide unreserved acceptance of and subupon the validity of the credentials mission to whatsoever has been reof the delegates a t a given Conven- vealed by their Pen; loyal and steadtion, is vested in the outgoing Na- fast adherence to every clause of our tional Assembly, and the right to de- Beloved's sacred Will; and close ascide who has the voting privilege is sociation with the spirit as well as also ultimately placed in the hands of the form of the present day BahB'i the National Spiritual Assembly, administration-these, I conceive, to either when a local Spiritual Assemb- be the fundamental and primary conly is for the first time being formed siderations that must be fairly, disin a given locality, or when differ- creetly and thoughtfully ascertained ences arise between a new applicant before reaching such a vital decision." and an already established local As- 'Abdu'l-Bahi's instructions prosembly. vide for the further development of

"Were the National Spiritual As- Bahl'i organization through an Intersembly to decide, after mature deli- national Spiritual Assembly to be beration, to omit the holding of the elected by the members of the Na- BahQ'i Convention and Congress in a tional Spiritual Assemblies. This ingiven year, then they could, only in ternational body has not yet come such a case, devise ways and means into existence, hut iCs special charto insure that the annual election of acter has been clearly defined : the National Spiritual Assembly "And now, concerning the Asshould be held by mail, provided it sembly (Baytu'l-'Adl) which God can be conducted with sufficient thor- hath ordained a s the source of all oughness, efficiency and dispatch. good and freed from all error, it must I t would also appear to me unobjec- be elected by universal suffrage, that tionable to enable and even to require is, by the believers. Its members in the last resort such delegates as must be manifestations of the fear of cannot possibly undertake the jour- God, and daysprings of knowledlge ney to the seat of the Bahb'i Couven- and understanding, must be steadtion to send their votes, for the elec- fast in God's Faith, and the welltion of the National Spiritual As- wishers of all mankind. By this assembly only, by mail to the National sembly is meant the Universal As- Secretary." sembly: that is, i n each country a

Concerning the matter of drawing secondary Assembly must be insti- OF B A H & ~ CAUSE 55 tuted, and these secondary As- acteristics of Baha'i administration.

semblies must elect the members of The first is its completely successful the Universal one. reconciliation of the usually opposed

"Unto this body all things must be claims of democratic freedom and unreferrred. I t enacteth all ordinances answerable authority. The second iand regulations that a r e not to be is the entire absence from the

Bah'i

found in the explicit Holy Text. By this body all the difficult problems are professional

to be resolved, and the Guardian of the Cause is its sacred head and the mysdistinguished member, for life, of personal exthat body. Should he not attend in morality,

person its deliberations, he must ap- the

point one to represent him. . . This Assembly enacteth the laws and the executive enforceth them. The legis- lative body must reinforce the execu- tive, the executive must aid and as- wirtsist the legislative body, so that, 'Abdu'l-Baha.

through the close union and harmony of these two forces, the foundation of confairness and justice may become firm conscience

and strong, that all the regions of the decisions

world may become even a s Paradise Assembly, itself.

dif-

"Unto the Most Holy Book every- one must turn, and all that is not ex- with

pressly recorded therein must be reminister or priest.

ferred to the Universal Assembly. ab-

That which this body, either unanimously or by a majority, doth carry, sence of internal factionalism, that that is verily the truth and the pur- the

pose of God Himself. Whoso doth spiritual

deviate therefrom is verily of them that love discord, hath shown forth BahB'i

malice, and turned away from the world,

Lord of t'le Covenant!' recon-

Cause of anything approaching the institution of a salaried

clergy. The BahL'i conception of ligion is one which combines ticism, which is a sacred perience, with practical

which is a useful contact between

individual and his fellow man. I n the nature of things, some souls are more advanced than others, and the function of spiritual teaching is given special importance in the ings of BahB'u'llah and

The Baha'i teacher, however, has no authority over the individual science. The individual

must be subordinated to the

of a duly elected Spiritual

but this relationship is entirely

ferent in character and results from the relationship of an individual

The third characteristic is the

bane of all organized effort, and

surc sign of the presence of

disease. The predominant spirit of unity which distinguishes the

Cause in its relation to the

making its followers strive for

Even at the present time, the Bahá'ís in all parts of the world maintain an intimate and cordial association by means of regular correspondence and individual visits. This contact of members of different races, nationalities and religious traditions Bahá'í is concrete proof that the burden of prejudice and the historical factors of division can be entirely overcome through the spirit of oneness established by Bahá'u'lláh.

*but surely

The general student of religion will not fail to note four essential characteristics of the Cause:

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ture of the work. The lesser vision gives way invariably for the larger principles, vision, itself replaced by the still larger vision in due time. The result is an inevitable improvement in the qualities placed at the service of the Cause, until the highest attributes of humanity will be enrolled. In the Bahá'í Cause we are actually witnessing the fulfilment of that strange and cryptic saying: The meek shall inherit the earth.

That the administrative machinery is not an end in itself but merely the sacred Cause, namely the extent to means to spread everywhere the light of faith and brotherhood, is frequently expressed by the Guardian in his general letters, and this brief summary

ciliation rather than partisan victory, creates an internal condition, that which exists in movements which accept partisan victory, in or another form, as their very for 'being. Such movements can but disintegrate from within; the Movement can but grow. Significant also is the fourth characteristic, namely that the Cause has within it an inherent necessity operating slowly to bring its administration into the hands of those truly fitted for the numbers, not by the mere exposition of a set of new and noble not by an organized campaign of teaching-no matter how world-wide and elaborate in its character-not even by the staunchness of our faith or the exaltation of our can we ultimately hope to vindicate in the eyes of a critical and age the supreme claim of the Abhá Revelation. One thing and only one thing will unfailingly and alone cure the undoubted triumph of this which our own inner life and character mirror forth in their manifold aspects the splendor of

those

vey may well close with one of those eternal principles proclaimed by
Bapassages: "Not by the force of hC'u'll&h."

THE BAHAI CALENDAR

Fvom "Bahd'u'lldh and the New Era," pages 1 5 5 1 5 6

B Y DR. J. E. ESSLENIONT

WONG different peoples and a t "Intercalary Days" (four in ordinary
A different times many different and five in leap years) between the
methods have been adopted for the eighteenth and nineteenth months in
measurement of time and fixing of order to adjust the calendar to the
dates, and several different calendars solar year. The Bab named the
are still in dally use, e. g.,the Grego- months after the attributes of God.
riau in Western Europe, the Julian in The EahL'i New Year, like the ancient
Persian New Year, is astronomically
many countries of Eastern Europe,
fixed, commencing at the March
the Hebrew among the Jews, and the equinox (March Zlst), and the Baha'i
Muhammadan in Muslim countries. era commences with the year of the
The B5b signaled the importance Bib's declaration (i. e., 1844 A. D.,
of the dispensation which He came 1260 A. H.)
to herald, by inaugurating a new cal- In the not f a r distant future it
will

endar. In this, as in the Gregorian be necessary that all peoples in the
Calendar, the lunar month is aban- world agree on a common calendar.
doned and the solar year is adopted. I t seems, therefore, fitting that
the

The BahC'i year consists of 19 new age of unity should have a new
months of 19 days each (i. e., 361 calendar free from the objections and
days), with the addition of certain associations which make each of the

THE B A H ~ CALENDAR

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olcdr calendars unacceptable to lange ity and convenience that proposed
sections of the world's population, by the BBb.
and it is difficult to see how any other The months in the BBb's Calendar
arrangement could exceed in simplic- are as follows :

M O N T H	ARABIONAME	TRANSLATION	FIRST DAYS
1.st	Bahi	Splendor	March 2 1 1
2nd	Jahl	Glory	April 9th
3rd	Jamal	Beauty	April 28th
4th	'Aeamat	Grandeur	May 17th
5th	N6r	Light	June 5th
6th	Rahmat	Mercy	June 24th
7th	Kailimat	Words	July 13th
8th	AsmA'	Names	August 1st
9th	Kamhl	Perfection	August 20th

10th	'Izzat	Might	September 8th
11th	M~shiiyyat	Will	September 27th
12th	'Ilm	Knowledge	October 16th
13th	Qudrat	Power	November 4th
14th	Qawl	Speech	November 23rd
15th	MasB'il	Questions	December 12th
16th	Sharaf	Honor	December 31st
17th	SultLn	Sovereignty	January 19th
18th	Mulk	Dominion	Felsrutairy 7th
19th	'Uli	Loftiness	March 2nd

Intercalary Days, Feb. 26th to March 1st, inclusive

BAHA'f FEASTS AND ANNIVERSARIES

Feast of Nawr6z (New Year), March 21. Martyrdom of the Bib, July 9, (1850).

Feast of Ridvan (Declaration of Bahi'u'llih), April 21 to May 3, (1863).

Birth of Bahi'u'llih, November 12, (1817).

Declaration of the B&b, May 23, (1844). Fete Day of 'Abdu'l-BahA, November 26, No-

Ascension of BahB'u'llPh, May 28, (1892). Ascension of 'Abdu'l-Bahi, November 28, (1921). No-

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Mashriqu'l-Adhkar in course of construction at Wilmette, suburb of Chicago, Illinois.

THE MASHRIQU'L:ADHKAR

THE MASHRIQU'L-ADHKAR

"The Dawning Place of God's Pvaiss"

RELIGION in its fullest development, its perfection, will have music of voices but not of instrument. The outward and visible form in correspondence with the inward invisible spirit. Its institutions, its philosophy, and its essence, its spiritual purpose will be in full harmony and agreement. The Mashriqu'l-Adhkar, the embodiment of the Bahian intent, and the relation of all Revelation, is the outcome and fulfillment of the teachings of Bah'u'llah in the world of action. It embodies relation of the organic functions of those teachings in a manner applying them to daily life. It makes unity a practice and habit as well as an ideal. symbolizes the two-fold nature of re-

It identifies religion with the social religion--one aspect the turning to body, not by materializing religion, God, the other aspect service to man. but by inspiring society. The ap- As 'Abdu'l-BahB has said: "Religion pearance of an institution of this is an attitude toward God reflected in character in the world today is a life."

proof of the re-birth of religion ac- The writings of the BahB'i Moveceptable to those who have lost faith ment contain many references to the in the evidences of doctrine. Mashriqu'l-Adhkir.

The present age is moving toward In the KitBb-i-Aqdas BahQ'u'llAh the Mashriqu'l-AdhkBr in its realiza- said : "O Concourse of creation ! 0 tion of the need to co-ordinate the people! Construct edifices in the churches with the fundamental prob- most beautiful fashion possible, in Jems of civilization, and in the will- every city, in every land, in the name ingness to abandon unnecessary of the Lord of Religions. Adorn duplication of religious effort. Corn- them with that which beseemeth munity churches have come into ex- them. Then commemorate the Lord, istence which foreshadow the BahL'i the Merciful, the Clement, in spirit Temple in many respects, but none and fragrance.

possesses the whole range of its sig- "Teach your children what hath nificance. been revealed through the Supreme

In the Mashriqu'l-Adhkir we have Pen. Instruct them in what hath dea house of worship and devotion open scended from the Heaven of greatto people of all religions, races and ness and power. Let them memorize classes without distinction. Its serv- the Tablets of the Merciful and ices consist of reading and chanting chant them with melodious voices in the holy Word. The purpose is to the galleries built in the Temple of turn the heart directly to the divine the Mashriqu'I-AdhkBr. m e pray- Source, and this purpose is not eom- ers of the Lord should be chanted in patible with human sermons or the a manner to abtract the hearts and

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souls. Blessed is he who listeneth meet under the dome of the Mashunto the River of Life." riqu'l-Adhkar and adore the One God

From Tablets and addresses of in the same Spirit of Truth, for the 'kdbu'l-Baha : ages of darkness have passed away

"Temples are symbols of the Re- and the century of Liight has arrived.

ality and Divinity of God-that is, The imaginary prejudices are in

the Manifestation of God is the real arocess of diswersion and the

Lizhtdivine Temple and Collective Center of Unity is shking.

of which the Church is a symbol. "In the days of the Manifestation,

"The real Temple is the very Law any city wherein a Temple was

of God, for to that all humanity must founded, afforded the means of

resort, and that is the center of unity promulgation (of the Cause), the

for all mankind. That is the Collec- confirmation of the hearts and the

utive Center. That is the cause of ac- confidence of souls; for in those

cord and unity of the hearts. That buildings the Name of God is ever

is the cause of the solidarity of the commemorated. For the tranquillity

human race. That is the source of life eternal. Temples are symbols that unifying force, in order that when the people gather there, in a that given edifice of God, they may recall the fact that the Law has been revealed for them and that the Law Not is to unite them. That just as this edifice was founded for the unification of mankind, the Law preceding and creating this Temple was issued therefore.

"In the Temple of the Lord man must be submissive to God. He must enter into a covenant with His Lord in order that he shall obey His Commands and be unified with his fellow-men. He must not consider differences of races nor difference of nationalities; he must not view variation in denomination and creed, nor should he take into account the differing degrees of thoughts; nay rather, he should look upon all mankind and realize that all must become united and agreed. He must recognize all as one family, one nativity; all the servants of one God, dwelling beneath the shelter of the Mercy of God. Just as the external world is a place where various peoples of different hues and colors, of various faiths and denominations meet; just as they are submerged in the Sea of Favors, likewise, all may and repose of the hearts there is no other means save the commemoration of Almighty God.

"The original purpose is this: is why His Holiness Bah'ol-Lah has commanded that a place be built for all the religionists of the world. only does the Mashriqu'l-Adhkar have an effect upon those who built it upon the whole world."

"The Mashriqu'l-Adhkar must have nine sides, doors, fountains, paths, gateways, columns and gardens, with the ground floor, galleries and domes, and in design and construction must be beautiful. The mystery of the edifice is great and cannot be veiled yet, but its erection is most important undertaking. of this Day.

"The Mashriqu'l-Adhkar has important accessories, which are counted of the basic foundations. These are :- school for orphan children, hospital and dispensary for the poor, home for the incapable, college for higher scientific education and hospice. In every city a great Mashriqu'l-Adhkar must be founded after this order. In the Mashriqu'l-Adhkar services will be held every morning. There will be no organ in the Temple. In buildings near by, festivals, meetings, conventions, public and spiritual gatherings will be held,

THE MASHRIQI

but in the Temple the chanting and this Temple will be like the hundred

singing will be unaccompanied. thousand gigantic Temples you see
Open ye the gates of the Temple to about you. Know ye that when this
all mankind. Temple of God shall be built in Chi-
"When these institutions, college, cago i t will be to the spiritual body of
hospital, hospice, and establishment the world what the inrush of the
for the incurables, university for the spirit is to the physical body of man,
study of higher sciences, giving post- quickening it to its utmost parts and
graduate courses, and other philan- infusing a New Light and Power.
thropic buildin)gs are built, t h e doors Should the believers undertake (the
will be opened to all the nations and erection of the Temple) in many
religions. There will be absolutely places, it will not become completed
no line of demarcation drawn. Its anywhere; and as in Chicago they
charities will be dispensed irrespec- have preceded every other place t o
tive of color or race. Its gates will plan the erection of the Temple, unbe
flung wide open to mankind; doubtedly to co-operate and help them
prejudice towards none, love for all. is nobler and a necessity. Then when
The central building will be devoted it is built in one place i t will become
to the purpose of prayer and worship. erected in many other places. God
Thus.rellglon will become willing, in all the states of America
harmonized with science, and science in the future there will be erected
will be the handmaid of religion, both Temples, with infinite architectural
showering their material and spir- beauty, with pleasing proportions and
itual gifts on all humanity." handsome and attractive appear-
"Now the day has arrived in which ances."
the Ediflce of God, the Divine Sanctu- "Praise be to God that, a t this
ary, the Spiritual Temple shall be moment, from every country in the
erected in America. I entreat God to world according to their various
assist the confirmed believers In ac- means, contributions are continually
complishing this great service and being sent toward the fund of the
with entire zeal to rear this mighty Mashriqu'l-Adhkir in America. In
structure, which shall be renowned reality this magnanimity of the bethroughout
the world. The support lievers is worthy of great praise and
of God will be with those believers in thankfulness. This donation in the
that district, that they may be suc- path of the Orb of Religions is concessful
in their undertaking. For ducive to the happiness of the souls
this cause is great because this is the of the spiritual ones. From the day
first Mashriqu'l-AdhkCr in that of Adam until now, such an event has
country. never been witnessed by man that,
"Verily the founding of the Mash- from the fanthermost country of
riqu'l-AdhkLr will mark the incep- Asia contributions were forwarded to
tion of the Kingdom of God on earth. America. This is through the Power
I t is the evident standard waving in of the Covenant of God.
the center of that great continent of "Verily this is a cause of astonish-
America. Make the erection of the ment to the people of perception.
Temple in America conducive to the "The debt on the land of the
Mashunity and oneness of the believers, riqu'l-AdhkLr is clear. This news
of the maid-servants and servants 01 made the hearts happy. Collect conthe

Merciful, so that in one thought, tributions for the building and then one aim, they engage themselves in think about the plans. I t is hoped building the Temple. Think not that that the believers of God may show

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magnanimity and raise a great sum for the building, that the foundation of the Mashriqu'l-Adhkar may be laid by the hands of 'Abdu'l-BahB. I want everyone left free to act as he wills. If anyone wishes to put money into other things, let him do so. Do not interfere with him in any way, but be assured that-the most important thing at this time is the build-perfection,

ing of the Mashriqu'l-Adhklr. . . ." "When the Mashriqu'l-Adhkir is completed, when the lights are eman-that of the present day. . . In the ating therefrom, the prayers are per-highformed with supplication toward the stood

Mysterious Kingdom (of Heaven), the voice of glorification is raised to the Lord, the Supreme;-then the be-lievers shall rejoice, the hearts be dilated and overflow with the love of the All-living and Self-existent word

(God). The people shall hasten to worship in the heavenly Temple, the Fragrances of God will be elevated, 5,

the Divine Teachings will be estab-lished in the hearts like the estab-lishment of the Spirit in mankind; the people will then stand firm in the Cause of our Lord, the Merciful.

Whosoever arises for the service of this building shall be assisted with heavgreat power from His Supreme King-dom, and upon him spiritual and heavenly blessings shall descend himwhich shall fill his heart with won-derful consolation and enlighten his each

The symbolism of the Temple has been sympathetically interpreted by Mary Hanford Ford :

"The Temple model is a nonagon, or nine sided structure, with nine doors, nine ribs in the dome, nine openings on each side, etc. All the dimensional numbers of the temple are related to nine.

"Nine is the number of

both in the ancient numerology of Pythagoras and the cabala, and in

older systems 9 represented the est perfection of man, while 10

for God and man united, as in the Messiah. In the BahL'i symbolism, 9 adds to its own power that of 10, because i t stands for the Glory, or BahL, which is God.

"It is actually formed by the

Bahi, the Glory, because in the Arabic langua~eletters are numerical symbols also. B is 2 ; A is 1;H is

and A is 1 again, and the consensus of all makes 9. So the nine doors of the Temple symbolize the perfect number of paths to God, and thus unity in the Glory of BahB, and the prevalence of 9 in the numerical structure of the temple creates enly unity in its vibration.

"19 is the BAb's number for unity, and 5 is the number of the Bab self. So these numbers reappear stantly. There are 18 steps at

eyes by beholding the Glorious and Eternal God." of the nine entrances of the Temple, which with the completing doorway I t may be questioned whether any make 19-and each door (a 19) be modern edifice has attracted such comes a recurring symbol of the BBb Widespread interest as the Bourgeois himself, because as we remember, BBb design of the Mashriqu'l-Adhkir, is a title meaning a door between descriptions and illustrations of heaven and earth. There are nine which have appeared in newspapers openings on each of the nine sides of and magazines throughout the world. the Temple on the first and second Even in China and Japan the press stories, producing the number 81 or gave details of this universal reli- spiritually 9, and 3 small doors on gious structure, and in architectural each side of the third story, making and engineering journals the design 27--or again 9. There are 9 columns has been acclaimed as the inaugura- on the first story, 9 buttress ornation of a new style and period. ments on the second, 9 ribs to the

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great dome, so that one can never pointed star, the Messiah.' The five escape the heavenly presence of pointed star has been for ages the the 9. I t becomes the emblem of symbol of the earthlp Messenger. perfection, more definitely exempli- 'Albdu'l-Bahi says in the Tablet of fied in the Bahb'i teaching than ever the Ringstone: 'The two stars reprebefore; as the 9 reflected through the sent the divine origin and also the hu- Bahi or the Glory, i t becomes the man personality of the Bkb and Baemblem of the divine messenger upon hi'u'llbh, because the human being earth, BahB'u'llAh, Christ, Zoroaster, like the star has five points, the head, Moses, et al. the two arms and the two legs.' "The surfaces of the Temple are <"The triangle has another symbolcovered with a geometrical ornamen- ism, and a very beau tiful one, that of tation, exquisite in character, and humanity with its base upon the ~ufficiently interesting from its earth and its point reaching up to beauty alone. These traceries, when heaven, and this is also a part of the examined, are made up of the most heavenly meaning of the six pointed beautiful combinations of the tri- star. The five pointed star was used angle, the square and the circle: The by the early Christians as the symbol Swastika cross of the Egyptian of Christ, and the cross came later hieroglyphics is one, the five pointed with the introduction of theology star, the six pointed star, the glorious into Christian teachings. nine pointed star, and last but not ' ' ~ h ~ has been from very least the looped life symbol of the old periods the of infinity E'mptian hieroglyphics, which was d, eternity, and is commonly seen carried by the priests in the sacred the temple of xndia, processions of the worship of Di- associated with the serpentof the

onyos in Greece. past. The square is the old cabalistic
 "The Swastika cross is the oldest of realization or
 religious symbol known. It became tion in earthly form for the microindicative
 of the divine creative fire, human, while 8 or the cube
 and life, and the looped cross, the co m orsymbol
 is sthe of realization for the
 Greek cross, the Roman Cross are its M~~~~~ or ~ i M ~ ~ ~h~
 i. ~ ~
 modifications. The Roman cross with glorious nine pointed star is of course
 the elongated arm has become the the symbol of divine manifestation
 symbol of sacrifice through its rela- belonging to the new day. ~h~
 tion to Christ. There is a lovely row Temple itself is a nine pointed star.
 Swastikas around the base of the Looked at from an aeroplane it would
 dome, repeated again toward its seem a great star dropped upon the
 and these will show brilliantly when ground, and when li,ghted at night all
 it is lighted a t night. itsnine points will appear brilliantly.
 triangle
 , ' T ~ ~ has ,been from time
 immemorial the symbol of the great The nine pointed star forms the
 trinity, the Essence, the Orb snd the beautiful roselike top of each window
 M ~ or ~ ~ ~ thed ~ , ~ t orh ~
 and
 ~ door~ , of~ the temple's
 ~ lower
 ~ story, ~ ,
 Logos, and the Son, as Christ puts it. while at the center of each star
 ~h~ six pointed star or double tri- gleams the decorative lettered
 form
 angle is thus the symbol of the heav- of t h e Greatest Name. This will be
 enly Sun or Logos behind the earthly always illumined and shining, so that
 Messenger. So that the old orthodox the Glory of the Most Glorious will
 Jewish Rabbis say today: 'We have penetrate every worshipper who enalways had
 the six pointed star, but ters the temple. A larger replica of
 we are now looking for the five the same illumined symbol forms the
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 center in decoration above the doors circles, and Bourgeois says that, in
 and speaks again of the meaning of drawing the dome especially, he
 the great Temple. would begin to think of the orbits of
 "There is a charming story in the planets and their whirling spaces,
 Hindu mythology to the effect that, and then his fingers would create
 when the great God Brahm finished these wonderful lines, a s his
 thoughts
 his avatar on this earth, he did not roamed among the stars. Thus a new
 ascend, but went t o sleep in a lotus symbol has been added to those of the
 flower until it should be time for him past, which might be called that of
 to awaken for another mission to the unity of the heavens.
 mankind. Over the low archway of "The structure of the Temple is

each entrance to the Temple is a delicate and graceful tracery which attracts the eye and, when one examines it, there is revealed a succession of lotus flowers, and in the center of each is the looped symbol of butlife, which comes to us from Egypt and Greece, and appears here again as the note of awakening, of resurrection in the lotus flower of the world. It is singularly fitting that the story of Brahm should be recalled in the decoration of the Temple of mankind and should arise there under the symbol of life, because the Temple contains in its glorious ensemble the unity of all faiths and the aspirations of all hearts. "There is an ornament in the dome which appears also in the upper part of the columns and is unlike any former portion of the decoration. It is a whirling succession of elongated

such that at night all its surfaces will be a blaze of light. Its decorations are cut completely through the terracotta (or other) substance, which is to be lined with transparent glass, so that at night each column and dress ornament as well as the stars and crosses and 'milky way' of the dome, will shine forth like an embroidery upon the darkness. So the Temple will be veritably a temple of light in this day of resurrection, of brotherhood and new civilization. "The nine ribs joined above the surface of the dome are like hands clasped in prayer, Bourgeois says, and in the space between their union and the rounded top of the dome proper, will shine a great electric light sending forth nine bars into the darkness of the night, and giving a glorious illumined climax to the beautiful nonagon structure."

BRIEF HISTORY OF THE MASHRIQU'L-ADHKAR IN AMERICA TO 1915

heard enthusiastic re- sion for the second Mashriqu'l-Adh-
 HAVING

ports of the building of the first kLr to be built in America.

Mashriqu'l-AdhkBr in 'IshqLbLd, On June 7, 1903, a tablet was revealed in Acca by 'Abdu'l-Baha saycommittee (better known as the ing, "Now the day has arrived in "House of Spirituality") of the Chicago Assembly were inspired to support which the edifice of God, the divine sanctuary, the Spiritual temple, shall be erected in America."

nant, 'A~bdu'l-Baha, to grant permission, The following words from the pen of 'Abdu'l-BahA clearly indicate the ing is the most important of all erection of a material building: "The things. This is the spiritual foundation, for that reason it is the most important of all foundations; from that moment forth the spiritual foundation will come forth the union of hearts and the gathering manner of advancement and progress of souls. . . Praise be to God !ress in the world of humanity.

The erection of the Mashriqu'l- Therefore, how great is its import-

Adhkar has a great effect in all ances.

grades (or states). It was tested in To Mrs. Helen S. Goodall and Mrs. the east and so evidently and plainly Ella G. Cooper, 'Abdu'l-Bahá said : was it proved good (that) even when "To have it built is most important. in a village a house was called the Some material things have spiritual Mashriqu'l-Adhkar, it possessed a effect, and the Mashriqu'l-Adhkar is different effect. How much more its a material thing that will have great building and organization." Further- effect upon the spirits of the people. more, he says, "The Mashriqu'l- Not only does the building of the Adhkar is the most important matter Mashriqu'l-Adhkar have an effect and the greatest divine institute. upon those who build it, but upon the Consider how the first institute of whole world." "In the Mashriqu'lhis holiness Moses, after his exodus Adhkar, services will be held every from Egypt was the 'Tent of Martyr- morning and the words of Bahá'-' dom' which he raised and which was u'llah only are to be read."

the traveling temple. It was a tent While in Ramleh, Egypt, 'Abdu'lwhich they pitched in the desert Bahá assured Mr. Percy Woodcock wherever they abode, and worship- that "The most important thing in ped in it. Likewise, after his holi- this day is the speedy erection of the ness Christ-May the spirit of the edifice. Its mystery is great and canworld be a sacrifice to Him-the first not be unveiled as yet. In the future institute by the disciples was a it will be made plain."

temple. They planned a church in During the sojourn of Mr. and Mrs. every country. Consider the Gospel, Charles Haney in the prison home of (i. e., read it), and the importance 'Abdu'l-Baha, he said: "When the of the Mashriqu'l-Adhkar will be- Mashriqu'l-Adhkar, with its accescome evident. I hope that all the be- sories, is established in the world, loved of God, collectively, on the con- aside from its religious or spiritual tinent of Amerlca, men and women, influence, it will have a tremendous will strive night and day until the effect upon civilization. Aside from Mashriqu'l-Adhkar is erected in the the religionists, who will feel its inutmost solidity and beauty." fluence, materialists will not be ex-

And again: "Today, the establish- empt therefrom. Moreover, it comment of the Mashriqu'l-Adhkar is of tains divine wisdom, spiritual effects paramount importance, but hereafter upon the intellects and thoughts. it shall not be so. This is the begin- Subsequent to its erection these will ning of organization; it is like unto become evident."

the first church founded in Chris- This important point was made tianity; it is an expression of the ele- clear to a pilgrim visiting him, vation of the Word of God." namely, that "The organization of While in London, on his first Eu- worshipping places is not simply for ropean trip, 'Abdu'l-Bahá told Mr. drawing near to God, but it is to con- Charles Mason Remey that "its huild- centrate the word of spirit of God

and cause the power of unity and one- a second temple undertaken, neither

ness among the people." of the two would be accomplished and
Regarding the locating of this edi- this failure would weaken the Cause."
fice of God, 'Abdu'l-Baha wrote to the Mr. Mountfort Mills received a
friends of New York City : "Concern- tablet from 'Abdu'l-BahA saying:
ing the erection of the temple; now "The Mashriqu'l-Adhkir of Chicago
alb the believers must become united, is of the greatest importance. This,
so that the temple may be built soon Baha'i temple is a supreme house of
in one place. For should the be- worship, a place of spiritual
gatherlievers undertake (the erection of the ing and of the manifestation of
ditemple), in many places, i t will not vine mysteries. The friends of God
become completed anywhere; and a s must endeavor with all their hearts
in Chicago they have preceded every and souls that this structure may be
other place to plan the erection of raised and completed."
the temple, undoubtedly to co-operate The Center of the Covenant has
and help them is nobler and a neces- written : "One must first grasp those
sity. Then when i t is built in one affairs which will make growth (in
place i t will become erected in many the Cause) and also be in time and
other places, God willing in all the season."
states of America, in the future, there From the foragoing quotations i t
will be erected temples, with infinite is manifest that the
Mashriqu'larchitectural beauty and art, with Adhkir is founded on the
"Rock of
pleasing proportions and handsome Ages," the eternal Word of God, as
and attractive appearances, especii- to its object, location and
appropriate
ally in New York." time for its erection.
Also to Dr. Edward Getsinger, A brief sketch of the work ac-
'Abdu'l-Baha wrote: "Regarding the completed may prove interesting :
building of the temple in Chicago, In the spring of 1907, while
both of you (Dr. and Mrs. Getsinrger) Messrs. Chase, Agnew and Schemer
display the utmost effort in encourag- were in the prison home of 'Abdu'ling
and inspiring the believers and BahL, he said to them: "Concerning
the maid-servants of God, so that the temple, the Mashriqu'l-Adhkir is
they may assist in the matter with a very important matter, the most
imgenerosity, and thus soon this temple portant thing now in America is the
will be erected. This matter is of building of the temple. You and your
great importance." ("Utmost im- friends must endeavor in this
matportance" in 'Abdu'l-Bahi's own ter. This building will be the
cause
handwriting). of the confirmation of the believers.
When Eshte'al-Ebn Kalanter wrote I t has a great effect because i t is the
regarding a Mashriqu'l-Adhkar on beginning of the, foundation. After
Monsalvat (Green Acre, Maine), centuries i t is not so important as
i t
'Abdu'l-BahB replied : "Concerning is now, but now i t is very important.
the building of a Mashriqu'l-Adhkar At first they build the temple and
on Monsalvat: It is certain that be- worship in it and grow. I n past

fore long this shall be built; and this times they could not build it so
outis an ordained (or fixed) matter ; but wardly. This building will be the
in Chicago it is two or three years cause of unity and prosperity of the
since a number of people are making Cause. The unity comes ; from every
efforts. Now while the building of part the believers will assist. This
this temple is not yet started or en- is a heavenly society and also it
will

gaged in, if there be the founding of be the cause of strength. The be-
HISTORY OF MASHRIQU'L-ADHK~R 67

lievers will get blessings and hn~~nties.consist of fourteen lots. The spir-
It cannot be compared with the itual meeting of the Chicago Assembchurch of
the old time. You have ly, after bringing the matter before
only to begin, everythin~gwill be all the assembly for approval, took title
right!' to two of the lots in the name of the

When this message was brought treasurer of the assembly, Mr. Carl
back to America a new activity in the Schemer, and arose to obey the Cen-
Mashriqu'l-Adhkir resulted through- ter of the Covenant when he said:
out the country and contributions "You have only to begin, everything
from various assemblies and indivi- will be all right." The sum of \$2,000
duals were received. A convention was paid fur those two lots on April
was called for November 26, 1907, to 9, 1908.

be held in Chicago. This was the On June 19, 1908, a tablet was
refirst Mashriqu'l-AdhkBr convention, vealed by 'Abdu'l-Baha and transregarding
which 'Abdu'l-Baha wrote lated by his daughter Moneveh

to Mr. Charles Sprague: "Thou hast Khanum, in which he wrote, "Ask
written concerning the organization every spiritual meeting in the other
of a council for the building of the cities that they will each select one
Mashriqu'l-Adhkir. T h i s n e w s and send him, and from these selected
brought much spirit and fragrance, ones and with those who are selected
for the nine delegates sent by the from the Chicago meetings, establish
various assemblies gathered in that a new meeting for the provision of
meeting and consulted concerninig the the means of the temple. If this is
building of the Mashriqu'l-Adhkar." established with perfect fragrance

Several possible tracts of land on and joy, it will produce great results.

both the south and north sides of the In this new meeting, especially for
city had been investigated, as 'Abdu'l- the establishment of the temple,
Baha had said to a pilgrim that it women are also to be members!

must be near the lake. The morning In compliance with these instrucof
the day of November 26,1907, the tions from 'Abdu'l-Bahi, the House
delegates visited the south side tract. of Spirituality of the Chicago Asnoting
carefully the surroundings, re- sembly called the second Mashriqu'lturning to .
the home of Mrs. Grace AdhkBr convention for March 22nd

Foster for a sumptuous (Thanksgiv- and 23rd, 1909, the proceedings of
ing day) feast, prepared in the name which were accurately recorded by
of the Center of the covenant by the Miss Gertrude Buikema and Mr.
Chicago maid-servants. It was a t Charles Ioas, duly elected to act as

first feared that such a feast of good secretaries, and afterwards printed. things had incapacitated the dele- Thus the tiny mustard seed of nine gates to visit the north shore tract in delegates grew in the two interenthe afternoon but it made them ing years to four times nine. The stronger for the trip, both spiritually Baha'i Temple Unity resulted, as an and physically. That evening a spir- organization, with full power and ited meeting was held over the loca- authority to provide ways and means tion and it was unanimously voted for the erection of the Mashriqu'lthat the north shore tract was most AdhkBr. A constitution was predesirable. Miss Gertrude Buikema sented and adopted and the first took the minutes of this meeting. executive board of BahB'i Temple Upon closer investigation the north Unity was elected and authorized by shore tract (now the site of the the convention to close and complete Mashriqu'l-Adhkar) was found to the purchase of the land, recom- EAR BOOK

mended by the first convention, 1907, The third Mashriqu'l-AdhliLr conof which two lots had been bought vention convened in Chicago, April

and paid for, with an option secured 25 and 26,1910. Report of the work on the remaining twelve lots. Im- done during the year was given by mediately after the close of the con- the secretary, Mr. Jacobsen, and the vention the newly appointed execu- financial secretary's report showed tive board went into session, selecting contributions for the fiscal year : its officers in accordance with the con- From the Orient ..\$ 7,092.85

stitution. The treasurer of the Chi- F r o m America cago Assembly, Mr. Scheffler, in and Europe..... 7,638.66

whose name the title to the two lots Turned over by was held, turned over to the BahB'i Mr. Scheffler..... 5,666.44

Temple Unity all official documents and all monies held by him for the Total \$20,397.95

Mashriqu'l-Adhkir, as follows : (\$2,000 of this being land)

Monies on hand. ...\$ 3,666.44	Contributions had come from
Land values..... 2,000.00	India, Persia, Turkey, Syria,
Palestine, Russia, Egypt, G e r m a n y ,	
Total \$5,666.44	France, England, Canada,
	Mexico,

When the two lots had been pur- Hawaiian Islands, and a little island chased, Mr. C. E. Brush, one of f a r out in the Indian Ocean, Maure- Chicago's architects, kindly made a tius. Besides from sixty different plat of the tract and its surroundings, American cities. The words of the which was sent to 'Abdu'l-Bahd. A Center of the Covenant had literally

beautiful tablet flowed from his pen, been fulfilled: "You have only to be-
 "To the friends and maid-servants," gin-everything will be all right."
 saying that on the anniversary of the The fourth
 Mashriqu'l-Adhkir condeclaration of his holiness the SU- vention was held in
 Chicago, May 1
 preme, the Bib, the map of the Mash- and 2, 1911. A command having
 riou'l-Adhkir had been presented, come from Acca to hold the conventhat "great
 joy was obtained thereby tion during the Ridvdn days. Durand with the ercatest
 care it was con- ing the fiscal year, April 23, 1910, to
 sidered," thag "it is indeed a delight- April 29, 1911, the total contribuful
 spot worthy of this edifice and tions were:

building." (Date of this tablet July
 4, 1908). The Orient and
 Europe \$ 1,190.83
 The members of the Executive America
 9,210.76
 Board of BahL'i Temple Unity appointed Messrs. Mills, Hall and
 Total \$10,401.76

Jacobsen, a committee to attend t o The fifth convention
 the land negotiations, and an offer of
 in Chicago,
 \$32,500 for the remaining twelve lots April 29th to May 1, 1912, will eterwas
 made and accepted with a con- nally wear the glorious crown of betract
 providing for the payment of stowal because of the presence of the
 \$5,000 every six months, with inter- Center of the Covenant and his dediest,
 commencing July 1, 1909. A re- cation of the Mashriqu'l-AdhkLr
 ligious corporation was effected un- grounds, May 1, 1912. During this
 der the laws of Illinois in the name fiscal year the lake shore tract of 293
 "Bahd'i Temple Unity" and the title feet frontage had been contracted for
 to the land secured. and payment made on it,

the pur-
 HISTORY OF MASHRIQU'L-ADHK~R 69

chase price being \$17,000. The con- 1913. The contributions for the
 year
 tributions for the year having been having been \$14,206.42.
 \$7,292.45. Another year soon rolled around
 The sixth convention was enter- and Chicago was again blest with a
 tained by the friends of New York Mashriqu'l-Adhkir convention, which
 City, April 28 and 29,1913. Regard- was the seventh convention. I t also
 ing this wonderful convention 'Ab- marked the fiftieth anniversary of
 du'l-Baha wrote to Mr. Wilhelm, the Declaration of BahP'u'llih.
 saying : At the close of the year 1913

the
 "Praise be to God, that the New money came literally rolling in for the
 York believers became confirmed in cancellation of all land debts and
 a

the accomplishment of a great service and held in that city the consultation convention for the erection of the Mashriqu'l-AdhkBr. They dispersed, 1914,

played the utmost of effort until that convention was inaugurated with infinite perfection. They exercised the greatest love and kindness towards all the delegates who had come from the different states. They united and

land

entertained the delegates in their homes. With perfect affection they spread before them the banquet of hospitality. Every one became grateful and happy. This event will adorn the convention.

an important and blessed page in the BahB'i history."

At this convention the commemoration of the ninth day of every month as Mashriqu'l-AdhkBr day was proposed and afterward confirmed by 'Abdu'l-BahL and has proved a very great impetus to the Mashriqu'l-AdhkBr work. The friends of other

countries join with us in observing the day ; very beautiful are the letters from our four American sisters in Teheran telling of their holding this Turkish day with us. liberated in

The first contribution for the fiscal year April 30, 1912 to April 19,1913, was a gift from the Center of the

Covenant at the closing session of the previous convention in Chicago. constantly

Also this year marked the completion and

of the payment on the site dedicated by 'Abdu'l-BahL and an indebtedness said

cablegram was sent to 'Ahdu'l-BahA announcing that the BahL'i Temple Unity had completed its land

tions. Thus the new year, dawned free of any clouds for the Mashriqu'l-AdhkAr work so that the building fund might be started. The financial secretary reported

tions for the year

Unity entirely out of debt with holdings for which \$51,500 had been paid and which was worth almost double the price paid. Complete unity and harmony marked the sessions of this seventh

And now the eighth Mashriqu'l-AdhkLr convention and first BahL'i

congress has convened in San Francisco. Thus our conventions held in the United States of America have travelled from coast to coast.

Almost immediately after the second convention, when the BahL'i Temple Unity resulted, the

of the first Executive Board, Mr. Mountfort Mills, of New York City, visited the Center of the Covenant who was still a prisoner of the Turkish Government, though

July of that same year, 1908. Mr. Mills wrote: "At the temple convention, he seemed most pleased

satisfied and assured us that the future would see many more,

increasing in numbers, attending

bringing together representatives from all parts of the world. He said

of \$9,000 on the Lake Shore tract re-
 the
 mained only, its entire liquidation
 being urged before the expiration of
 physical

that these gatherings would be to
 spiritual body of the world what the
 inrush of the spirit is to the

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body of man, quickening i t to its ut-
 most parts and infusing a new light
 tion

Sixth Convention 13,503.79
 Seventh Convenand power."
 6,597.65

One of the most touchin,g gifts to
 the building fund was a check for
 \$72,399.85

Grand Total

\$1,000 addressed to "The BahL'i
 Temple of Peace" and saying in the
 letter, "In Europe, fathers and
 United

Of the above amount \$11,159.75
 was from countries other than

brothers have been torn from their
 wives and little children, and many
 left at home are in want of dire
 Cornwall;

States, as follows:

Enlgland: St. Ives,

necessities. ourbeloved ones are not
 Manchester ;

Springfield, Broadway ;

facing mutilation, acute suffering and
 Wardeath. I send this as s thanksgiving
 offering, though it seems min te in-
 u n t y

London ; Sussex, BrightOn ;
 wicke; Cliftonl Bristol.
 Ireland : Warrington, C 0

deed toexpress what I feel."

Down.

France: Paris; Dinan, Brittany.

During the fiscal year beginning
 April 27, 1914, the monthly contribu-
 Stuttgart ; Estions have been as follows:
 Zuffenhausen.

Germany : Berlin ;
 slingen ;

Italy: Sienna ; Ravenna, Erba.

April 27 to May 1 \$ 258 00

European Turkey : Constantinople.

May 388 60

June 351.09 Palestine : Acca; Haifa.

July 483 31 Russia : Baku ; IshqBbLd.

August 344.22 Persia : Teheran ; Esphahan ;

Gan-

1,533 88 gelie; Shiraz; Yahromi ; Resht; Ker-
 557.99 manshah ; Sanstan ; Meshed ; Tiflis;
 519.50 Yazd ; Arabelli.

December 614.66

India : Rangoon ; Bombay ; Manda-

January 768.72 lay.

February	247.10	
March	278.76	Egypt: Cairo; Port Said;
Alexan-		
April 1 to April 18	251.82	dria.
South Africa; East Rand; Transvaal ; Capetown.		
Total to April 18,		
1915	\$6,597.65	New Zealand : Davenport ;
Auckland.		
Total receipts of subscriptions		Brazil : Sao Paulo.
from August, 1907, to April, 1915.		
Canada: Montreal ; Brockville ; St.		
First Convention	\$ 5,666.44	John's, N. B.
Second Conven-		Islands of the Sea: Isle of
Pines;		
tion	14,731.51	Isle of Mauretius; Hawaiian Islands.
T h i r d Conven-		
Respectfully submitted,		
tion	10,401.59	
Fourth Conven-		CORINETRUE,
L'		
ion	7,292.45	Financial Secretary, Bahh'i Temple
Fifth Convention	14,206.42	Unity.

MASHRIQU'L-ADHKAR REPORT

EXTRACTS FROM MASHRIQU'L-ADHKAR REPORT

JUNE 15, 1925

BY CARL SCHEFFLER

T the Convention called by the the stones themselves upon their
A Secretary of the National Spir- backs, while attracted by the love of
itual Assembly to discuss ways and God and for the glory of God. Soon
means for raising funds necessary that great Temple will be completed
for the construction of the first story and the voice of prayer and praise
of the Mashriqu'l-AdhkLr, which was shall ascend to the Sublime Kingdom.
held in Chicago, October 19-20, 1924, "I was rejoiced through your enthe
Temple Committee was instruct- deavors in this glorious Cause, made
ed to draft a compleke report on the with joy and good interest. I pray
status of the Temple b o r k to be suh- God to aid you in exalting His word,
mitted to the National Spiritual As- and in establishing the Temple of
sembly for approval and to be sent Worship, through His grace and
t o the BahB'is of the United States ancient mercy. Verily, ye are the
and Canada. first to arise for this Glorious Cause
I t is the purpose of this report to in that vast religion. Soon will ye
deal specifically only with matters see the spread of this enterprise in
that have transpired since the selec- the world, and its resounding voice
tion of the design of the building, but shall go through the ears of the peoin
order to refresh the memories of ple in all parts.
the friends regarding the wonderful "Exert your energy in

accomplish accomplishments of the previous f n g what ye have undertaken, so that

years, we a r e presenting a brief r6- this glorious Temple may be built, sum6 of the various early stages of that the beloved of God may assemble the work.

therein and that they may pray and offer glory t o God for guiding them
EIALRYHISTORY
The inception of the Mashriqu'l- to His Kingdom."

Adhkbr in the West dates back to the Since that time the work has prospering of 1903, twenty-two years ago, gressed intermittently. During the a t Which time the corner-stone of first six years the members of the Asthe Mashriqu'l-Adhkbr in 'IshqLbLd, sembly in Chicago strove enthusias- Russia had been laid and photo- tically so that in the spring of 1909 graphs of the event sent to the mem- when the first Convention met in Chibers of the House of Spirituality in cago, having been called by the House Ohicago, inspiring that body to arise of Spirituality for the purpose of for the erection of a Mashriqu'l- establishing the work of the Temple Adhkiir in America. I n response to on a national basis, the Chicago Astheir supplication, 'Abdu'l-BahL sembly was able to report the acquisigranted permission for the undertak- tion of two lots a t a cost of \$2,000.00, ing in the following wonderful Tab- and a cash fund of \$3,666.44.
let :

"I send you the glad-tidings of the PURCHASE O F SITE
erection of the Mashriqu'l-Adhkbr
(The Bahfi'l Temple) in 'IshqLbfid, As before stated the purchase of with all joy and great happiness. two lots in the main tract had been The friends of God assembled to- completed by the House of Spiritualgether with rejoicing and conveyed ity of Chicago, the deeds for which

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were in doe time turned over to the lievers should sclcct the design at the Bahh'i Temple Unity when i t was or- 1920 Convention. A number of archiganized just after the first Conven- tects submitted designs, some in the tion. The remainder of the main form of drawn plans and Mr. Charles tract bounded by Linden Ave. on the Mason Remey and Mr. Louis Boursouth, Sheridan Road on the north geois submitted plaster models. and east, and by the property of the After careful deliberation and dis- Sanitary District of Illinois on the cussion, after hearing the opinion of west was purchased a t a cost of \$32,- disinterested men of standing i n the 500.00. The final payment on this architectural profession, the Bourwas made on October 1, 1912. The geois model was chosen. Mr. Remey, purchase of the lake shore tract was who had submitted the other model, completed February 2, 1914. I t cost made the motion that made the choice \$17,000.00. There also is a small tri- unanimous. The selection of the Conangular plot of land across Sheridan vention was confirmed by 'Abdu'l- Road, north of the main tract in- BahL in numerous Tablets. We quote cluded in these purchases. one of these written to Mrs. Corinne
The main tract measures on its True, as follows:
south boundary, Linden Ave., 607.55 "Thanks be unto God that this

Conf., on its west boundary where it ad- vention was supported by the confi-- joins the property of the Sanitary matations of the Kingdom of Abha. District of Illinois, from Linden Ave. Praise be unto God that the model of north to a point where the line strikes Mashriqu'l-AdhkLr made by Mr. a slight angle, it measures 257.80 ft. ; Bourgeois was approved by his honor, on the same boundary another angle Mr. Remy, and selected by the Con- 135.52 ft., still another angle on this vention. The model of Mashriqu'lline measures 138.06 ft. The Sheri- AdhkLr is, however, too big. It dan Road line also turns slightly needs several million dollars for the several times, the sections of the line cost of construction. If possible Mr. beginning a t the northwest measur- Bourgeois may reproduce the same ing east and south are 129.92 ft., 219.- model on a smaller scale, so that one 47 ft., 166.46 ft., and 271.46 ft. The million dollars may suffice for its contriallengular section measures on Sheri- struction. This should be recondan Road 141.49 ft., on the east 131.- sidered only if possible." 78 ft., and facing the Canal 141.49 ft. The design of the Bourgeois model The lake shore tract on Sheridan being a new and unique conception Road measures 291.40 ft.; 3 ft. a t the does in its main character depart south end of this line are in dispute, somewhat from recognized architecdepth a t that point is 168 ft., and a t tural standards, cheifly in the manthe north end i t is 183 ft. to the water ner in which the upper stories conedge.

nect with the lower part of the building. It is usual for the main ribs of THE BOURGEOIS DESIGN a structure to ascend directly from The facts regarding the selection of the ground. In this design the main the model of the Temple by the be- ribs of the upper stories and dome lievers a t the 1920 Convention are were shifted so that they connected too well known to require much eluci- midway between the main or first dation; i t might nevertheless be well story buttresses, immediately above if some points regarding this are the doorways. This caused considermentioned.

able adverse criticism from laymen 'Abdu'l-BahB directed that the be- and architects, so that the Executive MASHRIQU'L-ADHKh REPORT 73

Board of BahA'i Temple Unity or- tween the Convention, which was dered Mr. Bourgeois to prepare a set held in April 1920 and the first of of drawings altering this particular January 1921. The size of the strucfeature. This work was in the na- ture was reduced from 450 ft. in diture of an experiment to assure the ameter to 153 ft. in diameter, and members of the Board in whose hands the estimated cost reduced to about the responsibility rested, that the Ba- \$1,200,000.00. This includes a rough ha'is were not making a mistake in plaster interior, an ornamental iron

building a structure that thus radi- rail on the balcony, but no
decoracally departed from recognized archi- tions for the interior.
tectural standards. The result of the
experiment justified Mr. Bourgeois, ENGINEER'S REPORT
for i t was found that the life and "My contact with the BahC'i
Tembeauty of the original model was not ple project in Wilmette started
in the
in the building shown in the experi- fall of 1920. I met some members
of
mental drawing. "It became a rigid the Board a t that time in
connection
structure a n d l a c k e r l motion." with the discussion of some
municipal
(Bourgeois). plans of the Village of Wilmette in
The Executive Board also felt i t their relation to the Temple project.
necessary to submit the design to I also conferred with Mr. McDaniel
'Abdu'l-BahB, and since it was obvi- regarding the foundation plan,
which
ously impossible to send the model to he was preparing a t that time,
and
Haifa they directed Mr. Bourgeois to gave some assistance to the Board
in
prepare drawings showing a front securing bids and letting the
contract
elevation and a cross section of the for the caisson foundations which
building intending that the architect supported the central portion of
the
himself should take these to Haifa building. This contract was let to
and there receive 'Abdu'l-BahB's in- Mr. Avery Brundage on the 17th day
structions regarding the building. of December, 1920.
This was done. About the middle of "On January 5, 1921, I entered
in-
January, 1921, Mr. Bourgeois sailed to a contract with the BahB'i
Temple
to the Holy Land. The drawings Unity to serve as its structural
engiwere left with 'Abdu'l-BahiL, and they neer and superintendent of
construcnow hang in the shrine of 'Abdu'l- tion. By this contract I
undertook to
BahB. prepare the structural, mechanical,
I t will also be noted that 'Abdu'l- electrical and sanitary engineering
BahB in the Tablet just quoted di- plans and specifications and to
superrected that if possible the size and vise the entire construction.
This
cost of the building should be consid- contract is still i n effect. It
was
erably reduced. To comply with this stipulated in the contract that I
was

instruction the Executive Board di- authorized to proceed with the
prepared Mr. Bourgeois to make experi- rations of the plans for the
foundamental drawings to determine tions and basement structure
and that

whether or not the design would lend I should not prepare any plans of
the

itself a s i t stood to the necessary re- superstructure until further
authoriduction. I t was in the main found to zed.

be feasible, the only notable change in "It was further contemplated
that

the building being in the number of i t would not be necessary for me
to

windows on either side of the en- make plans of the caisson
foundations

trance doors. All of this work was so that on this item my
conlpensation

done in the period intervening be- would be for supervision only.
How-

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B A H A ' ~ Y E n R B O O K

ever, a modification of this arrange- nine caissons, amounting to \$76,350.-
ment was made soon after because i t 00, and with McCarty Brothers for
became necessary to make certain the general basement section,
structural plans of the superstruc- amounting to \$108,500.00. I n
additure i n order to get a building permit tion to these, there have been
several

and in doing this work i t proved miscellaneous items which are shown
necessary to revise the caisson found- on your records and which, with the
ation designs which had been made above aggregate a total of \$187,-
previously. 876.35. Payments made to me

"Only so much additional work was amount to \$8,000.00, which includes
done as was necessary to serve the payments to apply on account of the
two purposes cited. extra work of preparin~g plans for

"As stated above, a contract was permit and for caissons.

let to Avery Brundage on December "The Brundage contract for cais-
17, 1920, for nine caisson founda- sons was completed early in the
sumtions under the central portion of the mer of 1921, having been quite
seribuilding with the intention of pro- ously delayed because of the
large

ceeding immediately with this por- amount of water encountered in
digion of the work. ging the wells for these
foundations.

"An informal application was made These wells were approximately 120
to the Village of Wilmette for a per- ft. deep and extended about 90 ft.

mit on December 21, 1920. No ac- below the level of the water in the
tion was taken but on the contrary, lake and the drainage canal near by.

some opposition developed and it was "Soon after the completion of the

necessary to file a formal application for permit, which was done on January 7, 1921. Permit was refused at this time because plans of the building structure were not submitted as required by ordinance. This situation made it necessary to proceed with preparation of general structural

plans sufficient to comply with the base ordinances of the Village. base-

"These plans were drawn as rapidly possible and were filed with a formal application on March 4, 1921, and the building permit was issued on the 19th day of March. This permit covered not only the work then start under contract but the construction of the entire building. Under the ordinances of the Village this permit would probably be considered as still in effect, although the Village authorities could require the taking out of a new permit on account of the long suspension of operations.

"Two contracts of considerable my plans and under my supervision, comnamely, with Avery Brundage for enclosure,

which consists of the main enclosing conwall of concrete, about 200 ft. in diameter and 20 ft. high; the sloping concrete deck. which is to support of the steps encircling the main structure; and the reinforced concrete which

deck which will be the first floor of the main structure. Within this enclosure are all of the supporting columns required for superstructure all

and beneath it are all of the founda-

caisson contract, plans were submitted to contractors for the baseary 7, ment structure. This covered the foundations other than nine caissons, which were required for the outer portions of the building and the plete enclosure of the basement ture up to and including the

floor. It did not include the ment floor, the subdivision of

ment space, the finishing of baseas ment nor the installation of any of the mechanical appliances.

"A contract was made with McCarty Brothers of Chicago for this work on August 24, 1921. The ing of the work was somewhat deof layed by the time required to get the necessary signatures to the contract. Also the work occupied considerable more time than was anticipated but was finally completed in the fall of 1922.

"Since the completion of the basement contract, no work of importamount ance has been done on the structure.

As it now stands, the structure prises the entire basement

on the architectural plans. This sisted principally in

some of the governing dimensions and in some instances the relation

the structural members to the tectural members. The plans

were made for permit purposes were very useful for the architect in connection.

"The architectural plans show of the exterior treatment of the

buildings required for the entire structure. The interior arrangement. There are some details

"Some work has been done to make that could not be completed on the interior of the basement partially account of the absence of the structure, such as the installation of structural plans, as mentioned, and also water, temporary lights, sewer connection, cause the exterior material had not

connection, furnaces, floor in the central portion and other miscellaneous items. Some of this has been under my supervision. "No specifications have been written.

"The architectural plans are in such condition that the essentials are

tained from other operations in the neighborhood without expense, but so far it amounts to only a small fraction of the total filling that is required. all given so that the work could be carried on by some other competent architect in case Mr. Bourgeois should

be incapacitated. "At the request of the Board I ex-

"The structure in its present condition is rather unsightly and has recently been the subject of some adverse comment. This is probably a necessitousness of the opposition which structural plans

was in evidence when the work was started. The structure has necessarily deteriorated somewhat on account of exposure in its unfinished state, but this has not developed to a serious extent and can be overcome when the general work proceeds, or sooner if need be. over and completed in very much greater detail. Then it will be necessary for a number of

additional

"The Board authorized Mr. Bourgeois, Architect of the Bahá'í Temple drawings to be prepared in connection with the architectural work in

to proceed with his plans in 1921. order to correlate the architectural,

He did so and carried them to completion in 1922 to such extent as they structural and mechanical

Also some additional work may be

could be completed without having necessary on the architectural
draw the structural plans to co-ordinate ings, dependent upon the
selection
with the architectural plans. Inas- of exterior material. This will
not
much as I was not authorized to pro- effect the design of ornamentation
ceed with the structural plans, I did but will affect the jointing of
the maonly such work on them as was ab- sonry materials. When these
outsolutely necessary to permit carrying standing questions are settled,
the

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BAHA'~YEAR BOOK

M T . Bourgeois' house-studio o n the lake shore property as seen from Sheridan
Road
Wilmette, Illinois. T h e building i s about 40 feet above the water and f r o
m the rea;
affords a commanding view over Lake Michigan. T h e openings shown o n the roof
walls and window balustrades are t o have beautifully modeled punels w h e n
completed.

Interior o f Mr. Bourgeois' hwse-studio. T o the right are the living rooms
below and
sleeping rooms above. Mr. Bourgeois is holding several rolls of drawings made b y
h i m for the Maehriqu'dAdhkar. O n the floor and wall u p to the ceililzg D
attended
a full s i e detail drawing 92 feet i n length. T h e large photograph to the l
e f t i s taken
from t h e modeled door section used t o test materials for the structure.

MASHRIQU'L-ADHK~REPORT

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specificatiol~scar1 be written. A large ridian through the center of the
Tempart of the specification work will fall ple and from this the correct
posito my lot but some of it will be archi- tion of this entrance
established.

tectural.

"The original model of the

Temple

"Early in 1921, the Board appoint- was exhibited by special permission
ed a materials committee, consisting in the Art Institute of Chicago from
of Mr. W. S. Maxwell, Mr. E. R. March 8 to April 5, 1921, and by
Boyle, Mr. A. E. McDaniel, Mr. Louis shifting its location the exhibition
Bourgeois and Mr. H. J. Burt, Chair- period was extended from April 5 to
man, to study the questions of mater- May 2.

ials to be used in the construction of "A common field stone to mark
the

the Temple, having particular refer- location of the Temple building was
ence to the exterior material. planted at the site by 'Abdu'l-Bahh

"A preliminary report was made at the time of his visit to Chicago in

on April 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 visited Washington and New York, as well as a number of points at and near Chicago, proceeding gathering information regarding materials. Some samples of terra cotta and artificial stone have been exposed to the weather at the Temple site since 1922.

It should be borne in mind that a considerable amount of work is required to prepare plans for making with the construction and that I am not at this time authorized to proceed with this work so ample notice should be given.

"I think I need say nothing regarding the desirability of proceeding with the work as soon as arrangements can be made for SO doing, for I know that all connected with it, as well as the residents of the North Shore district, are anxious to see this magnificent structure carried forward to completion.

A shifting of the Road approximately 30 ft. westward at the maximum point was substantially agreed upon by all parties at interest but plans for the Temple. I would say that I have drawn a full set of plans as follows : Floor plans, basement and gallery sections; a full set of detail drawings three-quarters inch (3 / 4 ") scale for one-ninth (1/9) part, first, second, third story and dome. Also all section and profile for one-ninth (1/9) part of the Temple from floor to top of dome, full size. Comprising altogether about thirty-six (36) rolls of drawings were made to establish the true measurements that vary in size from ten feet

sections of (109') feet. the building are cast.
 "For iastance, one twenty-seventh "This required
 considerably more drawing and of
 (1127) section of the dome is drawn
 exceptional difficulty because of the large
 on two rolls of paper four feet six
 size that is done on even highly
 inches (4'6) i n width by forty-five
 ornamented build- ings where more or less
 (45') feet in length. All of this work, ings where more or less
 stock ornabecause of the unusual size, had to be mentation is
 used.
 laid out and drawn on the floor. I t "The
 Mashriqu'l-AdhkBr will rerequired a space two hundred and
 quire much more supervision than
 fifty (250') feet long by forty (40') any other building of
 even greater size or cost because
 feet wide.
 the character of
 "The full size drawings of the out- the ornamentation is
 entirely new
 e r structure of this building were and the modellers will
 have to be inrequired because all of the design structured
 constantly. The drawings
 and tracery on this structure are en- clearly show full size
 detail of the detirely new. From these drawings the sign,
 but the depth and pitch of the
 modellers under by supervision will modelling will have to
 be determined
 have to make the original moulds by me as construction
 proceeds."

ESTIMATED COST TO COMPLETE STRUCTURE

The original esltimates given for the entire structure were as follows:

Actually expended on Ca'
 Actually expended on Ba
EXPENDITURES APRIL 1, 1909-MARCH 31, 1925
 Real Estate and Temple Building
 Land (purchase price)
 \$51,500.00
 and
 5,706.76
 204,828.46
 8,932.50
 8,728.10
 36,700.00 259,189.06

\$316,395.82

MYRONH. POTTER
Chairman
Committee.

Respectfully submitted,
BahB'i Temple

CORINNETRUE
SCHEFFLER
Financial Secretary
Secretary.

CARL

A. F. MATTHISEN
Accountant
A L ~ E E.
D L UNT

AIBERT WINDUST
MASHRIQU'L-ADHK~ REPORT

THE MASHRIQU'L-ADHKAR OF 'ISHQABAD

one of the chief cities of the Cause in that city. The Rus-
IofSHQABQD,
of Russian TurkistBn, is just north sian authorities took the matter in
the Elburz mountains, which sepa- hand and condemned to death all of
rate the desert plain of western the seven men. The BahB'is then pe-
Turkistan on the north from Persia tioned the governor to spare
their
on the south. The city lies on a plain lives. He not having authority to
do
a short distance from the mountains, this, a petition to the same effect
was
which here are quite rugged and sent to the Czar, who granted it,
and
rocky. The town is quite modern in thus the prisoners were sent in
aspect, being laid off with gardens chains to the mines of Siberia.
Here
and broad streets meeting a t right is but another instance of the
growth
angles. Rows of trees along the side- of the Cause through persecution,
for
walks remind one of a western city, from that time on the government
while the low buildings, walled gar- not only allowed the Bahb'is to
wordens, and waterways, which flank the ship as they chose, but i t
protected
streets and a r e fed with water com- them and showed them special
favors.
ing from streams from the nearby Durin~g all of the
governmental
mountains, are strikingly oriental in changes in Russia the BahB'is have
character. continued in safety there since i t
is

This city was but a huddle of mud huts when Bahb'u'llhh first directed harsome of His followers to settle there of during the days of the most severe Bahb'i persecutions in Persia. first

There in 'IshqBbBd these friends found a refuge of peace and tranquil- in ity where the Russian government spiritual protected them allowing them the Mashfree exeicise of their faith; thus the guidcity became in reality as well as in Covenant, name the City of Love*.

The BahB'is of 'IshqBbiLd form a strong element in the life of the place, and they are highly thmght of and and protected by the government. The Ba- Cause ha'i Cause was first brought to the public notice in 'IshqBbBd some thirty- Himself five or forty years ago by a martyr- general dom. I t was the case of a learned man of some prominence, who met built his death through receiving wounds sided a t the hands of two assassins. These in two individuals had been hired to do interthe deed by five Moslems, who took its this measure to t r y to stop the spread Direc-

*Ishqabad meens City ot Love.
tion of the Holy Land-the composi-
YEAR BOOK

tion of the building being similar to that of some of the great temples of Persia and India.

understood that they are obedient servants of the government and bor no sedition against the law the land. At about the close of the decade of the Ministry of the Master 'Abdu'l-BahB, some of the friends the Orient arose fired with fervor to build the first great riqu'l-Adhkar. Following the ance of the center of the 'IshqBbBd was the place chosen for this service, and to direct this vast undertaking HBji MirzB Muhammad Taqi Afnan one of the most tried venerable of the friends of the was chosen by the Master. The Master 'Abdu'l-BahB establishes the style and the lines upon which the Temple was built--namely, that i t should be upon the plan of a regular nine sided polygon surrounded by loggias and the midst of a garden a t the section of nine avenues, with principal entrance facing the luxuriant semi-tropical vegetation which fills the garden. The principal feature of the

inte-

The services of an engineer and architect were secured, and the Bahá'ís throughout the Orient arose with fervor to give of their means toward the building and within a very few years the building was completed.

The Mashriqu'l-Adhklr stands in the heart of the city; its high dome standing out above the trees and house tops being visible for miles to the travelers as they approach the town. It is in the centre of a garden bounded by four streets. In the four corners of this enclosure are four buildings. One is the Bahá'í school; one is the traveler's house, where pilgrims and wayfarers are lodged; one is for the keepers, while the fourth one is to be used as a hospital. Nine radial avenues approach the Temple from the several parts of the grounds, one of which, the principal approach to the building, leads from the main gateway of the grounds to the principal portal of the Temple.

be-

In plan the building is composed of three sections; namely, the central rotunda, the aisle or ambulatory which surrounds it, and the loggia which surrounds the entire building. It is built on the plan of a regular polygon of nine sides. One side is occupied by the monumental main entrance, flanked by minarets—a high decoarched portico extending two stories

The

in height recalling in arrangement the architecture of the world famous treat

Taj Mahal at Agra in India, the delight of the world to travelers many of whom pronounce it to be the most beautiful temple in the world. Thus

The exterior is also done in stucco,

rior is the rotunda beneath the dome, which latter is the dominant feature of the exterior. On the main floor the principal entrance is through the large doorway, but there are also several minor doors, which connect

the ambulatory with the loggia. An

abundance of light is admitted through the windows in the upper portion of the rotunda, as well as through the windows of the upper gallery and ambulatory, which open upon the loggias.

The interior walls of the rotunda are treated in five distinct stories.

First, a series of nine arches and piers which separate the rotunda from the ambulatory. Second, a similar treatment with balustrades which separate the triforium gallery (which is above the ambulatory and is reached by two staircases in the loggias placed one on either side of the main entrance) from the well of the rotunda. Third, a series of nine blank arches filled with fretwork,

tween which are escutcheons bearing the Greatest Name. Fourth, a series of nine large arched windows. Fifth, a series of eighteen bull's eye windows. Above and resting on a cornice surmounting this last story rises the inner hemispherical shell of the dome.

The interior is elaborately rated in plaster relief work.

writer is under the impression that eventually it is the intention to

the interior in colors and gold, but when he visited 'IshqBbBd in 1901 it was still in the simple white

The exterior is also done in stucco,

the principal doorway opens toward the direction of the Holy Land. The entire building is surrounded by two masseries of loggias-one upper and one dome

lower-which open out upon the garden giving a very beautiful architectural effect in harmony with the

IMPRESSIONS OF HAIFA

The rearing of this temple in the east has been a great source of strength to the Bahi'i people the and

world round for through thus expressing their unity through sacrificing all

to build this temple of God, the Bahmany

U'is of the Orient have become stronger and more united than ever

IMPRESSIONS OF HAIFA

BY ALAINELOCKE

w. HETHER Baha'i or non-Bahh'f,

Haifa makes pilgrims of all who

visit her. The place itself makes mysconcentrate the view upon themselves,-this one turns itself into a

panorama of inspiring loveliness. I t

tics of us all,-for it shuts out the world of materiality with its own supernatural

characteristic atmosphere and one inwith

stantly feels one's self in a simple the

and restful cloistral calm. But it is not the characteristic calm of the put

monastic cloister,-it is not so much a shutting out of the world as an opening up of new vistas,-I cannot

impresdescribe it except to say that its inalmost modfluence lacks the mustiness of ascetbut with

ism, and blends fihe joy and naturalness of a nature-cult with the ethical

which in that climate resists quite well the action of the elements. The walls, which are of brick, are sively built, while the floors and

are of concrete and iron. The whole structure impresses one by its mass and strength.

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before. Who ran estimate the effect that is produced by this building?

I t is the cause of great strength

unity among the Bahi'ls of the

being the House of Unity open to

peoples, i t is a haven of rest t o

a soul and a beacon t o guide those who seek the Kingdom of God.

is a fine symbol for a faith that wishes to reconcile the

with the natural, beauty and joy

morality. I t is an ideal place for

reconciliation of things that have been artificially and wrongfully

asunder.

The shrine chambers of the BBb and Abdu'l-Baha are both

sive, but in a unique and

ern way: richly carpeted,

austerely undecorated walls and ceilings, and flooded with light,

the seriousness and purpose of a spiritual religion. Every thing seems to share the substitutecustody of the message-the place itself is a physical revelation. I shall never forget my first view of it from the terraces of the shrine. Mount Carmel, already casting shadows, was like a dark green curtain behind presus and opposite was a gorgeous cres- cent of hills so glowing with color,- gold, sapphire, amethyst as the sunset lescolors changed,-and in between the mottled emerald of the sea, and the gray-toned house-roofs of Haifa. Al- most immediately opposite and pick- ia up t h e sun's reflection like polish- is ed metal were t h e ramparts of Akk6, of transformed for a few momen%sfrom its shabby decay in60 a citadel the of light and beauty. Most shrines

ante-chambers are simply the means of taking away the melancholy and gruesomeness of death and ing for them the thought of responsibility and r e v e r e n c e . Through the curtained doorways, the tomb chambers brilliantly lighted create an illusion which defeats the realization that one is in the ence of a sepulchre. Here mysticism a n d supernaturalness, there is dramatically evoked that son of the Easter visitation of tomb, the fine meaning of which Christianity has in such large measure forgotten,-"He is not here, He is risen." That is t o say, one strangely convinced that the death the greatest teachers is the of their spirit in the world, and responsible legacy of their example

BAHA'I YEAR BOOK
 The terraced descent from the Tomb o f the Bdb and 'Abdx'l-Bahd dowlz M t . C a m e l t o the sea.

IMPRESSIONS OF HAIFA

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bequeathed to posterity. Moral ideas taught find their immortality through the death of their founders. I t was a privilege to see and ex- that perience these things. But i t was himself still more of a privilege to stand there world. with the Guardian of the Cause, and

Expounder of thc teaching. I t me with what purely simple and meager elements a master workman works. I t is after all in himself he finds his message and i t is that he gives with i t to the The household is an industrious

to feel that, accessible and inspiring beehive of the great work: splendid
a s i t was to all who can come and will division of labor but with
all-pervadcome, there was available there for ing unity of heart. Never
have I
him a constant source of inspiration seen the necessary subordinations
of
and vision from which to draw in the organized service so full of a
sense of
accomplishment of his heavy burdens dignity and essential equality as
here.
and responsibilities. That thought I thought that in the spirit of such
of communion with ideas and ideals devoted co-operation and cheerful
without the mediation of symbols self-subordination there was the
poseemed to me the most reassuring and tential solution of those great
probnoel feature. For after all the only lems of class and caste which
today
enlightened symbol of a religious or so affect society. Labor is
dignified
moral principle is the figure of a per- through the consciousness of its
place
sonality endowed to perfection with and worth to the social scheme, and
its qualities and necessary attributes. no Bahii' worker, however humble,
Earnestly renewing this inheritance seems unconscious of the dignity
and
seemed the constant concern of this meaning of the whole plan.
gifted personality, and the quiet but Then there was the visit to the
insistent lesson of his temperament. Bahji, the garden spot of the
Faith it-
Refreshingly human after this in- self and t o 'Akkh, now a triumphant
tense experience, was the relaxation prison-shell that to me gave quite
of our walk and talk in the gardens. the impression one gets from the
Here the evidences of love, devotion burst cocoon of the butterfly.
Vivid
and service were as concrete and as as the realization of cruelty and
hardpractical and as human a s inside the ships might be, there was
always the
shrines they had been mystical and triumphant realization here that
opabstract and super-human. Shogi posite on the heights of Carmel
was
Effendi is a master of detail as well enshrined the victory that had
suras of principle, of executive foresight vived and conquered and now was
iras well as of projective vision. But repressible. The Bahji was truly
ori-
I have never heard details so re- ,ental, as characteristically so a s
Mt.
deemed of their natural triviality a s Carmel had been cosmopolitan. Here
when talking to him of the plans for was the eastern vision, full of its

the beautifying and laying out of the spirituality. mysticism, its poetry, its terraces and gardens. They were important because they all were meant converted Not only was sombreness lacking, but even seriousness seemed to dramatize the emotion of the place into poetry. Surely the cure for the ills of western materialism is here, waiting some more psychological senses. It was night in the quick twilight of the east before we had destined mission of uniting in a common mood finished the details of inspecting the western and oriental minds. gardens, and then by the lantern light, the faithful gardener showed There is a new light in the world: there must needs come a new day.

BAHA'I YEAR BOOK

KUNJANGUN-THE VILLAGE OF 'ABDU'L-BAHA

lies forty miles from Rangoon, man was in search of a legal adviser a little Burmese village-Kun- and had come in a great hurry to the jangun. Of so little importance is it city-only to find himself at an utter loss to natives and Europeans alike that

no one seems to have heard of it, and yet one feels confident to say that of a criminal offense by his sister-in-law in this small corner of Burma holds so law, in a passion of jealousy, and dynamic a force that before long it shortly afterward convicted by the must make itself felt at a great distance. magistrate, who had received a bribe of two hundred rupees from the

This dynamo of spirit is created by sister-in-law. The Baha'i said that eight hundred Bahá'ís living and he would lead the man to one who working as a unit-a thing thrilling would advise him (Syed Mustafa) to the heart and imagination. Picture this, if you can, in a country so steeped in the religious superstitions said that he knew this magistrate and of the past, and whose people in this they would return together at once to quarter still remain so primitive that the jungle. By chance on the river it would appear almost futile to boat they met the magistrate, who even carry the great Bahá'í Message was indebted to Syed Mustafa for of this age to them. To see this is to past favors, and when asked why he behold a miracle-for has not 'Abd- had convicted this man he said : "But du'l-Bahá called it His village? the courts are at your disposal, do

Seventeen years ago the first seed with them as you will." Syed Mustafa assured him that only justice

Roumie that selfless servant of 'Ab- was desired and that he himself
du'l-BahA, who has seen this wonder- would plead this man's case a t anful work
grow through submitting other trial. This was done and the
himself entirely to the Master and re- accused one freed.

flecting His love to these people. After that several families of Kun-

It is worth while to repeat the story jangun came to the city a t various
as i t was heard, of how the first step times, and were always entertained
was taken, for i t shows that if the de- by Syed Mustafa. For two years he
sire be strong enough to serve the was a t this service, never during this
Cause-in no matter how small a de- time mentioning the Cause. Finally
gree-we can make no estimate of they asked why he took so much
its ultimate goal. trouble for them, saying that they

One day in the streets of Rangoon had never met anyone like this bea man from
the jungle was seen run- fore. Then he told them that he was

ning breathlessly along, looking ut- a BahB'i, and they asked to be taught,
terly desperate and a t the point of so that they might become as he was.

exhaustion. A EahB'i happened to be There were ten to be taught a t
passing a t this moment and was at- f i r s G a n d these ten instructed
others,

tentive a t once to this poor man's and so on. Syed Mustafa visited
condition. Asking if he might help, them ragularly and helped with all
and to hear something of the cause their affairs. A school was started,
WNJANGUN 85

then a Mashriqu'l-Adhklr, and later
ground was given them for com-
munity cultivation-the proceeds t o
be used for the Cause. There are
sixty-five acres in all and last year
before,

the rice sold from this netted almost
out-ofone hundred pounds sterling.
was

We had a great desire to see this
Bahl'i village and decided to make
the trip, in spite of all the discourag-
ment we received from the English
residents of Rangoon. They told us
see

of all the hardships of the trip, which
must be made in one day, and as-
sured us that we probably would not
return from the jungle alive and they
vilknew nothing of the BahB'is and
thought we were a lot of quite mad
Americans bent on sight-seeing.
us,

sionary (Mr. Spcar) rushed on board
and told Mr. Jones that plans had
changed and they were both to go to
Kunjangun. We had met Mr. Spear
in one of the shops a few days

and when he saw us in this
the-way place his amazement

ridiculous. "What," he said, "are
you American ladies doing in this
jungle place-jt is too curious!"

We asked them to follow in their
car and have luncheon with us and

our eight hundred Bahb'is--a still
more unexpected sight.

We were met in a Ford car by two
of the friends and driven to the
lage-twenty-six miles away. What
a marvelous sight to see all our Ba-
h8'i sisters and brothers awaiting

Syed Mustafa sent a man to Kun-
jangun a day ahead of us bearing
food, cooking utensils, etc., as these
friends are unprepared for visitors
to do our sort of cooking.

We were up before daybreak and
on the river by sunrise. The life of
the East begins early, so already the
and

little ferry was crowded with natives
taking the river journey. They made
picturesque group-s q u a t t i n g
amongst their gaily colored robes that
only

rival the sunrise in crimson and
blues.

In our tiny, first-class compart-
ment there were already two men, a
Burman and an American missionary
who had been in the East twenty-one
years. Syed Mustafa lost no time in
giving them the BahB'i Message, and
we wondered how he had contained
himself for two years when getting to
welknow and understand the people of
Kunjangun !

Mr. Jones, the missionary, was to
meet a co-worker at our stop, Twante,
and then proceed to another village
by the same boat. But we think 'Ab-
du'l-BahB had this trip in hand, and
other things had been planned for
sees

this day.

When we landed, the second mis-
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my eyes, that made the air seem vi-
brant?

only

Mr. Jones and his friend arrived in
time for luncheon and seemed aston-
ished to find things just a s we had
pictured them. They could not be-
lieve until they saw i t themselves that
generous

this work had been accomplished

dressed in holiday attire of most
colorful materials. Lined up on both
sides of the road as we approached,
their joyous welcome of "Allah-oor
Abha" rang forth. Such shining
faces and eager curiosity combined
would be difficult to picture.

There were four in our party,

before tnis the only Western Bahs'i
they had ever seen was Mrs. Schopa
flocher. Everyone seemed anxious
to be of some service to us, the

one for the moment being to reach

for our wraps and parasols. They led

us to the school-house (of course, this
was a holiday for the one hundred
and fourteen children who attended),
and grouped themselves about us on
the floor-the men and old BahB'is
taking precedence in front and the
women and children in the rear.

Then they sang Bahl'i hymns to
come us-taught them in Persian by

Syed Mustafa. The rafters rang with

the pure joy afloat; and where the
chorus was caught up by all the men
one could almost see the volume of
sound floating through the open
doors, on through the sun-baked air
to the nearby houses-just as one

heat vibrations. Or was it just the

tumult of my heart, and the mist in

~aail'iYW BOOK

mean to the villagers, who have had
heretofore bullock carts as their

means of transportation.

Then we made our farewells and
left, with regret, for the long trip
home. I t had been made possible to
remain this long only by the

loan of a private steam launch by

one
 right in their territory-where years of the Bahi'is of Rangoon, as the
 last
 of effort had brought them so little
 arreward by comparison. They ap-
 appeared to be a s interested in taking
 snapshots of the group as we did, but
 for what purpose they did not say.

ferry left Twante long before our
 rival there.
 Mingled with our joy of this day
 was an undercurrent of sadness which
 came as we talked to Syed Mustafa

Kun jangun (India) Bahh'is gathered to meet the American
 Bahic'6 visitors.

However, they left with promises to
 come again and give talks to our
 give
 friends, which will be most useful, as
 the Bahi'is are diligently studying
 the Bible. Any day I may be called and who will
 After luncheon we were shown the
 village proper-which boasts a court,
 jail and hospital. Most astonishing
 we need
 of all in this progressive community,
 they have now a jitney service of
 Ford cars between Kunjangun and
 Twante, twenty-six miles distant.
 One cannot imagine what this must
 GREEN ACRE

on the homeward trip. To quote his
 words as nearly as possible will
 the best idea: "I am an old man now
 and who will carry on my work?
 educate these beautiful children? I t
 breaks my heart to come and see them
 and to be able to do so l i t t l e
 teachers and money to help them now.
 When you leave don't forget my peo-
 ple of Kunjangun."
 And who having seen Kunjangun
 could forget it!

OLD AND NEW PATHS AT GREEN ACRE
 B Y MARIAM HANEY

"In the future, God willing, Green Acre shall become a great center, the
 cause of the unity of the world of humanity, the cause of uniting hearts, the
 cause of binding together the East and the West."
 "Should Green Acre follow jirmlg i n this path and continue the annual
 holding of its impartial, universal Conferences,-there is no doubt that
 that region will become illumined with the light of unity."-'ABDU'L-BAHh.

for sit- be to provide a universal platform
 G .
 REEN ACRE,
 uation,"
 RE beautiful
 has been the subject of for the comparative study of the difmany a talk, a
 lecture, an article, in ferent religious systems, the various
 the past few years, and therefore Ea- speakers to expound their views in a
 hi'is the world over are more or less spirit of tolerance toward all.
 familiar with its history. "Lest we Miss Farmer was successful

beforet, " however, the links in the story connecting it with the present activities let us record once again those stirring events which have been religionthe harbingers of the New Day and famous in

which very clearly foreshadowed that Hour of Unity for which so many hearts yearned.

Green Acre is situated in Eliot, Maine, and incidentally, it has put this

the otherwise obscure and almost unheard of little town on the map of the world. It seems truly a place ever green, as the name implies. The fields stretch out from the main-traveled road to the river like a soft green carpet, with only the one road running through it from the now famous Teahouse at the entrance, to the Green Acre Inn situated on a one

knoll overlooking the Piscataqua river (almost lovingly and quite correctly termed "The River of Light"). Briefly then, Green Acre was Teachfounded by Miss Sarah J. Farmer of Force

Eliot, Maine, who, after attending the Congress of Religions at the Columbian Exposition in Chicago in 1893, conceived the idea of establishing a Summer School on the property afterwards named Green Acre, and started almost immediately to set the wheels in motion for the organization of such a school, the object of which should

and gave the teachings of God with such force and clarity to many a weary traveler on the path. 'Abdu'l-BahB has designated him as the greatest religious teacher of his union

yond her fondest hopes, and the Green Acre yearly conferences beday came widely known, and attracted to this unusual gathering place ists, scholars and others

the world of religion, arts and letters. Among them was the poet John Greenleaf Whittier who, upon

one of his visik, said: "We have heard of 'God's Acres,' but I call

Green Acre," and thereafter Miss Farmer used this name.

Thus began the "Search for Truth" in Green Acre; and from year to year thereafter the programs changed to coincide with the onward march of events until it was clear and evident that what the people wanted and needed was to find the Solvent which should unite all in

Brotherhood.

Miss Farmer, in the course of a few years, became a BahB'i and realized fully that in the BahB'i ings could be found the great

and Power which would unite the people of the world and make of them one family regardless of race, creed or color.

In those early pioneering days

of the events which is enormously outstanding is the period when Mirza Ahul Fazl, the distinguished Persian BahB'i teacher visited Green Acre,

religion, and said; "In Green Acre you must concentrate your forces around the one all-important fact, the investigation of reality. Expend all your efforts on this, that the

time, and those who realized his station and capacity felt that it was a privilege to be taught by him. He loved all, and served all alike. What bounty he was! And how he enjoyed walking to the pines, there to give him illumined tracks to the eager 'Abgroups who gathered around him! Thereafter the pines became known as the "Persian Pines," and though it was in the summer of 1904 that our revered teacher visited Green Acre, spiry et those radiant services of his are sancever fresh and fair in the memory. His season at Green Acre was one of founparticular charm and spiritual apgrowth. Blessed Mirza Abul Fazl! Green

The writers of the future ages will record the real story in detail of his sanctified life of severance and service! About the year 1912 Miss Farmer But nothing of course can be compared to the season of 1912 when 'Abdu'l-BahB himself visited Green Acre for one week. "Blessed is the ground which has been pressed by his feet." From that time Green Acre has been considered by some as holy ground, not in the fanaticd sense, but because the Lilght of spir- cenituality burned brightly there, be- well cause the Light of the World shed a Investiradiance beyond the description of any words, and because the hearts of all who contacted with this Divine Servant of God were quickened with such happiness and love of the King- dom, and were so spiritually con- Infirmated that they were ready to give man's up all in service to humanity. He was the Divine Exemplar who was

of opinions and expressions may be obtained."

From that time down through these succeeding years, many an ad- vanced soul has at times scaled the spiritual heights in contemplation the precious hours spent with du'l-BahL in Green Acre; they seen once again his majestic and heard his peerless voice ringing out the Words of God, teaching the children of men how to attain itual maturity, how to live the tified life.

The old order passed, and the dation of the new life became parent to all. Thereafter the Acre conferences were to revolve around teaching the reality of the Word of God.

About the year 1912 Miss Farmer became too ill to serve as the head and moving spirit of Green Acre, and soon thereafter it passed into the possession and under the control of the Green Acre Fellowship, with Mr. and Mrs. Wm. H. Randall of Boston contributing largely of their resources in every way to furthering the great plan of this beautiful ter, and they built wisely and around the Principle of the gation of Reality.

This period covering some ten or twelve years, has often passed through severe storms and stress, after which would come invariably the "clearing." The "Gales of the finite" dissipated the debris of ideas as the winds gather up and scatter f a r and wide the sands of

the

himself treading the path of servitude and holiness, and being Perfect he could direct others to the Perfect Way. He summoned all to devote their time to the spiritual reality of GREEN ACRE

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beauty of service at Green Acre; of the many hundreds who have found themselves at this Center, made holy by the presence of 'Abdu'l-Bahii and his divine spirit, and who have been ened to the message of Life with attuned to celestial anthems, there after returning to their homes and keen to continue on the path leads to the Goal of all our hopes. When these stories are ered some day and compiled, they will make a book of such interesting spiritual experiences as truly enlighten those who read it. The readers will likewise be inspired "to investigate reality." Another summer seems particularly outstanding as we recall many beautiful summers through which we have journeyed to this season of 1916, when two important events took place. One of Mrs. Helen Ellis Cole of New York, a Bahii'f, a devoted friend and sister to Miss Farmer, and a supporter of the beautiful life of Green Acre. And, secondly, Miss Farmer returned after her years of separation because of illness. Her was overflowing with gratitude to her Baha'i brothers and sisters "who have raised Green Acre to this pinnacle of spiritual unity and peace. She had lived to see her dream realized, to see many nations and sects, races and religions joined together under the Flag of Peace." more than ever the meaning and

roads. No one save the Lord himself is able to measure the mighty works that have been wrought during these years. Many and varied are the stories that could be written of the

The summer of 1921 is also notable, for the Teahouse and Gift shop were opened for the first time. This addiby the tion to the life and activities of the place was planned and arranged by Mrs. Ruth Randall, who for the past four years has successfully managed this attractive branch of the work and likewise beautified the surroundwhich making the entrance to Green Acre most inviting. Gradually from that time to the present the growth has been toward the fulfillment of the prophetic utterances of 'Abdu'l-Bahi in regard to the future of Green Acre, one of which carries with it a special significance and is here quoted: "Thy desire to serve Green Acre is in reality a very important matter. This name (Green Acre) must aptime, namely the season of 1916, pear with all its significant meaning, Green Acre must become the reflection of the plain of Acca (speship in the new transliteration), and attain to the utmost verdancy, greenness and artistic beauty. It s charms and wonder lie in this,-that the center of the Baspirit of Green Acre. And, hiii'is and the cry of Ya-Bahii'u'l-Abhi (Othou the Glory of the Most Glorious!) be raised from all its diheart rection."

The season of 1924 then is another particularly outstanding one in the life of Green Acre. At the annual Fellowship meeting in August of that year the friends gathered together were realizing more than ever the meaning and

Soon thereafter she passed into the deep significance of the law of colife eternal and radiant. operation and co-ordination and en-

Another important season was the visioned the Greater Green Acre to be summer of 1920, when Jenabi-Fadil, brought into the realm of visibility. a renowned Persian Baha'i teacher At this meeting Dr. M. A. Cohn of who had been sent to this country by Brooklyn, N. Y., thrilled the friends 'Abdu'l-Bahii, taught a t Green Acre. with his suggestion that t h e Annual He brought a fresh impetus to the BahB'i Convention and Congress be Conferences, and during his stay held in Green Acre 1925. He said in there was a very marked spiritual part:

advancement. He again served a t "I suggest that we call a great con- Green Acre in the succeeding years. gress in Green Acre for the summer 90 BAHA'~YEAR BOOK

Fellowship House, Green Acre, Maine.

Tea House, Green Acre, Maine.

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GREEN ACRE

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of 1925, inviling all the I3ah6'is of definite

this country and Canada to meet with us on this beautiful and consecrated ground. This Congress of 1925 if carried forward in unity, harmony and love will stand out as a Beacon d

Light in the annals of the BahO'i Cause in this country in general, and of Green Acre in particular." But that which furnished the dyn-amic for action was the instruction Felof Shoghi Effendi, Guardian of the BahO'i Cause which was received in 1924 and contained these stirring conwords :

i t

"I was delighted to hear of the progressive activities of that dearly beloved spot, Green Acre, upon which the Master has bestowed His tender care and loving kindness, and of

of which we are all hopeful that it may become, whilst the work of the Mashriqu'l-Adhkir is in progress, the Focal Center of the devotional,

"All of life seems to follow

stages: the infant period, that of adolescence, and again the period of maturity. Miss Farmer was the great loving mother who brought into being a child-Green A c r e a n d

with love and tender care she carried it forward, rearing the foundation for the future work. When she was unable to continue, the care of Green Acre passed into the hands of the lowship and a number of Trustees, and for some ten or twelve years the affairs of Green Acre have been ducted along this line, until now

has come to another stage of its growth, i t has come to its maturity.

. . . Green Acre has survived and g own through its spirit of unity and and service, and through its spirit

love. . . I think now that Green Acre is approaching another period of its growth; it must be apparent to all that new life is coming to this

humanitarian, social and spiritual vision
 center and is bringing to it a
 activities of the Cause." of new resources and of great growth.
 Thus it was that the friends voted Therefore we should be ready to take
 to hold the Bahi'i Convention and this next step forward in the life of
 Congress of 1925 in Green Acre the Green Acre. . . . We grow by
 unitfirst week in July, providing this ac- ing ourselves to the larger needs.
 tion received the approval of Shoghi Man progresses from one level of
 Effendi. All who have read the pre- consciousness to another, and as
 ceding numbers of the Star of the growth toward the higher conscious-
 West know that this sanction was re- ness comes, he sees the higher world,
 ceived in due time, and that the Con- and that this vision unfolds before
 vention and Congress held this year him the plan of God. And so Green
 brought many new faces to Green Acre must pass, in spirit anyway,
 Acre, and it already stands out as a from a center in itself to a greater
 "beacon light" in the path of prog- center, and go forward in the unity
 ress. of its own greater work. I feel
 there-

Now once again we have just had fore that we are going to have a
 maranother Annual Fellowship meetin'g velous meeting, that we have
 gathheld at the Green Acre Inn on August ered here with nothing but unity
 in

10th. our minds, and the desire and pur-
 Mr. Wm. H. Randall, Chairman of pose of our heart is to unite the
 the Board of Trustees of Green Acre, past with the interests of the larger
 in his opening address, spoke with and greater Green Acre, that in time
 deep feeling, with sincerity, with love to come we may be so proud to be
 and with a tenderness which touched members of this Fellowship that it
 all hearts. Among other things he will be our summer happiness to
 said : unite here each year, contributing

Groups around the Peace Flag at Green Acre showing Mr. Randall with hat
 in hund and Mr. Schopfloch in the foregrozind directly back of the small
 boy.

Part of the "owssy slope" and the ~ i v e rflowing to the sea.

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our part toward the success of this sible? I thought to myself i t i n
 not
 beautiful spiritual center with i t s possible for such a place to exist!
 manifold activities to be developed But I looked around and discovered
 year by year, its life of agriculture, i t was not only possible, but i t
 was
 its educational system, its means of almost finished, almost accomplished
 recreation and happiness, indeed we in truth and in fact. . . . The
 great
 know the ideals of Green Acre re- joy is in serving, is in
 accomplishing,

volve around the whole world of hu-
manity for i t i s an expression of the
Word of God. I welcome you all with
greatest happiness, and I am
glad to see some of the faces of
the dear old friends of the days of
Miss Farmer who worked so hard
for Green Acre,-to see them again
sitting in this body uniting with us,
and now confident that the inner life
and

of Green Acre has been assured."
Mr. Siegfried Schopflocher spoke
in behalf of the Trustees and gave a
surroundbrief resume of the work which has
deep meanbeen accomplished. He gave the fol-
ideals, its uniloving heartfelt testimony: "What
deep spiritual

has been done is only due to the co-
operation of the members of this
Fellowship without which the Board
Trustees cannot do anything. I t
spirit of co-operation and co- ing, and all of us will succeed in this
ordination which has brought about
the material and physical improve-
our
ments in the last few years,-an ex-
see

pression also of my gratitude toward
Green Acre, for here I have experi-
enced real and loving friendships
which I have never known before,
and I tried to put into the work the
of

spirit of love and service. There is
no greater mysticism to be experi-
enced I think than that which a man
or woman finds for the first time
prewhen they really contact that true
spirit of loving service which is self-
less and ideal and promoted by the
heart which has been touched with
the love of God; only for the sake of
the

God do they serve and for the ad-
vancement of His Cause; and this is
definitely

and today i t is in giving a helping
hand to Green Acre. I became ac-
quainted with this universal platthe
form, but I did not know at first exso
actly what a universal platform
meant. So I referred to our dear
friend. I thoroughly appreciated the
closer touch and learned more about
the great Truths which were stirring
this group of people into action,

I came to the conclusion that it was
not the outer Green Acre, even with
its beautiful setting and
ings, but that it was the
ing of Green Acre, its
versal platform, its

significance, its standards of unity
and human solidarity that I loved so
much and which I have tried to folof
low, which many succeed in followis the
ing, and all of us will succeed in this
endeavor through co-operation and
selfless service, and i t will be

privilege t o lift up others, and

that they also enjoy this happiness
and the loving friendships. There is
the mysticism of Green Acre, and
there is the true mysticism. There
is the demonstration of the spirit

love in action. I t was this Bahh'i
spirit which attracted me. . . There
is to come before you a resolution
which the Board of Trustees has
pared in absolute unity with the
greatest consideration realizing its
importance. With the adoption of
such a resolution, we will be able
surely to have the support of all

Green Acre people of the world, and
which will bring all of us

my debt to Green Acre. When I first came here I was presented with a little booklet which told of the ideals of this center, and I said: I s i t p o s s i v e annual report, clearly setting

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forth the proceedings of the last Fellowship meeting and bringing fresh to the minds the activities of the year. lowship meeting and bringing fresh to the minds the activities of the year. most gloriously assured; some of the most stirring prophecies of 'Abdu'l-BahA have(been fulfilled; and with the hoisting once again of the beautiful

Mr. Mountfort Mills, Dr. M. A. Cohn, Mr. Stanwood Cobb and others spoke feelingly of the services of all there white Peace Flag on the Green Acre grounds amid the united prayers and songs of the assembled friends,

those who had contributed such a vital part of the work and of the possibilities and future plans for the Green Acre activities. passed into history one of the most deeply significant and most glorious meetings in the whole life of Green

Acre, for the decisions arrived a t sig-

The resolution referred to by Mr.

Schopflocher provided that Green Acre should be definitely correlated to the National Spiritual Assembly every nify the expansion of Green Acre eventually into a beautiful "City of God"-for such i t will be when

of the BahA'is of the U. S. and Canada, and that it should come directly listen under its control and supervision as cvtry man, woman and child is ing with the ear of the spirit to the

soon as all technical points i n connec- inner voice which calls t o prayer, t o

tion therewith could be adjusted. unity to "living the life" of a real Brotherhood,-a life which functions in and for God, and which can be adopted unanimously. led by the spirit because filled with

Thus the future of Green Acre is the spirit.

C(rL .- FOR WORLD UNITY 95

A CONFERENCE FOR WORLD UNITY AT SAN FRANCISCO, MARCH 20-22, 1925

C IVILIZATION emerged from its better inter-racial, inter-religious and cradle somewhere in Asia and international understanding and costarted on its march following the operat;ion was conceived. Through sun around the world. It gathered the untiring efforts and irresistible

its arts, religions, wars and languages as it journeyed into Northern Africa and Southern Europe. It built cities, organized states and went on in its cycles of failure and success. Northern Europe and the British Isles soon became the abode of a culture. The final episode of this encircling movement was the colonization of the American continents. Now the great western outpost of this moving civilization is at the Golden Gate of California. Across the Pacific we again meet some of the oldest organized social groups. The elder brothers, Mongol, Malay and Aryan Sr., along with their numerous friends and relatives, are somewhat disturbed at the remarkable activity, egotism and blustering of the young runaway Aryan Nordic, Jr., yet they are willing to listen to his story of adventure. They have heard rumors to the effect that he has been very quarrelsome with his cousin Slav. He interseems to be somewhat erratic like an adolescent youth. At times he is highly idealistic, sometimes cruel, often selfish, yet at times showing signs of great generosity.

enthusiasm of Mrs. Charles Miner Cooper these ideas began to take shape into a very definite plan. A brief survey revealed the fact that many prominent workers in the field of international relations could be found in this region and that there was a wealth of material that should be made available to the public. Mrs. Cooper, in her spirit of service, generously contributed time and money to bring this conference into existence. She invited an interested group to meet with her, and out of this meeting a committee on arrangements was organized, consisting of the following members: Dr. Rudolph I. Coffee, chairman; Professor Kenneth Saunders, Professor J. V. Wieser, Mrs. Kathryn Frankland, Mrs. Ella Goodall Cooper and Mr. Leroy C. Ioas, secretary.

As the result of the work of the committee, a "Conference for World Unity" was organized and an interesting program was given before large and enthusiastic audiences. The first address, by Professor Kenneth Saunders, dealt with India's contribution to World Peace. Professor Saunders has been an intense student of the influence of Oriental thought and philosophy on the civilization of the world, and in a very scholarly manner presented the ideals of peace, contentment and non-resistance as they are taught by the Hindoo writers and philosophers. Dr. Ng Poon Chew, the genial editor of Sai Yat Po, pointed out "Whereas, Through the

of Mr. Raphael Herman, a prize of

of Mr. Raphael Herman, a prize of

of Mr. Raphael Herman, a prize of

of Mr. Raphael Herman, a prize of

of Mr. Raphael Herman, a prize of

isolation musing : \$25,000.00 was offered, under the
 auspices of the World Federation of
 "Far from the maddening crowd's ignoble
 strife,
 Education Associations, for the best
 Her sober wishes never learned to stray.
 plan to accomplish this purpose; and
 Along the cool sequestered vale of life, "Whereas, Fsom over 6,000
 plans submitted the prize was awarded to a
 She kept the even tenor of her way." Chancellor Emeritus of Stanford
 Californian, Dr. David Starr Jordan, University; and
 But a new China is coming, a new "Whereas, The citizens of
 China is in the making, a new China Clara County, the home of Dr.
 with new life, new spirit, and new dan, have arranged to give him
 Santa a
 blood. A new China with new ambi- public reception on Tuesday, April
 Jortion, with new inspiration and with 14, a t San Jose, in recognition of
 a his
 new aspiration; a new China with constructive services in the cause
 new ideas, new ideals, and new con- of
 his ception of world relations; a new world peace; therefore be i t
 ception of world relations; a new "Resolved, By the Senate of
 of China awakened to the consciousness State of California, the Assembly
 of her potential power of her four concurring, that we extend
 the hundred fifty million living souls; a tions to Dr. Jordan on
 new China jealous. of her rights,, cant occasion.
 felicitasmarting under the consciousness of "We join in honoring Dr.
 this signifiwrong inflicted upon her by the
 powers in the past." Jordan-
 He pointed out that if China is to the Man-the California Citizenbe made
 the pawn of European greed the World Citizen.
 and agression, she may become the "As a man he has come to be
 unifertile ground in which to sow the versally recognized a s
 possessing those qualities of heart and mind
 seeds of war. that we regard as the ideal of Amerof
 "On the other hand, if the nations ican character.
 the world will change their policy in their treatment of China. and
 his "As a citizen of California
 adopt justice and equity in place of years of labor in his own chosen
 promight and greed, the result will be fession and in the advancement
 of the state's welfare, have placed
 peace and amity and good-will among
 the

the nations for ages to come." young men and women of California,
Some of the gifts western civiliza- and the entire state, under
obligation has brought to China are stand- tion that can never be fully
voiced.

ing armies and national debts, un- "As a world citizen, his broad
vknown to Chinese people before 1842. sion and his humanitarian
impulse

The audience was thrilled a t its have induced him to devote years of
good fortune in seeing and hearing study to this greatest of
international

the honorary-chairman of the meet- p r o b l e m s t h e riddance of
this

ing, Dr. David Starr Jordan, who mighty scourge of war, and the
evenpresented in perseon the Essentials tual achievement of
international

of his Peace Plan. In the words of amity and good-will."

the resolution adopted by the Senate On the second evening of the
meetand Assembly of the State of Cali- ing Dr. Aurelia Henry
Reinhardt,

fornia, Dr. Jordan's contributions to President of Mills College,
pointed

world unity can be described as out how most of the differences of
follows : mankind are due to ignorance and

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misunderstanding. She urged a children the ways of peace. He
debroadener, deeper study of humanity plored the work of jingoists and
false

for the sake of a broader and more prophets who would develop hatred
permanent happiness. and strife.

Dr. W. J. J. Eyers, who represented Then came the scholarly and gentle
the negro race in the conference, Jinab-i-Fadil, so well qualified to
spoke of the numerous attitudes and unify the ideas presented in all the
situations in society which have addresses. His deep sympathy with
caused hardship and misery to his and knowledge of all humanity was
people. He proclaimed a faith in the soon recognized by all who were
capacity of the negro race to carry present. I n simple, clear language
he

its share of the burdens of humanity, pointed the way to real peace, to
and the willingness of the negro peo- final unity. This address was a
ple to render Cheir share of service. ting unification of the thoughts
that

The closing address, by the Honor- had been gathered together in the
able Clinton N. Howard, was a plea conference for world unity.

for the realization of the peaceful The closing address of the
conferements in Christ's teaching. He ence was given by Dr. Rudolph
I.

pointed out how warlike elements had been injected into many of our prophesies, sermons and rituals. He called for the introduction of peaceful elements.

The climax of the meetings was reached in the addresses of the Honorable Torao Kawasaki and Jinab-i-Fadil on the third evening, former speaking on Japan's Contribution to World Peace and the latter on the Conquest of Prejudice. The address by the able representative of the Japanese people made pleassuch a profound impression on the audience that the speaker has been enthusiaskept busy repeating the address to many clubs in the San Francisco Bay region. He presented the stand of Japan in all of the conferences for world peace. He assured the audience that his country is ready to cooperate with all of the other great nations in coming to an understanding by peaceful methods in the setting of all disputed questions. He numpointed out that Japan had already gone through her text books and reorganized them so as to teach their

Coffee, who traced the ideas and ideals of peace through the ecies of Old Testament times, writings of the philosophers and the social consciousness of the present time. He subsequently expresprobably sed the hope that conferences of this kind may be held every year and that an organization will be maintained looking forward to definite objectives and plans for the next meeting. Musical numbers added to the beauty of the program and the ure of the auditors. They were all artistically rendered and tically received. When the era of peace on earth shall have become a reality; when the Fatherhood of God and the brotherence hood of man shall have become the creed of humanity; when the harsh reverberations of the din of war have died in the past,-this ence for World Unity will be bered as one of the incidents, as a part of the contributions that made a more universal happiness possible.

PART THREE

I. National Spiritual Assemblies.

11. List of leading local Bahi'i centers.

111. BahL'i Periodicals.

IV. Bibliography.

V. References to the BahB'i Movement.

VI. European and American cities visited by 'Abdu'l-Bahi.

VII. Transliteration of Oriental terms frequently used in Bahb'i literature.

VIII. Dr.J. E. Esslelnont.

Floral emblem of red roses at Major Znzbrrie's

funeral, sent by the National Spiritual Assembly in the name of the BUM' & of Persia

and America.

BAHAI YEAR BOOK

PART THREE

NATIONAL SPIRITUAL ASSEMBLIES

The National Spiritual Assembly of the
of the
Bahai's of Persia. Bal~b'is of Egypt.
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obvi- g

rev. 1912. ous meaning of i t s Founder's words, such

a s the theories of "racial supremacy,"

I have often heard wonder expressed by "imperial destiny," "survival of the fittest,"

Christian ministers a t ehe extraordinary and the like, grows steadily

more rather

success of Bahi mis,&onaries, a s contrasted than less ma.terial. Did Christ belong t o a

with the almost complete failure of their "dominant race," or men t o a

European
 own. "How is it," they say, "that the or 'white race?' ... I am
 not arguin
 that the Christian religion is true, hut
 Christian doctrine, the highest and the noblest which the world has ever known,
 merely t h a t it is in manifest conflict with
 though supported b y all the reeources of several other theories of life
 which prac-
 Western eivjlization, can only count its tically regulate the conduct of
 all States
 converts in Muhammedan lands by t w w and most individuals in the
 Western world,
 and threes, while Barbism can reckon them a world which, on ,ihe whole,
 judges all
 by thousands?" The answer, to my mind, things, including religions,
 mainly by mais plain a s the sun at midday. Western terial, o r t o use
 the more popular term,
 Christianity, save in the rarest cases, is '~racticdl," standards. ...
 There IS,
 of roume, another factor in the success of thusiasms' but in
 this case a t least time
 the Bruhi propagandist, as cosmpared with has so far'
 vindicated my jnhgment against
 t h e Christian missionary, in the conversion t h a t d my Oxford
 Rev~ewerthat he could
 of Muhammedans to his faith: namely, that scarcely now
 maintain, as he formerly asthe former admits, yhile the latter rejects,
 serted, that the Babi religion "had affected
 the Divine inspirat~onof the Quran and the least important
 part of the Moslem
 t h e prophetic function of Muhammad. The World, and that not
 deeply." Every one
 Christian missionary must begin by at- who is in the
 slightest degree conversant
 tacking, explicitly or by implication, both with the actual state
 of things (Septemthese beliets; too often forgetting that if her
 27, 1903) in Persia now recognizes that
 (as happens but rarely) he succeeds in de- the number and
 influence of the Babis in
 stroying them, he destroys with them that that country 1s
 immensely greater than it
 recognition of former prophetic dispensations (inclnding the Jewjsh and the
 Chriswas fifteen yeans ago. . . .
 tian) which Muhammad and the Quran b. "A Traveller's
 Narrative," P. 309.
 proclaim, and converts his Muslim antagonist not t o Christianity, hnk to
 Skepti- The appearance of such a woman a s

cism or Atheism. What, indeed, could be any country and any more illogical an the part oi Christian phenomenon, but in such a couomissionaries t o t r y as Persia it is a prodigy-nay, almost to devoae much time and labour to the virtue of her marvelcomposition of controversial works which lous beauty, her rare intellectual gifts, her endeavor to prove, in one and the same fearless devotion and breath, first, t h a t the Quran i j a lying martyrdom, she stands forth imposture, and, secondly, that it oears wit-immortal amidst her ness to the truth of Christ s mission, as Bahi religion no though any value attached to the testnnonny greatness, this were su&- of one proved a I ~ a r ! The B a ~ i(or Ba-produced a heroine like Kursh&'i) prupa.gandist, an the other hand, ad-ratu'l 'Ayn.

Kurratu'l 'Ayn is in

age a rare

Muhammedan lands than

a miracle. Alike in

her glorious

incomparable and

countrywomen. Had the

other claim to

eient--that it

Introduction to "A

P. IX. X.

mits that Illuhammad was the prophet of God and that the Quran is the Word of Traveller's Narrative."

God. denies nothina hut their finality, and doe; not d i ~ ~ c r e d i t ~ hown i s w i t n e s - wnen

he draws from that source arguments to prove his falth. To the Western observer, however i t i s the complete sancerity of the BaSis {heir fearless disregard of death and tArture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their generally admirable conduct towards mankind and especially towards their fellow-believers, which constitute t h e n strongest claim on his attention.

Introduction to Mr. M. H. Phelps' "Abhas Effendi." P. XII-XIV.

I t was under the influence of this enthusiasm that I penned the introduction to

my translation ob the "Traveller's Narrative.". . . . This enthusiacun, condoned,

if not shared, by many kindly critics and

reviewers, exposed me to a somewhat savage attack in the "Oxford Magazine," an attack concluding with the assertion that

my Introduction displayed "a personal attitude almost inconceivable in a

rational

Rammear.

- -. and a style nn~ardonahlem a

nniv&siti te,aeher." " he-review in question appeared in the Oxford Magazine of May 25 1892 P. 304 . ..

"the prominence &en td the Bbh in this hook is a n

absurd violation of historical perspective;

and the translation of the "Traveller's Nar-
Traveller's Narrative."

Introduction t o "A

rative" a w a t e of the powers and oppor-

P. xxxv, XXXVI.

tunities of a Persian Scholar.") Increasing age and experience (more's the pity!)

Seldom have I seen one whose appearare apt enough,

even without the assistance ance impressed me more. A tall,

stronglyd the Oxford Magadne t o modify our en- built man

holding himself straight a s an

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~ EA

~ R BOOK

arrow, wiL11 white turban and raiment, seouted life: his pnrity of
conduct and

long black lacks reaching almost to the youth; his courage and

uncomplaining pashoulder, broad powerful forehoad, indi- tience under

misfortune: his complete selfcating a strong intellect, colnbined wibh an

negation; the dim ideal of a better state

unswerving will, eyes keen as a hawk's, of things which can be

discerned through

and strongly marked hut pleawng features the obscure mystic utterances

of the Be-

-such was my first impression of "Ahbas yan; but most of all, his

tragic death. all

Effendi," "The master" (Aki) as he par serve to enlist our symmathies

on behalf of

excellence is called by the Babis. Subse- the young prophet of Shiraz."

quent conversation with him served only "Il sentait le besoin

d'une reforme prot o heighten the respect with which his ap- fonde a

introduire dslns les moeurs pubpearance had from the first inspired me.

One more eloquent of speech, more ready

...

liques~, Il s'est sacvifie p o w 1 % ~ -

manitie; pour elle il a donne sou corps et

of argument more apt of illustration, more son ame, pour elle il a suhi

les privations,

intimately icquainted with the sacred les affronts, les injures, la

torture e t le

books of the Jews, the Christians and the martyre." (Mans. Nicolm.)

Muhammadans, could, I should think, be

scarcely found even amongst the eloquent, If there has been any prophet in recent times, it is to Bahi'u'llih ready and subtle race to which he belongs. Character is the final iudge. that we must go. Bahi'u'llih was a man of the hirhest +t once majestic and genial, made me cease class-that of prophets. But he was free tb wonder at the influence and esteem from the last in- firmity of noble minds. and ~ h i c h he enjoyed even beyond the circle of his father's followers. About the great- not have separated himself frnm others. He would have understood the ness n t this man and his power no one who saying, "Would God all the Lord's had seen him could entertain a doubt. people were prophets!" What he does sag, however, i s 11. By Dr. J. Estlin Carpenter. just as fine, " I do not desire lordship over others; I desire all men to be even a s I am." From that subtle race i,ssues the most The day is not f a r off when the details remarkable movement which modern Mohammedanism has produced. . . . Disciples gathered round him, and the movement of 'Ahdu'l-Bahi's missionary journeys will he admitted to be of historical imuortanee. How gentle and wise he was, hundreds was not cheeked by his arrest, his impnsan- could testify from pensonal knowledge, and ment for nearly six years and his final execution in 1850. . . .It, too, claim's t o be I, too, could perhaps say something. ... I will only, however, give here the outward a universal teaching; i t has already its framework of 'Abdu'l-Bahi's life, and of his apostolic journeys, with noble army of martyrs and its holy books; the help of my has Persia, in the midst of her miseries, g.iven birth to a religion which will go friend Lotfullah. ... During his stay in London He visited rounds the world? Oxford (where He and His party-of Per-

111. Extracts from "The Reconciliation of Christians mainly-were the guests
of Professor
Races and Religions." By T. K. [redacted] and Mm. Cheyne), Edinburgh, Clifton
and
Waking. It is fitting to notice here that
Cheyne, 1914. [redacted] the audience at Oxford, though
highly aca-
There was living quite lately a human [redacted] demic, seemed to be deeply
interested. and
being* of such consummate excellence that [redacted] that Dr. Carpenter made a n
admirable
many think it is both permissible and in- [redacted] speech. ...
evitable even to identify him mystically
with the invisible Godhead. , [redacted] ..
combination of mildness and power is so
Kist IV. Professor Vambery's Testimony to the
Religion of 'Abdu'l-Bahl.
rare that we have to place his in a line
with supernormal men. . . . We learn [redacted] I forward this, humble
petition to the
that, at great points in his career after [redacted] sanctified and holy presence
of 'Abdu'lhe had been in a n ecstasy, such radiance of [redacted] Baha Abbas, who is
the center of knowlmight and majesty streamed from his [redacted] edge,
famous thraout the world and
countenance that none could bear to look [redacted] loved by all mankind, O , thou
'noble
upon the effulgence of his glory and [redacted] friend who art confering
gu~dance upon
beauty. Nor was it an uncommon occur- [redacted] humanity, .. may . my -
life be a ransom to
rence for unbelievers involuntarily to bow [redacted] thee!
down in lowly Ubeisance on beholding His [redacted] The la ~ in epistle
which you have con-
Holiness. [redacted] descended to write to this
servant, and the
The gentle spirit of the B&b is surely [redacted] rug which you have forwarded,
came
high up in the cycles .of eternity. Who can [redacted] bafely to hand. The time of
the meeting
fail, as Professor Browne says, to be at- [redacted] with your Excellency, and the
memory of
tracted by him? "His sorrowful and per- [redacted] the benediction of your
presence, recurred
-
- [redacted] to the memory of thiw
servant, and I am
*Bahi'u'llih is meant. [redacted] longing for the time when I

shall meet you
t B i b is meant.
travelled through
h

again. Alth,ough I have

REFERENCES TO B A H A ' ~MOVEMENT

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many countries and citios of I,slam yet thing which may revivify
Islam, and make
have I never met so lofty a character) and great ch,anges on the face of
the Asiatic
MI exalted a personage a s your Excellency, world."
and I can bear witness that i t is not possible to find such another. On this
account VI. Extract from "The Middle Eastern
I am hoping that the ideals and amom: Question or Some
Political Problems
plishments of your Excellency may be of Indian Defence," by
Valentine
crowned with succeso and yield results un- Chirol. Chapter XI, page
116 (The
der all condibions; because b'ehind these Revival of Bahmiism).
idea18sand deeds I easily discern the eter- When one has been like
Sa'di, a great
nal welfare and urosneritv of the world of
humanity. - - "
This servaut, in order to gain firsbhand
per6onage and then a common soldier
and then) a prisoner of a ~ h r i s t i a i
information and experience, entered into feudal chief; when one has
worked
the ranks of various religions that is out- a s a navvy on the
fortifications of the
wandly. I became a Jew, irish hi an:
hammedan and Zoroastrian. I discovered
Mo- Count of Antioch and wandered back
afoot to Shiraz after infinite pain and lathat the devotees of these various
religions bour, he may well he disposed to think that
do nothing else but hate and anathematise not ing that exists is real,
or, a t least, has
emh other, that all their religions have be- any substantial reality worth
clinging to.
come the instruments of tyranny and op- Today the public peace of
Persia i r no
pression in the hands of rulers and gov- longer subject to such violent
perturbaernors, and that they are the causes of the tions. A t least, as f
a r as we are eondeskruetion of the world of humanity. cerned, the
alppearanees of peace prevail
Considering tho3e evil results, every per- and few of us care or have

occasion to

son is forced by necessity to enlist himself look beyond the appearance;

But for the

on the side of your Excellency, and accept Persians themselves, have the conditions

with joy the prospect of a fundamental very much changed? Do they not witness

basis for a universal religion of God, being one day the sudden rise of this or that falaid through your efforts. vourite of fortune

and the next day his

I have seen the father of your Excel- sudden fall? Have they not seen the Atalency from afar. I have realized the self- beg-Azamm t w i ~ ehold sway as the Shah's

sacrifice and noble courage of his son, and all-powerful Vizier, and twice hurled down

I am lost in admiration. from that pinnacle by a bolt from the blue?

For the principles and aims of your Ex- How many other ministers and governors

cellency, I express the utmost respect and have ,sat for a time on the x a t s of the

devotion, and if God, the Most High, con- mighty and been swept away by some infens long lde, I will be able to serve you trigue a s sordid a s that to which they

under all conditions. I pray and suppli- owed their own exaltation? And how many

cate .this from the depths of my heart. in humbler lstations have been in the mean-

Your servant, time the recipients of their unworthy fa- (Mamhenyn.) vours or Dhe victims of their arbitrary

VAMBERY. oppreslsion? A village which but yesterday was fairly prasperaus is beggared to-

(Translated from the Persian by Mirza day by some neighbouring landlord higher

Ahmad Sohrah. Published in Egyptian u p the valley, who, having duly propitiated

Gazette, September 24, 1913, by Mrs. J. those in authority, diverts for the benefit

Stannard.) of his own estates *he whole of its rlander

-----.

Charles Lukach. ary retinue of ravenous hangers-on eats

Lon, 1913.) out the countryside through which :

"BahA'ism is now estimated to count passes more effectually than a fl&i;t oi more than two million adherents mostly locusts. The visitation is a s ruinous and

cwnpved of Persian and Indian' Shiahs, a s unaccountable. Is i t not the

absence of
but including also many Sunis frmn the all vioible moral correlation of cause
and
Turkish E~m~pire and North Africa, and not effect in thes,e phenomena of
d.aily life that
a few Brahmans, Buddhists, Taoisbs, Shin- has gone f a r t o pronure the stolid
fataltoists and Jews. I t possesses even Euro- ism of Dhe masses the scoffing
skepticism
pean convertis, and has made some head- of the more eduched classes and from
way in the United States. Of all the re- time t o time the revolt of .&me
nobler
ligions which have been encountered i n the minds? Of such the most
recent and percouse of .this journev-the stagnant ~ o o l s hap? the noblest
of all became the founder
of Oriental Cliristianity, the siranre-sur- OI
vivals of sun-worship and idolatry-tinged
with ~ahammedanlsm' the immutable relle Chapter pge
of the Sumerians-it Is the only one which The B i b was dead but n&
Babiism He
is alive, which Is aggressive which i s ex- was not the first, an; still less
the lait, of
tending its frontiers instead of secludng a long line of martyrs who have
testified
itself within its angient haunts. It is a that, even in a country gangren e d
with eor-
B A H ~ YEAR
' ~ BOOK

Annual ~neetingand feast in the Pine Grous, West Englswood, N . J., Jxne, 1925,
c o v ~ m a o r a t i n gthe Unity Feast given b y 'Abdu'l-Bahri on June 2 9 ,
1912.

REFERENCES TO BAHA'~MOVEMENT

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mption and atrophied with indifferentism From its inception it has
been identified
like Persia, the soul of a nation survives, with BshC'u'ILh, who paid the
price of
inarticulate, perhaps, and in a way help- prolonged exile, imprisonment,
bodily sufless, but still capable of sudden spasms of fering, and mental
anguish for the faith he
vitality. cherished-a man of imposing
personality
as revealed in his writings characterized
VII. Extract from "The Middle Eastern by i n t e n ~ emoral
earnes~tness'and profound
Question or Some Political Problems spirituality, gifted with the
selfsame power
of Indian Defence" by Valentine so conspicuous in the character of

Jesus

Chihol. Chapter ~ 1 , ' p a g e 124. the power to appreciate people ideally that

Socially one of the most interesting features of Babiism is the raising of women (their) best is, to see them at the level of

types think and. to make even the lowest:

to a much higher plane man she is usually well of themselves because of

admitted to in the East. The Báb himself pointed but of within them to which he

had no more devoted a disciple than the which they were wholly

beautiful and gifted lady known as Ky; prophet whose greatest

contribution 'was not any specific doctrine he

trah-ul-Ain the "Consolation of the Eyes" proclaimed hut an informing spiritual

who, having shared all the dangers of the power breathed into the world through the

first 'apostolic missions in the north, challenged and suffered death with virile fortitude, as one of the Seven Martyrs of Te-

movement of spiritual activity. Surely a

heran. No memory is more deeply venerated-deserves-not.

ated or kindles greater enthusiasm than compels-our respectful

recognition and hers, and the influence which she yielded sincere appreciation.

in her lifetime still inures to her sex. . . . Taking precedence

over all else in its gospel is the message of unity in religion. . . . It is the

VIII. Extract from "Heroic Lives," by Albert Vail. P. 305. the Bahá'í Movement that, while

deprecates ing sectarianism in its

Prof. Jowett of Oxford, Master of Balliol, the translator of Plato, studied the faithfully practiced what it

preached by movement and was so impressed thereby refraining from becoming

itself a sect. that he said: "The Babites (Bahá'í) . . .

.. Its representatives do not attempt to impose any beliefs upon others, whether movement may not possibly turn out to

have the promise of .the future." Dr. J. Estlin Carpenter quotes. Prof. Edward Caird, Prof. Jowett's successor as Master of Balliol, as saying, "He thought Bahism No not a (as the Bahl'i movement was then called) cut dff from might prove the most important religious itself and aims to movement since the foundation of Christianity." Prof. Carpenter him'self gives a sketch of the Baha'i movement in his recent book on "Comparative Religion" and asks, "Has Persia, in the midst of her m~series,given birth to a religion that will go around the world?"

by argument or bribery. rather seek to put beliefs that h&e own livw within the reach of feel they need illumination. sect, hot a part of humanity all the rest, living for convert all the rest into own growth; no, not that, but causing piri ritual ligions, quickening them with catholicity and fraternalism.

X. Extract from "Perda .and Parsis."

P a r t I, edited by G. K. Nariman. Published under patronage of the I r l n League, Bombay, 1925. The Marker Literary Series for Persia, No. 2.

"The political reprieve brought about by the Sulk did not result in the regeneration of thought. But the last century which marks the end of Persia h a had its revival and twofold revival, literary and religious. The funeral ceremonies by which Persia celebrates every year for centuries

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~ BOOK

The kahri'i Feast given to Miss Agnes A l e z a n d ~ r .September 9, 1921, in Seoul. Korea. Miss Alexander is the illurnanad pioneer who first brought the Glad Tidings to Korea.

Buddhist College Students who attended the Bahd'i address given by Miss A m e s Alesander in Seoul. Korea. Octamber 18. 1986. &ring her ncond visit to Korea.

REFERENCES TO BAHAI MOVEMENT 123

the fatal day of the 10th o f Mnhornlm, now inclined t o listen more attentively to when the son of Ali breathed his last a t whispers from the East. Our

self-compla-

Kerbela, have developed a popular theatre eency has been disturbed by such utterand prodwed a sincere poetry, dramatic ances as that of Rahmdranath Tagore,

and human, which is worth all the rhetoric who, lecturing at the Imperial University

of the poets. During the same times at Tokio on June 18, 1916, foretold a great

attempt at religious renovation was made, future for Asia; 'The political civilization

the religion of Babiism. Demoralized for of Europe was carnivorous and cannibalcenturies by ten foreign conquests, by the istic in its tendencies."

The East was payoke of a composite religion in which shz tient, and could afford to wait till the West,

believed just enough to persecute, by the "hurrying after the expedient," had to halt

enervating influence of a mystical philoso- for want of breath. "Europe, while busily

phy which disabled men for action and speeding to her engagements, disdainfully divested life of all aim and objects, Persia casts her glance from her carriage window

has been making unexpected efforts for the at the reaper reaping his harvest in the

last 55 years to re-make for herself a vi- field and in her intoxication of speed, can

rile ideal. Babiism haw little of original- not but think him as slow and ever recedity in its dogmale and mythology. It8 mys- i r g backwards. But the speed comes. t o its

tic doctrine takes its rise from Sufism and end, the engagement lases its meaning, and

.the old sects of the Aliides formed around the hunary heart elamours for food, till

the dogma of divine incarnation. But the zt last sxe-comes to the lonely reaper reapmorality it inculcates is a revolution. I t ing his harvest in the sun. For if the ofhas the ethics of the West. It suppre,sses fice can not wait, or the buying and selllawful impurities which are a great bar- ing, or the craving for excitement, love

rier dividing Inslam from Christendom. I t waits, and beauty, and the wisdom of sufdenounces polygamy, the fruitful source of fering and the fruits of patient devotion

Oriental degenerat~on. I t seeks to reeon- and reverent meekness of aimple faith.

stitute the family and it elevates man and And thus shall wait the East till her time

in elevating him exalts woman up to h ~ s comes."

level. Ba'biism, which diffused itself in Being thus led to turn our eyes towards

It is more than five years from one end of Persia to another which was bathed in blood in 1852 we have misunderstood it; and we blush in the blood of its martyrs, has been since when we realize our previous ignorance of it, is slowly progressing and propagating itself. The fact that, towards the middle of the nineteenth century, Persia is to be a totally regenerate it will nineteenth century, Asia gave birth to a new religion through this new faith."-(Extract from great religious movement-a movement of great purity, one which has had thousands of martyrs, one of the most important of which Tolstoy has described. H. Dreyfus, the French historian of this movement, XI. Excerpts from "Contemporary Studies" says that it is not "a new religion," but a new religion, by Charles Baudouin, 1924. "religion renewed," and that it provides a mutual understanding between religion and free thought. We Westerners are too apt to imagine thought." Above all, we are impressed by that the huge continent of Asia is, sleeping the fact that, in our own time, such a soundly as a mummy. We smile at the manifestation can occur, and that the new vanity of the ancient Hebrews, who believed themselves to be the chosen people. More extensive than that under- We are amazed at the intolerance of the gone in the same space of time nearly two thousand years ago, by budding Christians. Nevertheless, we ourselves are like the Hebrews. At the present time, the majority of the inhabitants of Persia have, to a certain extent, accepted the Bahá'í faith. In the great towns of Europe, America, and Asia, there are active centers for the propagation of the liberal ideas and the New World with mingled feelings of pride of human community, which form

condescension and pride. the foundations of Bahi'ist teaching.

Nevertheless, the great cataclysm of 1914 is leading some of us to undertake a critical examination of the inviolable dogma that the European nations are the elect. Has there not been a demonstration of the nullity of modern civilization-the nullity which had already been proclaimed by Rousseau, Carlyle, all the prophets. In the thousand and one subject

BAH'IST YEAR BOOK

The Bahd'i Message carried to Alaska by Mr. and Mrs. O.R. Gregory. to manifold interpretations. That of Bah'ism is unquestionably one of the most comprehensive of these, one of the most exalted, one of the most satisfactory to the modern mind. That is why Baha'u'llih is a severe critic of the patriotism which plays, so large a part in the national life of our day. Love of our native land is legitimate, but this love must not be exclusive. A man should love his country more than he loves his house (this is the dogma held by every patriot); but Bahd'u'llih adds that nothing could

We shall not grasp the full description of Baha'ism as a practice, for the core of religion is not metaphysics, but morality. The Baha'ist ethical code is dominated by the law of love taught by Jesus and by all the prophets. In the thousand and one details of practical life, this law is subject

While adopting and Christian law of love, the Christian principle discounted the system of social a mistake to regard a collection of abstract without. Baha'ism is sane and noble mysticism;

should love the divine world more than he be more firmly rooted in
 the inner life,
 loves his country. From this standpoint, more benignly spiritual;
 nothing could
 patridism is seen to be a n intermediate speak more intimately to
 the soul, in low
 stage on the road of renunciation, an inco~mplete and hybrid religion,
 something
 tones, and a s if from within...
 Such is the new voice that sounds to us
 we have to get beyond. Throughout his from Asia; such i s the
 new dawn in the
 life BahB'u'lIPh regarded the ideal univer- Ea~st. We should give
 them our close at-

 sal ueace a s one of the most important of tention; we should
 abandon our customary
 his aims. mood of disdainful
 superiority. Doubtless,
 . . Bahl'u'lILh is in th?s respect Bahi'ulldh's rteaehing is not
 definitivc.
 enunciating a novel and f r u ~ t f n l ldea. The Persian prophet does
 not offer it to u s
 There is a better way of dealing with so- a s such. Nor can we
 Europeans assimilate
 cial evlls than by trying to cure them after all of it; for modern
 science leads us to
 they have come to pass. We should t r y to make certain claims in
 matters of thought
 prevent them by removing their causes, -claims we can not
 relinquish, claims we
 which act on the individual, and especially should not t r y to
 forego. But even though
 on the child. N'othing can be more plastic Bahi'u'llah's precepts
 (like those of the
 than the nature of the child. The goveru- Gospels) may not fully
 satisfy all these
 ment's first duty must be to provide for intellectual demands;
 they are rarely in
 the careful and efficient education of chil- conflict with our
 scientific outlooks. If
 dren, remembering that education iesame- they are to become our own
 spiritual food,
 thing more than instruction. This will be they must be supplemented
 they must be
 a n enormous step towards the solution of relived by the religious

spikits of Europe,
 the social problem, and to take such a step must be re-thought by
 minds schooled in
 will ,be the first task of the Baitu'l Adl. the western mode of
 thought. But, in its
 "It is ordained upon every father to rear existing form, Bahi'ist
 teaching may serve,
 his son or his daughter by means of the amid okr present chaos,
 to open for us a
 sciences, the arts, and all the command- road leading to solace
 and to comfort;
 ments. and if any one should neglect to do may restore our
 confidence in the spiritual
 so, thdn the members of the council, should destiny of man. I t
 reveals to us how the
 the offender be a wealthy man, must levy human mind is in travail;
 i t gives us an
 from him the sum necessary for the educa- inklinn of the fact that
 the grsatest h a y
 tion of his child. When the neglectful par- penings of the day are
 not the ones we
 ent i s poor the cast of the neces3ary educa- were inclined to regard a
 s the most motion must 'be borne by the council, which mentous, not
 the ones which are making
 will provide a refuge for the unfortunate." the loudest noise.
 The B,aitu91Adl, likewise, must prepare
 the way for the establishment of universal
 peace, doing this by organizing courts of
 arbitration and by influencing the governments. Long before the Esperantists
 had
 begun their oampaign and more than
 twenty years before ~ i ; h o l a sII had summoned the first Hague congress,
 BahP'u'-
 l l i b was insisting. on the need f a r a universal language and courts of
 arbitration. He
 returns to these matters again and again. (From Dr. Je.;sup's Talk.)
 "Let all the nations become one in faith,
 and let all men be brothers, in order that This then is our
 mission: that we who
 the bonds of affection and unity between are mkde in' the image of
 God should rethe mns.of men may be strengthened. . . . member that
 all men a r e made in God's
 What harm can there be in that? . .
 I t is going to happen. There will be an
 . image. To this Divine knowledge we owe
 all we are, all we hope for. We are rising
 end to sterile conflicts, to ruinous wars; gradually toward that

image, and we owe
 and the Great Peace will come!" Such to our fellowmen to aid
 the, in returning
 were the words of BahP'u'll6h in 1890, two to it in the Glory of God
 and the Beauty
 years before his death. of Holiness. I t is a
 celestial pnvdege and
 BAHAI~YEAR BOOK

A t right, Mr. and Mrs. Hyde Dun?, Bahri'i
 teachers in Australia. A t left, Mws Amy
 Stevenson, a BahB'i of Auckland, New
 Zealand.

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with i t rnrnes a high responsibility, from whose namcs wre &aji
 Miraa Hasan and
 which there is no escape. H a j i Mirza Huseyn,
 have been r e n a m d ~by
 I n the Palace ob Behjeh or Delight, just the Ba,bis Snltanes-Shahada,
 or King of
 outside the Fortress of Acre, on the Syrian Martyrs and
 Mahbuh-es-Shahada or B e
 coast, there died a few months slnce a loved of' Martyrs-and
 their nakeh graves
 famous Persian sage the Babi Saint in the cemetery have
 become places of pilnamed ~ah~'u'Ilih-th; "Glory of ~od":
 primage where many a t e a r is shed over
 the Head of t h a t vast reform party of the fate of the "Martyrs
 of Isfahan."
 Persian Moslems, who accept t h e New Tes- It i s these little
 incidents, protruding from
 tament a s the Word of God and Christ a s time to time their ugly
 features, t h a t prove
 the Deliverer of men, who regard all na- Persia t o be not as yet
 suite redeemed. and
 tions a s one, and all men a s brothers. t h a t somewhat staggers
 the tall-talkers
 Three years ago He was visited by a Cam- about Iranian
 civilization. If one conclubridge scholar and gave utterance to sen-
 sion more than another has been farced
 timents so noble, so Christ-like, t h a t we upon our notice by the
 retrospect in which
 repeat them a s OUT closing words: I have indulged, i t is t
 h a t a sublime and
 "That all nations should become one in murmuring devotion has been
 inculcated
 faith and all men as brothers. t h a t the by this new faith,

whatever it be. There
 bonds of affection and unity hltween the IS, I believe, but one
 instance of a Bahi
 sons of men should be strengthened. t h a t having recanted under
 pressure of menace
 diversity of religions should ceasd and of suffering, and he
 reverted to the faith
 differences of race be annulled. What and was executed within
 two years. Tales
 harm is there in this? Yet so i t shall be. of magnificent heroism
 illumine the blood-
 Thes,e fruitless strifels, these ruinous wars stained pages of Babi
 history. Ignorant
 shall pass away, and the 'Most Great and unlettered as many of
 its votaries are,
 Peace' shall come. Do not you in Europe and have been, they are
 yet prepared to
 need this also? Let not a man glory in die for their religion,
 and fires of Smiththis, t h a t he loves his country; let him field
 did not kindle a nobler courage t h a n
 rather glory in this, t h a t he loves his has wet and defied t h e
 more refined torkind."
 ture-m~ongers of Teheran. Of no small
 account, then, must be the tenets of a
 XIII. Excerpts from ' P e r s i a " hy the creed t h a t can awaken
 in its followers so
 Right Hon. The Earl curlon. Vol. I, r a r e and beautiful a spirit
 of self-sacripp. 496-504. Written in 1892 A. D. fice. From the
 facts t h a t Babism in i t s
 Beauty and the female sex also lent earliest years found itself in
 conflict with
 their consecration to the new creed and the civil powers and t h a
 t a n attempt was
 t h e heroism of the lovely but ill-fated po- made by Babis upcn the
 life of the Shah
 etess of Kasvin Zerin-Taj (Crown of i t has been wrongly
 inferred t h a t t h e
 Gold) or ~ u r r a i - e l - A i n (Solace of the movement was political in
 origin and Ni-
 Eyes), who, throwing off the Veil, carried hilist in character. I t
 does not appear
 the missionary torch f a r and wide, is one from a study of the
 writings either of the
 of t h e most affecting episodes in modern B i b or his successors t
 h a t there i s a n y
 history. . . . The lowest estm~nte places foundation for such ' a
 suspicion. ..

the present number of Babis in Persia at The charge of immorality
 seems to have arisen partly from the
 half a million. I am disposed to think malignant invenfrom conversations with persons well qualil tions of
 opponents, partly from the much
 fled to judge, that the total is nearer one greater freedom claimed
 for women by the
 million. They are to be found in every Bah, which in the
 oriental mind is scarcely
 dissociable from profligacy of conduct.
 walk of life, from the ministers and nobles of the Court to the scavenger or
 the
 . . . If Bahiism continues to grow at iDs
 groom, not the least arena of their activity present rate of
 progression, a time may
 being the Mussulman priesthood itself. It conceivably come when it
 will oust Mohamwill have been noticed that the movement medianism
 from the field in Persia. . . .
 was initiated by Syids, Hajis and Mullahs, Since its recruits are
 won from the best
 1. e., persons who, either by descent, from soldiers of the garrison
 whom it is attacking, there is greater reason to believe that
 pious inclination, or by profession, were
 intimately concerned with the Mohamme- it may ultimately
 prevail. . . . The pure
 and suffering life of the Bib, his ignomidan creed; and it is among even the
 professed votanes of the faith that they con- noue death, the heroism
 and martyrdom
 tinue to make their converts. . . . Quite of his followers, will
 appeal to many others
 recently the Babis have had great success
 in the camp of another enemy, having contemporaneous records of
 Islam. . . .
 who can find no similar phenomena in the

secured many proselytes among the Jewish populations of the Persian towns. I

XIV. Extracts from "The Gleam" by Sir

hear tKat during the past year (1891) Francis Younphusband,
 1923:

they are reported to have made 150 Jew- The story of the Bib
 as Mirza Ali Noish converts in Teheran, 100 in Hamadan hammed
 called himself' was the story of
 50 in Kashan, and 75 per cent, of the ~ew; spiritual heroism
 unsLrpassed in Soaha t Gulpaigan. . . . The two victims, hava's
 experience; and his own adventur-

B A H ~ YEAR

'~ BOOK

Miss Efi Baker of Melbourne, Australia,
who travelled with Miss Martha Root
Bahb'i teacher and lecturer, on her notable)
trip through that country.

REFERENCE TO B A H A ' ~ MOVEMENT

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nus soul was fired by it. That a youth of reveal all mysteries and all riddles.

This

no social influence and no education should, was t h e humility of true
insight. And i t

by t h e simple power of insight, be able t o h a s had its effect. His
movement h a s

pierce into the heart of things and see the grown and expanded, and it has yet
a great

real truth, and then hold on t o i t with future before it.

such firmness of conviction and present it During his six years of
ministry, four

with such suasion t h a t he w a s able t o con- of which were spent in
captivity, he had

vince men t h a t he was t h e Messiah and permeated all Persia with his ideas.

And

get them t o follow him t o death itself, was since his death the movement h a
s spread

one of those splendid facts in human his- to Turkey, Egypt, India and even into
Eutory t h a t Svabhava loved to meditate on. rope and America. H i s adherents
are now

This was a t r u e hero whom he would wish numbered by millions. The spirit w h
k h

to emulate and whose experiences ha would pervades them, says Professor Brown,
1s

profit by. The Bib's pasionate sincerity such t h a t i t can not fail to
affect most

could not be doubted, for he had d v e n his wowerfullv all subject to its
influence."

life for his faith. Ahd t h a t t h e r e m u s t be

something in his message t h a t appealed to XV. Extract f y m "The Christian
Commen, and satisfied their souls was witnessed monwealth, January

22, 1915. Abto by the fact t h a t thousands gave their d u l - B
a h i a t Oxford.

lives in his cause and millions now follow 'Abdn'l-Baha addressed
a large and deeply

him. interested audience a t

Manebester Col-

If a young man could, in only six years lege, Oxford, on December 31. The Perof
ministry, by the sincerity of his pur- sian lea'der spoke in his native tongue,
pose and the attraction of his personality, Mirza Ahmed Sohrab intenpreting.
Prinso inspire rich and poor, cultured and 11- cipal Estlin Carpenter presided,
and inliterate, alike, with belief in himself and troduced the speaker by

saying that they
his doctrines that they would. remain owed the honour and pleasure of
meeting
staunch, though hunted down and without Abdu'l-Bahi to their
revered friend, Dr.
trial sentenced to death, sawn asunder, Cheyne, who was deeply interested in
the
strangled, shot, blown from guns; and if Bahá'í teaching. The
Movement sprung
men of high position and culture in Persia during the middle of the last
century
Persia, Turkey and Egypt in numbers to this in Persia, with the advent of a young
Bahá'í adhere to his doctrines, his life must have been that of a young
Bahá'í who took to himself the
title
of one of those events in the last hundred years of the Bábí (meaning door or gate
through
years which is really worth study. And which men could arrive at the knowledge
that study fortunately has been made by or through (Gd), and who commenced
the ~ & n & m a n ~ o b i n e a u n d e r t a c h m e n t by professing & teaching in Persia in the year
1844. The
E. G. Brown, says that we are able to have purity of his character, the
nobility of his
a faithful representation of its main features, aroused great enthusiasm. He
was,
however, subjected to great hostility by
the authorities, who secured his arrest and
imprisonment, and he was finally executed
in 1850. But the movement went on and
the writings of the Báb, which had been
copious, were widely read. The movement
has been brought into India, Europe, and
the United States. It does not seek to
create a new sect but to inspire all sects
with a deep fundamental love. The late
Dr. Jowett once said to him that he had
been so deeply impressed with the teachings and character of the Báb that
he
testimony. . . . thought Babism, as the
present movement
He himself was but "a letter out of that which was then known might become the
greatest mighty book, a dewdrop from that vast religious movement since the
birth of
limitless ocean." The one to come would be Christ.

Thonon-les-Bains, Switzerland

Paris, France

Stuttgart, Germany

Budapest, Hungary

London, England

Clifton, England

Byfleet, England

Oxford, England

Edinburgh, Scotland

New York, N. Y.

Brooklyn, N. Y.

Washington, D. C.

Baltimore, Md.

Chicago, Illinois

Kenosha, Wi8.

Cleveland, Ohio

Cincinnati, Ohio

Pittsburgh, Pa.

Montclair, N. J.

West Englewood, N. J.

Jersey City, N. J.

Cambridge, Mass.

Boston, Maas.

Malden, Mass.

Medford, Mass.

Fanwood, N. J.

Morristown, N. J.

Philadelphia, Pa.

Dublin, N. H.

Green Acre, Eliot, Maine

Montreal, Quebec

Minneapolis, Minn.

St, Paul, Mimm.

Denver, CoLo.

Oakland, Calif.

Palo Alto, Calif.

San Francisco, Calif.

Sacramento, Calif.

Los Angeles, Calif.

Salt Lake City, Utah.

Pasadena, Calif.

LIST OF ORIENTAL TERMS FREQUENTLY USED IN BAHAI LITERATURE, WITH MODERN TRANSLITERATION AND ARRANGED ALPHABETICALLY

| | | | |
|--------------|--------|---------------|--------|
| 'Abidih | Dhahih | Kitib-i-Aqdas | Rahim |
| 'Ahhas | Duzdab | Kurdistan | Rahman |
| 'Abdu'l-Bahi | b'aran | Lihijin | Rahmat |

| | | | |
|---------------------|-------------------|-------------------|-------------------|
| 'Ahdu'l-Hamid | Fars | Lar | Rasht |
| 'Abdu'l-Husayn | Firdawsi | Lawh | Rawhani |
| 'Abdu'llih | Ganjih | Luristan | Ridvin |
| Abu'l-Fadl | Ciilan | MahAbu'sh-Shuhadh | Ruhu'llih |
| 'Adasiyyih | Gul | Mahmitd | Sa bzivar |
| Adhirnayjin | Gulastan | Maqim | Sadratu'l-Muntahi |
| Afnan | Habib | Makh | Samarqand |
| Aghsan | Hadith | Maliyir | Sangsar |
| 'Ahd | Haji | Marighih | Sari |
| Ahmad | Hamadan | Marhaba | Shah |
| Ahsi'i | Haydar'Ali | | Shahid |
| Ahv4z | Haykal | | Shahmirzid |
| 'AkkP | Himmat-AbAd | | Shihrtid |
| 'Ali | Husayn | Mashiyyat | Sharaf |
| Allih-u-Ahhi | Huvaydar | Mashriqu'l-Adhkir | Shaykh |
| Alvah | I~rihim | Mazindariiu | Shi'ih |
| Alvah-i-Salitin | Ilm | Mihdi | Shiraz |
| Amin | Imam | Milin | Shushtar |
| Amru'llih | Iqan | Mirzh | Simnlu |
| Anzali | Ir Ln | Mishkin-Qalam | Sisan |
| ~ q i | 'Iraq | Muhammad | Sistan |
| Aqdae | 'Iraq-i-'Ajam | Muhammarih | Siyyid |
| 'ArabistPn | fsfahan | Mujtahid | Sufi |
| +mi | Ishqahid | Mulk | Sulayman |
| Avashiq | Ishrhqat | Mulli | Sultin |
| Ayidi | Ishtihard | Munirih | Sultin-Abid |
| Azal | Isl&'n,, | MustaghBth | |
| Sultanu'sh-Shuhada' | | | |
| 'Azamat | Isma ihyyih | Nahil | Sunni |
| 'Aziz | Istaribad | Najaf | Suratu'l-Haykal |
| Bib | '~zzat | Najaf-Abid | Tabriz |
| Babu'l-Bib | Jalil | Ndqidin | Tdhirih |
| Baghdad | Jamal | Nasiru'd-Din | Tajalliyat |
| Bah\$,, | Jamal-i-Mubarak | Nawrdz | Taki |
| Baha i | Jd:b, | Nayriz | TLkur |
| Baha'u'llah | Ka blh | NishAb6r | Tarazit |
| Bahiyyih | Kalimit | Ndr | Tarhiyat |
| Bahji | Kami l | Pahlavi | Tashkand |
| Baluchist6n | Karand | Qadiyan | Tawhid |
| Bandar'AbbBs | Karhila | Qahqahih | Thurayya |
| Birfurdsh | Kishan | Oa'im | Tihran |
| Basrih | Kawmu's-Sa'ayidih | Qmsar | 'UIA |
| Bitdm | Kawthar | Qasr-i-Shirfn | 'Ulami |
| BayLn | KPzim | Qawl | Urdmiyyih |
| Bayt | Kazimayn | Qayydm | Vahid |
| Birjand | Kirmin | Qazvfn | Vahid |
| Bismi'llah | Kirminshih | Q6chPn | Vali |

| | | | |
|------------|--------------|----------------|--------------------|
| BukhBrA | Khalkhal | Quddus | Varql |
| Buritjird | Khaniqayn | Qudrat | Vazir |
| Bushir | Khayli-Khdb | Qum | Ya-BahP'u'l-Abhi |
| Bushruih | Khurbsin | Qur'bn | Yahya |
| Bushrd'i | Khuy | Qurratu'l-'Ayn | Yazd |
| Chihriq | Kitah-i-'Ahd | Raf sinjin | Zanjan |
| DawlabAbad | | | Zaynu'l4uqnarrahin |

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Dr. J. E. Esslamont, distinguished Bahri' teacher and author.

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DR. J. E. ESSELMONT

The following brief biographical sketch of the life of one of our most distinguished

EhrE'i teachers and authors, is contributed by the BahM'i National Spiritual Assembly

of England. Attached to and made a part of it is the appreciative expression of

Shoghi Effendi, Guardian of the Baha'i Cause.-EDITORS.

Ebenezer Esslemont, who Home Sanatorium, Southbourne,
JOHN

passed away at Haifa November Bournemouth, which he continued to
22, 1925, was born on May 19, 1874, hold until 1923, when, owing to
the

the youngest son of John E. Essle- death of the proprietor, the
Sanatomont of Fairford, Cults, Aberdeen- rium was closed and
Esslemont found

shire. himself without medical
occupation.

He received his preliminary educa- In 1924 he received a warm invitation
at Ferryhill public school and tation from Shoghi Effendi,
Guard continued his studies at the Robert ian of the BahL'i Cause,
asking him

Gordon College and ultimately at to spend the winter at Haifa, and
Aberdeen University, where he grad- early in November he left London,
uated with honors in April, 1898, ob- proceeding direct to Port Said.
taining not only the medical degrees Writing from Malta, the only port
of Bachelor of Medicine and of Sur- of call, on November 15th,
Esslemont

gery, but also a Philip Research spoke of a delightful voyage and
of

Scholarship at the University. He feeling much improved in health.
spent the second half of 1899 at He spent a day or two in Port Said,
Berne and Strasburg, at both of where he was most warmly received
which places he wrote papers on his by the friends, and arrived at
Haifa

research work, which were published on November 21st. Here he a t once and considered valuable. devoted himself to the work of as- Returning to Scotland in Decem- sisting Shoghi Effendi in his multiber, 1899, Esslemont took up the po- farious correspondence, which work sition of assistant to Professor Cash he continued in spite of ill-health una t Aberdeen University, which posi- til the end. tion he held until 1901, when he went Such is a brief account of the mato Australia, remaining there two terial side of Esslemont's life; it reyears. During this residence in Aus- mains now to say something of the tralia, he married on December 19, spiritual side, which continues and 1902. will continue for evermore.

Early in his life Esslemont's health Whilst a t Bournemouth in 1912 Esproved a cause of trouble and anx- slemont, in association with several iety, and in 1903 he was obliged to other doctors, took up the question of leave Australia, returning to Aber- State medical service and in 1914 he deenshire, where he spent the sum- read a paper on this subject before mer, but found it necessary in the the British Medical Association at its winter of that year to proceed to meeting a t Bournemouth, which by South Africa, the climate of which the attention i t aroused helped greatcountry i t was hoped would prove ly the deliberations of the Advisory Committee on Public Health. The beneficial to his pulmonary ailment. He remained in South Africa for five wife of one of Esslemont's associates years, returning to his native coun- in this work, who had met 'Abdu'lt r y in 1908, when he obtained the BahL in London in 1911, first menpost of resident medical officer a t the tioned the BahA'i Cause to Esslemont

in December, 1914, and lent him the outward appearance. It means some pamphlets. He had been search- that our interest in and love for ing for Truth in many directions, but everything in all God's universe without finding that which could sat- should vastly increase, but that we isfy his innate religious feeling; on should regard all outward appearhearing, however, the EahB'i mes- ances but as the garments of the insage he was at once impressed by its ner realities, as dawning places for beauty and thoroughness; so much the Glory of God. Oh! may people so that without delay he procured all all over the world soon turn to God, books in English which dealt with the as revealed in BahO'u'lIbH, with

humsubject. Most truly applicable to ble and contrite hearts, begging for
 Esslemont are the words of the Be- His forgiveness and blessing and
 imloved Master: "Blessed is he that the ploring His mercy and bounty!
 Word of God had reached him and Then shall His Kingdom come in
 had found his soul 'awake.' " men's hearts and the whole world be-
 His progress in the study of the come one home and all mankind one
 Sacred Books was therefore rapid, family."
 for already in 1915 he was writing This extract from one of Essleto
 the lady above-mentioned recom- mont's early letters shows so clearly
 mending what books she should read ; the spirit which illumined. all his
 and in February, 1916, little more words and actions, that its insertion
 than a twelve-month after he him- here will be forgiven by those who
 self first received the Glad Tidings, read his stirring admonition and aphe
 wrote at length to a Bahi'i friend peal. That he himself did in very
 in Manchester in terms which show truth turn to God as revealed by
 how thoroughly he had accepted the BahB'u'llih, and that having so
 BahB'i teachidgs and how profoundly turned, he never deviated by one
 he had already studied them. Thus hair's breadth from the path of love
 he writes: and righteousness is a fact known to
 "We can each become like our those who had the privilege of meetfriend
 if we make the great surren- ing him and listening to his glowing
 der of self and selfishness and be- talks as well as to those who are
 accomme willing channels for the Divine quainted with him only through his
 Spirit. There is no limit to what the writings inspired as they are with
 human spirit can achieve in the that same loving spirit which was so
 strength of Divine Inspiration. The apparent to those who knew him pergerm
 of the Divine Nature is in nnnally.
 - -----"

every man; only most of us are not Esslemont's work as a personal
 manifesting it. Instead, we are teacher, apart from his letters,
 besmothering it. I t is like a plant, gan in Bournemouth, where a group
 which needs sun and rain for its of adherents to the Cause gathered
 growth, the Sun and Rain of the Di- under his auspices, resulting in the
 vine Love and Bounty. We have the fnrmatinn of a Soiritual Assembly of
 power either to open our hearts to
 that h v e and Bounty or to reject
 &z-&-& L -

the first
 position he continued to occupy until
 a
 them. Only by turning our attention he left England in 1924. In this eonand
 interest away from the world nection it may be mentioned that he
 and turning them to God can we was also thi representative of the
 grow in spirit. Such turning means Bournemouth group on the National
 attending to the reality and inner Spiritual Assembly of England, of
 significance of things instead of to which body he became Vice-Presi-
 DR. ESSLEMONT 135

dent, and which benefited much by had been prepared for the meeting

~

his counsel and advice. of the Universal Esperanto Congress
Not satisfied with studying the at Geneva in August of that year.
Baha'i writings for himself alone, Another work on which he was also
which led him to learn Persian so as engaged towards the close of his
to read them in the original language, earthly career was the translation
Esslemont set about writing for the into German of his large book.
instruction of others. The first nine These evidences of Esslemont's
l chapters of his justly celebrated bors in the service of the Cause
rebook, "Baha'u'llah and the New Era," main open to all, but of the loving
which were written during the services which he so gladly and self-
World War, were submitted to the lessly rendered to all with whom he
Beloved Master when peace led to the came into personal contact, only they
reopening of communications with can give full account from the inmost
Haifa, with the result that Esslemont recesses of their hearts; but surely
received an invitation from 'Abdu'l- all whom he helped will forever bear
Bahl to visit Haifa, which he did in in mind the inestimable benefits
on the winter of 1919-20. During this ferred upon them by his words, and
visit the Beloved Master discussed more, perhaps, by his living example
the book with the author, making of what a true Bahi'i should be, for
suggestions for its improvement, and he was nigh unsurpassed in
selfless indeed read through and revised ness, In utter devotion and
obedience
some three and a half chapters, to the EahB'i teachings, in love and
which had been translated into Per- trustfulness to all his fellows.
sian for the purpose. No better appreciation of Dr. Es-
The third chapter relating to Ba- slemont and of his services to the
hL'u'llLh was first published as a sep- BahVi Cause can be given than that
arate pamphlet, and it was proposed contained in the following letter
to issue a new edition on the occasion which the Guardian of the Bahi'i
of the Conference on some living re- Cause wrote after the passing of him
ligions within the British Empire who loved the Cause so well and
which was held in London in the served it so faithfully:
autumn of 1924; on consideration, "It is with feelings of
overwhelm however, it appeared that a more ing 'sorrow that I
communicate to
general pamphlet would be both more you the news of yet another loss
appropriate and more useful, land which the Almighty, in His
inscrutathus "Bahi'u'llih and His Message" ble wisdom, has chosen to
inflict upon
came to be written by Esslemont, our beloved Cause. On the 22nd of
who also wrote the small leaflet, November, 1925-that memorable
"What Is the Bahi'i Movement?" and sacred day in which the Bahi'is
It was not only by his printed of the Orient celebrated the twin
works that Esslemont became known Festivals of the Declaration of the
to the Bahi'i world, for he was an B&b and the Birthday of

'Abdu'lindefatigable and voluminous corre- Bahi-Dr. John E. Esslemont
 passed
 espondent not only in English, but on to the Abha Kingdom. His end
 also in Esperanto, of which universal was as swift as it was unexpected.
 language he was a complete master. Suffering from the effects of a
 Amongst his last labors during his chronic and insidious disease, he
 fell
 stay at Haifa in 1925 was the re- at last a victim to the inevitable
 comvision of the Esperanto translation plications that ensued, the fatal
 of the above-mentioned leaflet which course of which neither the efforts
 of

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BAHA'~YEAR BOOK

vigilant physicians nor the devoted acter the noble qualities of which
 cares of his many friends could pos- will live and live forever after him.
 sibly deflect. To me personally he was the warmest

"He bore his sufferings with ad- of friends, a trusted counsellor, an
 mirable fortitude, with calm resigna- indefatigable collaborator, lovable
 tion and courage. Though convinced companion.

that his ailments would never hence- "With tearful eyes I supplicate a t
 forth forsake him, yet many a time the Threshold of BahB'u'lIbH-and
 he revealed a burning desire that the request you all to join-in my ardent
 friends residing in the Holy Land prayers, for the fuller unfolding in
 should, while visiting the Shrines, the realms beyond of a soul that has
 implore the All-Merciful to prolong already achieved so high a spiritual
 his days that he may bring to a fuller standing in this world. For by the
 completion his humble share of serv- beauty of his character, by his
 knowlice to the Threshold of BahL'u'lIlh. edge of the Cause, by the
 conspicuous

To this noble request all hearts achievements of his book, he has
 imwarmly responded. But this was not mortalized his name, and by sheer
 to be. His close association with my merit deserved to rank as one of the
 work in Haifa, in which I had placed Hands of the Cause of God.

fondest hopes, was suddenly cut "He has been laid to rest in the
 short. His book, however, an abid- heart of that beautifully situated
 ing monument to his pure iniiention, BahL'i burial ground at the foot of
 will, alone, inspire generations yet Carmel, close to the mortal remains
 unborn to tread the path of truth of that venerable soul, Haji Mirza
 and service as steadfastly and as Vakilu'd-Dawlih, the illustrious
 unostentatiously as was trodden by cousin of the BLb and chief builder
 its beloved author. The Cause he of the Mashriqu'l-Adhkkkr of 'IshqL
 loved so well he served even unto his bkd. Pibrims visiting his grave
 last day with exemplary faith and un- from far and near will, with pride
 stinted devotion. His tenacity of and gratitude, do honor to a name
 faith, his high integrity, his self- that adorned the annals of an
 immoreffacement, his industry and pains- tal Cause.

taking labors were traits of a char- "May he eternally rest in peace."

PART FOUR

I. The Relation of the BabA'i Cause to Modern Progressive Movements.

11. The Unity of Civilization.

111. Equality of Men and Women.

IV. Esperanto and the BahB'i Teachings.

V. Some Tendencies Toward Unity in Religion.

VI. Science and Religion.

VII. Universal Education.

VIII. Racial Amity.

IX. The Economic Problem.

X. World Peace.

PART FOUR

THE RELATION OF THE BAHÁ'Í CAUSE TO MODERN PROGRESSIVE MOVEMENTS

BY RU'ÍÍ AFN'ÁN

One of the problems that confront Holy Spirit. On the other hand, a student of the Bahá'í Cause is reaching beyond this small circle of the position it occupies among the disciples, We inspired receptive souls, other modern progressive movements. in all quarters of the globe and among

"Why is it," he asks, "that we see so all races and religions, to further the

many societies, more or less con- work by rending the veil of prejudice

temporary with the Cause, which up- and opening the eyes to the need of hold similar views and aims? It can- Divine help and fundamental reform. not be a case of conscious plagiarism, The Divine Power is behind all profor in most cases the leaders of these gressive movements.

Bahá'u'lláh's

societies were absolutely ignorant of teachings would have remained a the Bahá'í Movement, its founders utopia, never to be realized, if His

and principles. Can it be then that spirit, that is God's hand, had not the Cause is merely eclectic, a move- stirred some souls to establish new ment that has achieved nothing more movements and work, although in apthat to gather up ideas originated by parent independence, yet for similar

others and to adopt them as its own?" aims. These souls are the enlight- To answer this difficult, yet legiti- ened teachers who have been showing- mate question, we have to remember the world that material prosperity that the principal teaching of the should not be the aim of life; that Cause is that its founders were di- through appropriate taxation and vinely inspired. It is not a man- education the rich can help the betmade Movement. It is "the Cause of terment of the social and economic

God." Man's affairs have fallen into such a tangled condition, his problems have become so complex and difficult, his motives so selfish and his aims so material, that no real establsolution is possible without a fundamental and complete reform. God, therefore, having the good of His people at heart, undertook this elimigantic task, and dealt with it in two ways. On the one hand, He sent His Prophet with a perfect code of laws to teach some chosen disciples, raise in them to whole-hearted devotion and obedience, and make them active leaven to permeate the world with the

conditions of the poor; that war should cease; that nationalism should give way to a higher and nobler policy of internationalism; that a League of Nations should be lished to settle international disputes ; that an international language should be created to become a universal medium of communication and inate misunderstandings. In a word, these progressive movements which have sprung up during the nineteenth century have been struments used by God to make the world more receptive to His Cause. They have been like the plowing and

harrowing by which the farmer prepared the ground for his crop. And internecine war ; unless inter-rewe can measure the extent of this religious disputes be forgotten; unless preparation if we take the pains to man become more religious and the find out how much nearer now are the idea of the League be planted in his popular views to the Teachings of the heart. Cause, than they were at the beginning of the last century. Since Bah'u'llah first proclaimed His principles, the world has, through the work of these progressive teachers and the various societies they have founded, advanced so much towards the BahL'i teachings that we would not be in the least astonished, if from now on people would join the Cause in whole groups rather than as individuals. As some one said, "if the Bahl'is do not make the world BahL'i, it will, through its natural development, become so." This view may give rise to another question, namely, "If these movements aim at the same thing, This executive Power is the only

Two alternatives are, therefore, left to us. Either to accept the Cause and thereby uphold all these teachings in their purest and most practical form, or to unite all the other progressive movements under one banner, reform their principles, and marshal them for the great Armageddon. The latter alternative is in now on people because of the jealousy and want of harmony belated between these various movements, but also because it lacks two important factors. In the first place there is a want of that dynamic power, that out-pouring of the spirit, which is so common in the Bah6'i Movement.

could we not join them rather than thing that can save a high principle the Cause, and through them bring from remaining a mere theory, an about the Millennium?" Though ideal never to be realized.

many points may be advanced in In the second place the Cause has answer to such a suggestion we need a brilliant history behind it, the hismention here only a few. tory of Divine Founders and noble First, these movements have taken and valiant martyrs. No one can up only one or two of the principles deny the effect past achievement has and focused attention upon them. in determining the development of a They therefore could not do more nation. It forms a source of ideals than partially improve the social con- and examples on which future genediton of the world. Moreover, in rations can draw. What Cause shows many of these movements we find a more brilliant history and greater that the teachings are either pre- heroes to inspire its followers and sented in a less perfect form than the rouse them to glorious effort? Cause, or are incorporated with other Why has not the Bahl'i Cause less desirable doctrines. spread more quickly? "If the Cause BahQ'i Teachings are inclusive. If occupies such a high and sure posiwe study the principles laid down by tion," it may be said, "why has it not BahL'u'llLh, we will see they are in- spread as quickly as the other, less terdependent and have to be taken important, movements?" Before up all together in order to achieve answering this question we may rethe desired result. His ideal League mind ourselves that the rapidity with of Nations, for example, cannot be which a movement spreads is no sure realized unless the Unity of Man- measure of its importance. History kind be proclaimed ; unless the spirit shows us quite definitely that the of narrow nationalism be abolished ; movements which spread most rapunless the economic problems be idly were not generally the ones to

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last longest. Christianity, on the to identify themselvcs with it.
I n the
other hand, which after twenty cen- majority of cases the reason is
that
turies still retains its millions of the people have come to he
suspicious
votaries, had to take f a r slower steps of any movement that has a
religious
and await a century or two before at- element in it. They have seen
so
tracting much attention from the much lack of sincerity in
certain proworl. fessedly religious
people that they are
Moreove , how could we expect the apt to generalize and attribute
this
people to understand and appreciate characteristic to all. I t is
for the

in a short period of time such a number of teachings and accept so high perfectly a claim as the Baha'i Movement puts actual forward ? that this

Other movements in most cases uphold only one or two principles, the suscomprehension of which is f a r easier. Cause its

One short leaflet is enough to convince one that the League of Nations, 'Abdu'lthough far from being perfect, is a spirit of the

step towards the ideal. On the other arteries of hand, months and perhaps years of the continuous study and meditation may responsive

be needed to awaken a soul to the im- antiquated portance and greatness of the Bahd'i thought,

Cause. This i s not due to anv inher- progressive aims ent defect in the teachings but to the should magnitude of the issues involved. follow

Those of the Bahi'is who have had some experience in teaching the Cause and advocating its principles satisfied will agree, that though many become when great admirers of the movement, comcomparatively few are willing fully

Baha'is, therefore, to live up life their leaders have so exemplified for them, and by

deeds prove to these people

generalization is unwarranted and that they must set aside this picion and render to the

due honor and support. In conclusion I may quote Bahfi, who said: "The

Cause is pulsating in the mankind." I t is the spirit of

Cause that has aroused

souls to throw aside their

beliefs, found new schools of give their lives for

and serve noble Causes. But

their adherents continue to

these leaders once the greater and more comprehensive movement is proclaimed? Should they he

with small and limited things

the nobler and greater Cause mands their allegiance?

THE UNITY OF CIVILIZATION

BY Y. S. TSAO

l'. S. Tsao, the President o f T s i w Hua College, i s a Y a l e graduate a d his w l f e n

charming. American lady. T s C g H z ~ aC o l l e u e ,was founded i n 1911 as the result of the

return to China, by the United States government, of the Boxer indemnity.- EDITORS.

A FEW weeks ago I had the privilege of hearing an address by Dr. Luce, entitled "Interpreting the Signs of the Time." The speaker, dreaming of a Utopia, asked himself what are the signs leading to a millennium move on earth. I thought these signs should at least first lead to "The Conference on Unity of Civilization and the University of Education held in San Francisco.

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The sessions were devoted to a discussion of education as a means of eliminating the ignorance and injustice causing hatred and misunderstanding among nations. The call which went out to one thousand contacts in 73 different countries contained the following objectives; to promote friendship, justice and goodwill among the nations of the earth; to bring about a world-wide tolerance of the rights and privileges of all nations, regardless of race or creed; to develop an appreciation of the value of inherited gifts of nationality through the centuries of development and progress; to secure accurate and adequate information in textbooks used in the schools of the different nations; to produce a national comradeship; to inculcate in the minds of and hearts of the rising generations the spiritual values necessary to carry forward the principles emphasized at the Washington Conference; and finally, to emphasize the essential unity of mankind, making clear the armed forces thirsting for the fray. But there is a quiet but well founded belief that the forces tending to in the world are different in quality, incomparably greater in scope than those which make for disruption. Discord is explosive and temporary; harmony rises slowly but dominates the final chord. The great World War has certainly brought home the lesson of economic interdependence among nations, and although President Wilson's ideal was not fully realized in the League of Nations, subsequent events have decidedly brought back to the minds such works as Norman Angell's "Great Illusion," Fayle's "The Great Settlement" and Keynes's J. courageous attacks against the arbitration provisions of the Treaty of Versailles, and recently even Kant's Perpetual Peace had new editions brought out. In a more recent work published by the Cambridge University Press, entitled, "The Wider Aspects of Edu-suicidal

nature of war, and the necessity of peace.

The opening meetings were attended by from ten to eighteen thousand people interested in this movement. An eye-witness said: "To stand before the plenary conference and look into the faces of the world, a representation wide-spread, not a the

few leading countries but the nations the world who sat together and earnestly deliberated, not for selfish Christian interests but for a great humanistic believed

motive, sent a thrill through one. Constantly one felt that it was here, -the greatest fundamental truths, the potent forces which can make humanity better, more tolerant, more faithful, more virtuous, more devout -will be set in motion."

Many will be found to ridicule the idea that any real progress in unity has ever been made, or that the world can ever be envisaged except as an irksome enclosure of rival

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or to the divine voice within. What into

Machiavelli began was continued by men like Hobbes in England and stirred

Hegel in Germany, and it has become something like an established principle of statesmen and of publicists patriotism

in every country in the world. For the last four centuries therefore there one's

has been a struggle going on for the soul of man between the doctrine of a world-citizenship and the newer doctrine of purely secular and national politics."

He regards the Great War as the

cation," which contains papers by

Dr. G. P. Gooch, he as a historian

called the doctrine of the unfettered sovereignty of the individual state a s "the curse of the modern world."

He said in part, "For a thousand years roughly from St. Augustine to Machiavelli, from the fifth century to the fifteenth, the conception of

unity of civilization dominated Europe. They called Europe the Res Publica Christiana-the

Commonwealth-and they

in this 'great conception of the unity of civilized mankind. It was only about 400 years ago, when the great political thinker Machiavelli taught the conception of the sovereignty of the State, making every State supreme, responsible only to itself,

without any obligations to other States, without any obligations to the community of mankind, and without paying any more than lip homage either to a divine ruler of mankind

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to those whose training is given

our bands.

Recently, I was profoundly

by a passage which appears in a book meant to train military leaders. It says, "Under the old idea,

consisted in doing one's utmost to bring power, honor and glory to

own nation, even, if expedient and necessary at the expense of other nations. The true conception of

patriotism is of a higher order-to

bring power, honor and glory to the

state through honest effort, through

inevitable result and the final dis- good government, through
unselfishproof of the truth and value of nar- ness and not conquest,
through
row-headed and narrow-minded na- friendship toward the other nations
tionalism and he believes that the of the earth and especially the
best thought and the best mind of the weaker, through making the name
day in all countries without excep- and flag of the state honored and
tion is turning to the conception of spected among all nations-and all
world-citizenship, brought up-to-date, this not alone for its own sake but
for
transferred from a theological to an the benefit of humanity and the
race.
ethical foundation, and enlarged un- Such a conception does not belittle
til it embraces, at any rate, all the patriotism, it ennobles it. Neither
a
civilized countries of the world. This man nor a nation can exist worthily
process has been assisted not only by for his own or its own sake alone.
the bankruptcy of the doctrine of Both have a part and a duty toward
sovereignty which was revealed by others in lifting civilization to a
highthe Great War, but also by our ex- er plane and in contributing
permanence of the results of the struggle. nent values to the life of the
civilized
He believes it will take a very long world. This is the true conception
time for this conception to work it- of patriotism-and nationalism."
self into the consciousness and the Two years ago, the writer had
the
sub-consciousness of statesmen, of the opportunity to address the leading
man in the street, and of the school- educators of the country at an
anmaster and of the author of school nual conference and the conclusion
history; but it has got to come, and it was a revised version of a Confucian
will come. He is, perfectly certain passage so-called "The New Great
that those of us who are connected Learning." Confucius said:
with teaching and the teaching pro- "The ancients who wished to
illusion will be gravely neglecting our trate illustrious virtue
throughout
duties if we do not do all that lies in the world, first ordered well their
own
our power first to convince ourselves states. Wishing to order well their
of this fundamental fact of the unity states, they first regulated their
of civilization and the mutual obliga- families ; wishing to regulate their
tion of all the members of the civil- families they first cultivated their
ized family of man, and in the second persons ; wishing to cultivate their
place, to pass on this great revealing persons, they first rectified their
and inspiring conception to those hearts; wi~hing to rectify their
with whom we come in contact, and hearts, they first sought to be sin-

cere in their thoughts ; wishing lo be Religion must quicken its pace,
 othersincere in their thoughts, they first wise man will not wake in time
 t o
 extended t o the utmost of their save himself from the nightmare of
 knowledge, such extension of knowl- war."
 edge lay in the investigation of As illustrations of religion
 applied
 things." to human affairs, Mr. Rockefeller
 In the light of modern knowledge, cited hospitals, schemes for housing,
 I advocated the employment of child labor laws, factory laws. "In
 Science in the investigation of things back of these manifestations,
 whether
 and in the completion of knowledge; consciously or not," he said, "is
 the
 the use of religion, ethics and philos- Christian spirit. The operation of
 ophy of life to make sincere one's man's sympathy is the flower of our
 thoughts, to rectify one's heart and spiritual idealism. If men are to
 to cultivate one's person; the adop- continue to live together in our
 modtion of social sciences for the regula- ern closely knit society," Mr.
 Rocketion of one's family and the govern- feller declared, "they must be
 guided
 ment of a stale; and to adopt the by principles springing from love of
 conception of Unity of Civilization God, hence love of our brother.
 Aland the Universality of Religion in though civilization may
 temporarily
 order to illustrate illustrious Virtue have outstripped its religion, it
 has
 throughout the world. not outgrown it."
 While the idea of the sovereignty Let each one ask himself or herself,
 of the state has limited the scope of "Has intellect or civilization,
 modern
 civilization by petty nationalism, necessities of life and nervous
 pasmost great religions claim to be uni- sions outstripped my own abiding
 reversal. However, the religions have ligious faith?" To be more
 concrete,
 not made good their claim. "If your faith is the Fatherhood of
 God of Love, can you love mankind as
 Mr. Rockefeller, Jr., before a Bible your b r o t h e r ? ' W h y cannot
 this
 Class of two hundred men in New text continually ring in our ears:
 York, said that modern intellect has "Forgive them, for they know not
 outstripped religion in the headlong what they do." Has it not been said
 progress of modern times. He quoted of a great soul that when his pet
 dog
 from a recent article by Winston upset his candle in his library and
 Churchill, present Chancellor of the burnt his manuscript upon which he
 Exchequer of the British Empire, as had devoted many years of study to

follows: "The ideas of 1924 are complete, his only displeasure was marching on and are being perfected the exclamation, "Diamond, Diain the armies of the world under the mond! Little do you know the missurface of peace. Mankind has got chief you have done!" If we cannot into its hands the tools by which i t get this forgiving and sympathetic can unfailingly accomplish its own spirit to permeate our being then reextermination." ligion becomes only a Sunday suit. "Why is this so?" Mr. Rockefeller Since the war, German thinkers asked, and he answered his own ques- have been busily occupied in development. ing new philosophies, and in spite of

"Because the development of man's starvation and social chaos, with a spiritual character has not kept pace certain part of the German people, with his intellect. Civilization, the the physical discomforts of life seem

accumulation of mind and matter, to have created a spiritual need more

has temporarily outstripped religion. urgent than the want of food. Phil-

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osophical works were purchased by wings 01 eagles and unconsciously igthe members of the middle class by noring formal lines of division bethe hundreds of thousands. For in- neath. Meantime, the advancing stance, the sale of Chamberlain's philosophy of religion, the enriching "Foundations of 19th Century Civili- discoveries of history and archzation" has reached 150,000 copies. aeology, the pressure of social prob- Vaihinger's "Philosophy of the As lems, the new cosmopolitanism, and If" 50,000, Spengler's "Decline of above all the constructive results of Western Civilization" 70,000 and Biblical criticism are bringing to- Keyserling's "A Philosopher's Log" gether many of the best minds and 50,000. of the most consecrated souls upon a Count Keyserling is a member of a platform of Christian belief and efnoble German family of the Russian fort incompatible with aggressive Baltic provinces dispossessed by the sectarianism, and independent of de- Revolution. The social and moral nominational subdivision. The tenor chaos of his generation drove him to of this sentiment is not revolutionary despair, so he undertook a trip but evolutionary ; not destructive but around the world as a student of constructive. This crystallizing of creeds and philosophies. "He tried unorganized sentiment into a reinterto feel and think like a Buddhist in pretation of the church on non-sec- Ceylon, a Brahman in India, a Con- tarian lines must be through the fucianist in China, a Japanese in centralizing power of the Eternal Japan and an American in the United P u t h lifted up and drawing all men States." The record of his spiritual unto itself, with the vitalizing power metamorphoses was first published in of the Eternal Spirit giving liberty 1918 as "A Philosopher's Log." His unto every man. conclusions might be summarized as After prophesying the gradual

follows: " All facts-and all creeds- breaking down of the artificial barriers but differer~tezpressions of one riers of sectarianism and denominaspiritual meaning; they are the only tionalism, thereby giving religious means by which we can gain cogni- life a freer development in a wider zance of the real world of spiritual field, Dr. Hall described his hopes enfacts; deeper understanding of their tertained towards the people of the meaning will lead to greater power East. "When one stands in the heart and perfection; and there is no hu- of the venerable East; feels the atman progress but this improvement mosphere charged with religious imof our understanding." pulse; reads on the faces of the peo-

This philosophical acknowledgment ple marks of the unsatisfied soul ; conof the universal origin of spiritual siders the monumental expressions life is quite recent, but even as early of the religious idea in grand and enas 1905, Dr. Charles Cuthbert Hall, during architectural forms, then the the President of the Union Theologi- suggestion, that all this means nothcal Seminary, observed the growing ing-that i t bears no witness to the repugnance on the part of ministers Divine in man seeking and finding a and laymen, to old forms of denomi- partial and inadequate self-fulfillnational subscription. I n circles of ment-that i t is but to be stamped culture there is coming a truer sense out and exterminated before Chrisof proportion touching the legitimate tianity can rise upon its ruins-befunctions of the church, he declared. comes an unthinkable suggestion. I Undeveloped conceptions of unity look with reverence upon the hopes and movements of life and love are and y e a r n i n g s of non-Christian in the air, moving freely as on the faiths, believing them to contain

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flickering and broken lights of God," ment; the teachings of all religions and "And nothing is more certain and societies a r e found here. Christian that the common essence of tians, Jews, Buddhists, Muham- Christianity lends itself to expres- madans, Zoroastrians, Theosophists, sion in the terms of the East. Our Freemasons, Spiritualists, et al., find Lord Himself was an Oriental, and no their highest aims in this Cause. imagination can picture Him, with- Socialists and philosophers find their out violence to the sense of truth, theories fully developed in this reveexcept in the garb and manner of lation." the East. Christianity would have The Bahl'i revelation, which had overspread the East ere now had i t its rise in Persia in the year 1844, today has become known throughout the world. "It is not so much a new religion as Religion renewed and fied." not been forced upon the East in unwelcome identification with the manners and customs and tempera- uniments and dogmas and military governments of an alien and inex- This unique movement for social

plicable West."

first

"Finally, the Christianization of the world suggests a more complete and full-orbed interpretation of world

Christianity for the world, when the East shall supplement and fulfill the West by contributing truth seen from her point of view; mediated through her own experience."

bril-

I have quoted lengthily in order to show how even twenty years ago religious thinkers were aiming at unity in civilization and universality in religious life. More recently, the religious views are growing even more liberal, to wit, the teachings of Dr. Fosdick of New York and the sermons of Dean Inge of London.

of

The prophecy of Dr. Hall, has in a measure been realized in the teachings of many well known movements, more or less religious, which were

have been organized in recent years, but I shall confine myself here to the teachings of the Bahá'í Movement as caught by Bahí'u'lláh and 'Abdu'l-holy

Bahí, which mean "The Glory of God" and "The Servant of God."

"The Bahá'í revelation is not an organization. The Bahá'í Cause can never be confined to an organization. The Bahá'í revelation is the spirit of

and

this age. It is the essence of all the highest ideals of this century. The 'Abdu'l-Bahá as

Bahá'í Cause is an inclusive move-

and spiritual reconstruction was

and spiritual reconstruction was

centered in a radiant youth called

the Báb, whose mission it was to claim the coming of a great

messenger. Many European historians have described the wonderful charm of this pure-hearted hero of progressive religion, who was martyred in 1850 after six years of

brilliant teaching.

Bahá'u'lláh, a Persian noble,

appeared as the one heralded by the Báb. He announced the dawn of a new age, an age when brotherhood and peace should cover the earth

as the waters cover the sea. The

principles he advocated, however, were too universal for the limited minds

of his contemporaries. He and a few of his followers were driven by the reactionary powers of Persia into

and prison, and at last, in 1868,

immured in the desolate barracks of Akka in Syria.

But the persecutions of men not extinguish the light of God's

spirit when it shines from the heart of his prophets. From the "Most Great Prison" of Akka, Bahá'u'lláh

spread his gospel of unity and love throughout Western Asia. In 1892, at the end of forty years of exile

imprisonment, he passed away,

leaving his eldest son,

the appointed expounder of his word

and the promulgator of his Cause,
evidences

I have marshalled forth

the "Center of the Covenant."
Unity

to prove that the conception of

Under the guidance of 'Abdu'l-
BahL the BahB'i message has been
carried to all lands and all religions.
I t has bound Christians and Muham-
take

in Civilization and Universality in
Religion are already in existence.
These comprehensive conceptions are
very satisfying, although i t may

madans, Buddhists and Parsis, Jews
and Hindus, into the most spiritual
brotherhood the world has ever
Mueh suffering and aamage have
known.

a long time before they are fully
realized in the world.

The BahL'is believe that inis is the
of that Golden Age upon
earth, the age of universal peace and
love when, as Cnrist foretold, men
"shall come from the east and from
syste west, and from the north and
consistency,

been caused to the world and hubeginning
manity in the name of civilization
and religion, which are too much a
heterogenous conglomeration of in-
consistencies. Without order,

from the south, and shall sit down
and

and unity, the best civilization

in the Kingdom cf God."
partial

the best religion can but be

"The BahC'i teachings unify the re-
ligions of the world into one uni-
a

and inadequate truths, containing
only flickering and broken light of

versal religion. I t proves that the
essence of the original teaching of
nor

divine purpose. Such conceptions
cannot satisfy the questing soul,

all those religions was the same,
serenity

can they give that unruffled

though they have grown f a r apart
Only

of outlook upon life as a whole.

because of additions in the form of
Religion

Civilization with Unity and

dogmas, theology and rituals com-
bined with the ambitions of different
leaders."

with Universality can have the ring
of finality.

THE EQUALITY OF MEN AND WOMEN

B Y DR. ORROLHARPER

Humanity, beinz roused from its

IN this day of universal awakening

t h e sediment of old ideas is brought sleep of stagnation, is gradually

to the surface, and revealed in un-awakening to the consciousness of a garnished nudity. It is as if a clarify-limitless self. It sees in potentialing prod had stirred to its depths the possibility manifestations of all life. ocean of life and brought into view It makes the discovery that all pheall the debris that human ignorance nomena are produced by a varied and misconception have collected for combination and balance of negative ages.

Placed in bold relief by the sun-energy.

light of analysis and reason the crude Humanity ranges its study from barrenness of ancient ideas unfolds. the smallest simple element to the Opinion takes on perspective and vi-largest and most complicated bodies sion, understanding becomes more and planets, and through such invital, reality more clear. vestigation it becomes known that

B A H ~ 'YEAR

~ BOOK

Dr. and Mrs. K. M. Foujdar of Bombay, who were married February 2, 1925. Mrs. Foujdar was Miss S h i r i n M. Irani. S h e holds a unique position as the first Eastern woman to be able to speaio i n public i n the East.

EQUALITY OF MEN AND WOMEN

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the same law that governs the snnal- do all the hard labor of the day, while

lest particle of matter applies also he sat around and smoked or fought to the largest bodies in creation. in battle.

The principle of opposites is the What a difference exists today! law by which all manifestations of Civilization has advanced. Woman life on this earth plane exist and be- is awake to her identity. She is become known. Contrast is the means coming conscious that she is the equal

used to make us appreciate the true and complement of the masculine worth of all things. element of humanity.

Would we appreciate sunshine if it Education is freeing her from the never rained? If hatred and ani- bondage of ignorance. The unmosity did not exist would we under- trained, uneducated, inexperienced,

stand love and kindness? If there suppressed half of the body of man were no ignorance would we be con- has shaken off its paralysis. As scious of knowledge? If poverty did woman receives the intellectual not exist would we be able to enjoy stimulus that can only come by conwealth? If woman had not suffered tact with other minds, she is developfrom the cave-man would she be able ing strength and learning how to ful to appreciate the co-operative man? fill her purpose in life, that of being

If woman did not exist would man the equal and complement of man, in be in existence? No! fact the mother of all men.

Man and woman are the two com- Lack of development of either half

ponent parts of humanity. With either element lacking the human race could not exist, and with either human race undeveloped the race as a whole stagnates. In centuries past woman has been the helpless, uneducated, unhonored in part of mankind. As far back as not historical records go woman's chief sphere of activity has been the home. Her time has been so completely taken up with household duties and the rearing of children that her intellectual growth has suffered. Formerly in the Orient women not even considered as human beings. Certain Arab tribes counted in with their livestock. In their language, the noun for "woman" also meant "donkey"; that is, the same name applied to both, and a man's wealth was accounted by the number of these beasts of burden he possessed. The worst insult one could hurl at a man was to call out, "Thou functionary!"

of the human race delays progress. If either wing of the bird of prey is weak or broken the bird cannot soar to its greatest heights. But the fact that woman has not always been conscious of her powers, has not always been the life and inspiration that she is today, has always contributed her intellectual gifts to the intelligence of the race, makes her even more appreciated, now that she is learning how to strengthen that weakened wing of the human bird.

A sweeping survey of woman's activity in the world proves it to be extensive. A large group of progressive mothers are to be seen, who are educating themselves so that they in turn can adequately train their children.

A second class of women is described by an author in *The Living Age*, who writes, "Although household duties may be the appropriate function for the majority of women, there is in the social life of today a very large class of young women who are perfectly capable of doing what was once supposed to be man's exclusive work-and doing it well." cleaners, hotel proprietors, men's dress cutters and fitters, apartment superintendents, men bakers, chefs, pickle makers and brewers, it is they who are the usurpers-not the women, who are but following business their traditional pursuits from home to factory.

A fourth class is made up of women who are demonstrating the dynamic ability to have babies and careers both. Lady Astor, a member of the British parliament, and also a mother of five children is an interesting example of this class.

six years traveled over the ample. Lady Astor says, "The pearl country for the United States Department of Labor, and later spent is to take into public life what every one half of each year at Harvard University where she was one of the finest, vision, courage, cleanness-the

faculty. real kind which helps them to live

up

In reply to the opponents of to what is best in them. There is so woman's new activity, Gertrude Atherton in the Yale Review says, "You women can bring it out."

forget that no woman can hold a man's job if she is inefficient and that "Women are among the truly great many men are cheerfully permitting artists of the world; some of them their wives to support them." are great musicians, many of them

Women of a third class have been great fiction writers."

accused of being industrial usurpers. Every cause that is of lasting bene-

But this idea has been proved fit to the race is usually watered with faulty by C. P. Neil, Commissioner of Labor, who listed four of the six the awakened woman is no exception. great divisions of modern industry Kurratu'l-Ayn, a beautiful Persian a woman's industry, by right of her poetess, was the first woman to give priority in them. Look at the range her life to help establish freedom for of the four :-

1. Textile industries (cotton, girls received no education, in a woolen, linen manufacturers.) country where custom demanded
2. Cloth and serving trades (all thick protecting veils for all women garment manufacturers.) at all times, among a people who considered it a disgrace to be the parents
3. Manufacturers of food and kindred products (including beverage and throwing aside her veil, fearlessly ages, bakeries, pickle factories, proclaimed the dawn of a New Age candy kitchens, etc.) in which superstition, fanatical cus-
4. Domestic service (supervision and ignorance would be done of hosteleries, a partment away with. For her action Kurratu'lhouses, restaurants.) Avn was killed, her body was thrown

If "usurpation" is the word it is to a well, and stones-were heaped the men carders and weavers, men upon her. Like a seed that human who come to the house with vacuum body was buried, so that the spirit

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of progress that animated it might raised his head and must perforce be come forth as a new plant to carry recognized.

freedom, courage, intellectual and the I looked the fellow straight in

spiritual growth to all women. eye and am surprised to discover that

The most important question of this age is the establishment of Universal Peace. Since 1888 an International Council of Women, representing 42 countries and 36,000,000 women, has been meeting; once every five years to promote unity and mutual understanding between all associations of women, working for the common welfare of humanity. Its watchwords are peace, co-operation and progress.

He has a goodly countenance. He whom I have suspected of being a destroyer smiles benignly, and before I can analyze the thrill of pleasure that permeates my being he begins to speak, "I am that force which ens in all men and women the consciousnes of a better self. I t is I who stimulates undeveloped talent into tivity. It is I who promotes true happiness, harmony and co-operation. I t is I who helps to fulfill the plan of creation. I am called "Sex-Antagonism," I should be named "Competition in Self-expression."

To him who considers man superior woman, Professor Burton, late President of the Minnesota and Wisconsin Universities said, "Both male and female elements are to be found in all people-the predominance of one determining the sex. The difference between men and women is not a question of inferiority or superiority, exbut a difference in kind and function."

Sex-Anconsin Universities said, "Both male and female elements are to be found in all people-the predominance of one determining the sex. The difference between men and women is not a question of inferiority or superiority, exbut a difference in kind and function."

Gertrude Atherton in the Yale Review says, "Man and woman are one being split in two, differently sexed for the benefit of the race. Men and sex-specialwomen are made up of the same ingredients. The preponderance of good or bad, weakness or strength, is in the individual not the sex."

creation. I am called "Sex-Antagonism," I should be named "Competition in Self-expression."

Both male and female elements are to be found in all people-the predominance of one determining the sex. The difference between men and women is not a question of inferiority or superiority, exbut a difference in kind and function."

When man was a barbarian and woman was his slave, the qualities of the better self found very feeble expression!"

This brings to my mind an idea obtained from Vance Thompson in his book, "Woman." Thompson finds the explanation of the modern feminist movement in the same in-ization man has imposed upon woman. He says that for ages man has insisted that woman be a "female being" rather than a "human being."

The voice of Sex-Antagonism interrupts my train of thought, "Today civilization has advanced. The feminist movement has demonstrated that the feminine is the equal and complement of the masculine element of humanity."

An author in the Living Age says, "What women lack in weight and muscular power they make up in assiduity, conscientiousness and keen endeavor."

A quotation from W. L. George in "Woman and Tomorrow" is reflected on the mirror of my mind. Mr. George says, "Feminism is broadly the furthering of the interests of

gentlemen, who still have their noses buried in the musty emptiness of the sopast, shake emphatic objection. The monster called Sex-Antagonism has women, philosophically the leveling of the sexes, and specifically the social and political emancipation of woman."

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"I," Sex-Antagonism continues, "Am the one who ushers in the greatest happiness in life-for I stimulate the an expression of the innate talents sud- of a better self. I t matters not y,ex-~nwhether the Person be a laborer, a plan of housewife, a politician, a professional ereaor business man or woman,-each is antagonistic, happy in proportion to the innate creaperfections he or she is expressing and "The feminist movement is an effort toward expression, where before there has been suppression. Woman wants to be happy along with the reality of man has two asrest of the world. "When modern man recognizes ~ d , " a!::pcS:' ~ ZI;~; ~ ~ thls world, its thoughts and affairs. ~ The~other~ aspect ~ directs , his attention found for both. Sex-Antagonism will to the ideals of a spiritual existence. then stimulate the better talents of ~ ~ ~ ~ ~ \$ ~ ~ e ~ ~ ~ ~ ~ \$, g O each into activity. harmony and co-operation of the two opposing elements in man, the material and t h e spiritual, results can only be found through mutual in an individuality that is eternal. in selfexpression We Say such a man has character' In and preventspromotes understanding, the sacrifices of one in- the same way, the illumination radividuality for another. Modern ating from an incandescent bulb has

maintains her individuality, resulted from the union of the negative and positive poles of electricity. Just so the two opposite poles that were her ancestors. ancient man, who represents the human race, when properly united, will produce an illumined of all he surveyed, and his slave understanding that will become unproductive conflict. It takes two opposing elements to cause a conflict. ~h~ man

A silence of thought ensues. . . . was sufficiently aggressive to find a The message of Sex-Antagonism means of expressing his talents; but awakens me to a new realization of undeveloped completely sub- life. I see all the conflicting forces merged her individuality to man. in the world-negative and positive, ~~~k of respect for was the male and female, constructive and deeffect on man. structive, material and spiritual cont of sex-antagonism is stantly contributing their individual ' ' ~ a~tide risinmg! ~ ~talents t are~develop- ~ t energy toward the equalization, the ing ! Co-operation between the sexes realization Of fuller and more Peris in sight. The modern woman has a better life. arrived. She expresses her sentiments in the Delineator : "The modern woman wants a common share darkness of ignorance and misconception all her husband's interests, in his tion. From its tangled depths there failures as well as his successes, his rises a dawn of day a beautiful love as well as his money. The modern white bird. Its two well developed ESPERANTO AND BAH&i TFACHINGS 153 wings glisten in the sunlight, and in the school of earth experience. move with equal strength and Now that its two wings are equally rhythm. The bird carries in its strong, the equality of men and mouth a gem of great price-the gem women is realized, and the bird of of knowledge. I hear a voice say, humanity, with a free spiritual con- "It is the bird of humanity which has consciousness, can soar from summit to been educated, trained and developed summit of progress."

ESPERANTO AND THE BAH&i TEACHINGS

THE need of an international language or other scheme of adaptation. language has long been felt among Hence it can never be made neutral, the forward-looking men and women in such a way that all people shall of all lands. Both ideal and utilitarian feel equally at home in it. Moreover, considerations urgently demand the adoption of such a language, in establishment of such a language a step toward allaying the causes of mis-

earliest possible moment. The understanding and ill will, would in practical handicaps in connection some measure intensify them, since with all international intercourse and it would arouse the strongest jealous especially in all international conferences and suspicions on the part of the congresses and similar gatherings, arising from greater nations whose tongues had in large measure been passed over for the favored one. They are becoming more manifest each year. The international use, then, of any national language must in the nature of things be a very limited one. It is not of an efficient vehicle through which cannot be assumed that even the foreigner may function. Most men of all nations are skilled linguists, even when they are placed in a position where ability to communicate will not serve the turn. The objection to them lies deeper than their lack of the utmost importance to them, their structure, their abundant irregularities, their numerous idioms. No man can tell how serious has been the consequence of the lack of a common language in a single case. When the separate history and experience of a race, with the past and present foremost representatives of the phases of racial psychology that have developed in the United States, Great Britain, France, Italy and Japan met at Versailles, to gauge the spirit of a people has been developed principles by which the peace wrought. Its wonderful power of expressing the thoughts, sentiment and the course of all future history ideals that particularly distinguish it, it was found that there is no language which all of its own group, is precisely the insuperable barrier against its adequacy to them could understand; and the premeeting the needs of other groups. A national bias is so deeply lodged in it that it suffered accordingly with serious to be irremovable by any simplifications.

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that the world is today suffering and ever, were long unsuccessful. Some must suffer for a long time to come. About 150 abortive experiments

It is obvious that no international language preceded the invention of Esperanto, only one of which, Volapuk, seemed natural language for the special purposes of everyday use within a national group. The respective affections on account of the increasing realizations, with accompanying obligations, of the crying need. The main

trouble with all these undertakings belonging to family, neighborhood, town or city, state and nation, representative was apparently their concentration

senting an ever-widening circle of interests and duties, are all to be correlated, and in no sense conflict with one another. In the same way, none of these, in a properly ordered world, can ever conflict with the still wider circle of love and duty toward mankind as a whole. The natural languages have grown in accordance with fixed principles planted in the meshuman mind and disposition, and brought actually fit the local and national needs of complete expression. Each one of them, even the least widely used, ought to be perpetuated, and its history and literature preserved as a permanent part of the cultural conscioustreasure of the human race. The adoption of an international language will not have the slightest tendency to weaken or destroy any one of them. Its function will be to promote effective intercommunication among men and women of different lands. To do so, it must ignore the messeparate characteristics of particular races, and possess simply the universal human qualities, which will be recognized by all as held in common by them and their fellows of every land.

upon utilitarian aims, and their difference to the larger ideals of unity of mankind. Hence the best of them inevitably turned out to be meofchanical and lifeless. There was no spiritual instinct in the minds of their creators ; and no soul could appear in the languages themselves.

In the mean time, in the middle of the nineteenth century, the divine sage of BahB'u'llah suddenly brought a sublime radlance to dispel the clouds of ignorance and prejudice by which the minds of men had been darkened. The bigoted mullzis of Persia were aghast at the audacity of one who spoke with the authority of divinely bestowed authority, and who dared to substitute for their partial vision of theological doctrine the "strange innovation" (actually referred to by one of them in some such term) of the Brotherhood of Man. A new age was opened; and the influence of the God-sent senger permeated receptive souls everywhere, even among those who lived and died without hearing the name of the divine teacher. Among the clear instructions of BahB'u'llah,

put forth with the same urgency as any other of his teachings, was that of the selection or creation of an international language for the promotion of unity among mankind. This was no thought of a mere utilitarian project, but a direct command for the services of God by the creation of an instrument for bringing the thoughts

the name of Comenius. Attempts to put the conception into practice, how-
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Tablets, this is insisted on as a duty, was,

"so that the whole world," intelclared in the Tablet of IshrBqLt, "may radithereby be considered as one native remains,

land and one part."

The ultimate choice of such a uni- versally accepted international lan- guage, which is to be taught "to the children in the schools of the world," must be made by agreement among the nations of the world, either huthrough their present rulers, or if they fail to do so, by the House of Justice, when, in the divine provid- ence, the duties of universal adminis- intertration shall be placed upon its feeling

shoulders. I n the mean time, how- ever, there is an obvious step to be taken, if in any way possible, in the creation and voluntary use by all who recognize the principle of one inter- teachnational language, to be thoroughly of

tested in every way; that when the time comes for final official choice apand universal instruction in the his

chqsen tongue, those who are to the

decide shall have abundant experi- ence to guide them, whether they are to ratify the language already in wide use, to accept it with modifications or to decide upon a different one.

In the creation of Esperanto, this condition has been fully met. Dr. Zamenhof, its author, grew up from boyhood with an inborn love of man- kind and longing to bring about a rec- onciliation among its conflicting ele-

of his children into closer harmony.

Over and over again in the sacred

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him ready to follow its guidance,

was,

though he knew i t not with his lectual realization, the divine ance. As a result, his work

remains,

bringing forth constant fruits for

good. I t would take many pages to enter into detail regarding Esperanto and its accomplishments. Suffice it to say here that its followers are

found in every land, and constitute a

cross-section of every branch of

man society. It is being used for myriads of purposes by an ever-in- creasing number of adherents. I t

breathes in itself a spirit of national fellowship; and the

feeling

of comradeship among Esperantists everywhere is almost incredible in its intensity.

That the mission of Esperanto is in harmony with the divine ings, is manifest by a multitude

of

proofs. Chief of all is the repeated expression by 'Abdu'l-BahL of his proval of the Esperanto cause and

his

earnest wish that all followers of

the

BahB'i truth shall adhere to it. I n his message to Esperantists in 1912, he wrote: "All through America I have encouraged the BahL'is to study

Esperanto; and to the extent of my

ability I will strive in its spread and

promotion." Again, in 1913, He said

in Paris: "Now, praise be to God

that Dr. Zamenhof has invented the

Esperanto language. I t has all the

potential qualities of becoming the

ments. His lifework was inspired, international means of communication. All of us must be grateful and thankful to him for this noble effort;

facilitate commercial, scientific or diplomatic activities, or to promote the comfort and pleasure of travelers, desirable and valuable as these and other uses of an international language certainly are, but primarily universal.

to destroy the causes of misunderstanding and hate among his fellow-

men by furnishing them with a means of coming to a better understanding. The light that reached him. and found

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ments of the world, and become a part uttered, of the curriculum in all the public schools. I hope that the language of all the future international conferences and congresses will become Esperanto, so that all people may acquire only two languages-one their own tongue and the other the international auxiliary language. Then preperfect union will be established between all the people of the world."

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The foregoing are not isolated expressions by the great Teacher, but partiare typical of repeated utterances, t the

which indicate how deeply his heart themselves

was concerned on the subject. In a Tablet addressed to the writer of these lines in 1920, i t is written : "As to thy attendance a t the Esperanto di-

Therefore every one of us must study this language, and spread i t as f a possible, so that day by day i t may receive a wider recognition, be accepted by all nations and govern-

ever lightly or indiflerently declares: '%very one o f u s must study this language, and spread i t as f a r as possible." The blessing faithfulness rests not in mere a o quiscence, but in strict and active obedience. The Esperantists, who are toiling night and day in a

thus carrying into action the cepts of Bahl'u'lllh, and in 'Abdu'l-BahB has specifically commanded the professed followers of the Revelation of this age to cipate, are looking intently a

actions of those who name

Baha'is, and are wondering why so few among them have responded to this injunction of the Master.

Universal obedience to this

Conference. . . i t is very advisable. vinely given command will mean the
Thou shouldst show utmost efficiency installation of a deeper spiritual
conthereat, in order to spread the divine sciousness into the Esperanto
moveteachings, one of which is the one- ment, and the intensive spread,
by

ness of language." this great vehicle, of the divine

Teach-

Incumbent as it is on all intelligent ings throughout the most progressive
well-wishers of their kind to lend groups of lovers of their kind in
every

their aid to the furtherance of this land on earth. It will also hasten
vital factor in promoting conscious- the speedy execution of this one of
ness of unity among the peoples, the original principles enunciated
at

there is a special burden laid among the very beginning of the great
Revethe followers of the Bahl'i Teach- lation; and when the world has
once

ings, for whom the repeatedly ex- adopted and put into action a single
pressed wish of 'Abdu'l-BahL should one of the precepts of the
Manifestamark the path of a duty not to be tion 01the age, the way
for acceptshirked under any conceivable pre- ance of the companion
truths will

text. He, no one of whose words was have been made f a r more easy.

SOME TENDENCIES TOWARD UNITY IN RELIGION

Inominalional

T must be obvious to even the most man today entertains religious becasual
observer that the old de- liefs that make such eminent Unilines separating the
tarians as Channing and Martineau

sects are fast lasing all intellectual appear exceedingly conservative. Dr.
meaning. It is no longer possible to Harry Emersor, Fosdick delights to
differentiate Baptists, Methodists, speak of himself a s "a Nondescript."

Congregationalists, Presbyterians, as Dr. Joseph Fort Newton has been a
i t was at the close of the nineteenth Congregationalist preacher a t the
century. Many an orthodox clergy- City Temple in London, a Universal-

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ist minister in New York. and now he Churches of Christ in America. This
is an Episcopalian clergyman at was organized in 1908, and bands to-
Overbrook, Pa., yet the successive gether twenty-eight Protestant
detransitions have been made with no nominations. From the latest
offifriction whatsoever, so easy has the cial document of this Federal
Council

passage been made from one Chris- we learn that during sixteen years of
tian communion to another. service i t has conclusively proved

During the last decade i t has hap- that "the ideal of religious unity in
pened again and again that when two service is practical."

churches had forgotten why they ever separated, and neither of them able to pay a minister a living wage, they bethought themselves "how good and pleasant a thing i t is brethren to dwell together in unity,"-and promptly a merger ensued. Thus one of the immediate and spontaneous results of economic conditions and of the breakdown of sectarian boundary-lines is the revival of a demand for union, for the consolidation of religious forces analogous to that which has already been consummated in the industrial world. The most recent of these mergers is that known as The United Church of Canada. After twenty years of agitation and negotiation we find that Presbyterians, the Methodists and the Congregationalists have agreed to ignore their differences and their sectional separations for ever. This is what happened: First, the governing assemblies of these three sectarian groups endorsed the merger. Next, the individual churches voted i t by large majorities, the Canadian parliament then sanctioned it, the Canadian courts legalized it. As a result the Presbyterian, Methodist and Congregational churches as such have disappeared, and in their worldplace stands The United Church of Canada, with an inclusive membership of two and a half million, representing thirty per cent of the total population of the Dominion. The nearest approach to such a United States, but signaling no less fellowthe tendency to unity, is what is in known as The Federal Council of

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The Federal Council, through the Commission on Social Service "carwas ries on a steady program of helping local churches to work out any proposal for building a better communfor ity life." Inter-racial conferences, "bringing together leaders of the white and negra people in a program of co-operative effort, have already been held in many of the leading cities." The campaign "to create public opinion for the entrance of United States into the permanent Court of International Justice has been pursued with such vigor that i t is generally agreed that the churches a r e the greatest single factor in bringing this about." The Federal Council has estabthe lished a Department of Research and Education, "in order to secure and publish the necessary data from which a correct moral judgment on contemporary issues can be formed." Universalist leaders are just now making fresh attempts at uniting their denomination with the Unitarfor ian, proposing a new basis upon which a consolidation may be sucand cessfully consumated. Our Episco-palian brethren have been actively engaged for the past fifteen years in laying the foundations for a wide fellowship of all "who accept the Lord Jesus Christ as God and Savior." At the General Convention in 1910, i t was unanimously voted to invite all churches which accept this doctrine to attend a "World Confermerger ence on Faith and Order," to the end that it might culminate in a ship "absolutely unprecedented in Christian history." The plan was

financially supported by a gift of one hundred thousand dollars by the late J. Pierpont Morgan. The plan was officially endorsed by sixty distinct understandcommissions representing all the teachableleading, branches of the Christian milestone

come of the "world conference" may be (the date set for it is 1927) it certain to result in an increase of mutual charity, mutual ing, mutual tolerance and ness. It will mark another

church throughout the world. In the official statement published by the deoriginal commission we read : civilization on the road to that ideal religious fellowship which is the much sired goal ere a divine

"A disunited Christendom cannot effectually achieve the work of the Christian Church. So long as we are disunited controversy and rivalry will continue, and these things cannot but make charity more difficult and bitterness more prevalent. Every effort to secure Christian unity will prove disruptive and futile if vital convictions are compromised or Christian a t can be established. For assuredly it is not enough that we be brothers and sisters in Christ, we must be brothers and sisters in Humanity, with all the rest of mankind, that is what an ideal fellowship stands for and nothing less can ever fully satisfy. At Benares in India plans have been consummated for the tion of a "Hall of all Religions"

consciences stultified ; rather must relithe aim be the frank recognition of the things in which Christians differ as well as those in which they agree. The fact is that Christians are not auagreed as to what is essential in historic which the study of comparative gion is to be pursued under the broadest and most catholic auspices ever known. Lectures are to be delivered on the great religions by thorties drawn from all the

Christianity, and the sense of stewardship of the essential truth is not peculiar to any single Christian community, but is felt in each of the sun-dered parts of Christendom. Therefore we need to confer together, in a the benefit of the resident studentspirit of loving candor to discern body. An appropriation of about

ardship of the essential truth is not peculiar to any single Christian community, but is felt in each of the sun-dered parts of Christendom. Therefore we need to confer together, in a the benefit of the resident studentspirit of loving candor to discern body. An appropriation of about

dered parts of Christendom. Therefore we need to confer together, in a the benefit of the resident studentspirit of loving candor to discern body.

An appropriation of about what is true and vital in the position of each communion in the hope of attaining to a common mind, in which repeverything that is precious shall be extreasured, and be given its just and proportionate value." and other parts of the world there Surely such a project, narrowly

fulfilment of the plan as agreed by a board of trustees including resentatives of all of the seven tant great religions. Thus in India will be demonstrations of an organic

restricted in scope as it is, yet animated by a most noble spirit is certain to produce permanent, beneficial results. Whatever the ultimate endeavor.

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SCIENCE AND RELIGION

Note: The following passages have been taken from Chapter XII of "Bahai'u'El6h and the New Era."

c. COMPLETE

. . . harmony with science

Is evident in the BahB'i teachings regarding the way in which we must then we shall be able to arrive at our goal.'

The Baha'i teaching is at one with seek the truth. Man must cut himself free from all prejudice so that he may seek after truth unhindered.

'Abdu'l-BahB says: "In order to find truth we must give up our prejudices, our own small trivial notions; an open receptive mind is essential.

If our chalice is full of self, there is room in it for the water of life.

The fact that we imagine ourselves to be right and everybody else wrong is the greatest of all obstacles in the path towards unity, and unity is essential if we would reach Truth, for

Truth is one. . . .

"No one truth can contradict another truth. Light is good in whatsoever lamp it is burning! A rose beautiful in whatsoever garden it bloom! A star has the same radiance if it shines from the East or from the West! Be free from prejudice; so will you love the Sun of matter,

Truth from whatever point in the molehorizon it may arise. You will real-

from

ize that if the Divine Light of Truth shone in Jesus Christ, it also shone rein Moses and Buddha. This is what profound

is meant by the search after truth. "It also means that we must be willing to clear away all that we have previously learned, all that would our steps on the way to Truth;

we must not shrink if necessary, wall,

from beginning our education all over preagain. We must not allow our love profor any one religion or any one per- is it

sonality so to blind our eyes that we become fettered by superstition. When we are freed from all these cause

bonds, seeking with liberated minds, specula-

SCIENCE AND

tions about the nature of God's es- educators

sence are thus swept aside as foolish and futile.

uni- But if the essence is unknowable, the manifestations of its bounty are the

everywhere apparent. If the first alcause cannot be conceived, its effects appeal to our every faculty. Just as knowledge of a painter's pictures regives to the connoisseur a true knowl- comedge of the artist, so knowledge of the decomposiuniverse in any of its aspects-knowl- elements reedge of nature or of human nature, world, a

of things visible or of things in- "makvisible--is knowledge of God's handi- it is

work, and gives to the seeker for Di- elevine Truth a real knowledge of His scattered,

atoms to electrons and ether, but at every step the difficulties of the search increase till the most

intellect can pelletrate no further, and can but bow in silent awe before the unknown Infinite which remains ever shrouded in inscrutable myscl- g tery.

If the flower in the crannied

if even a single atom of matter, sents mysteries which the most found intellect cannot solve, how

possible for man to comprehend the universe? How dare he pretend to define or describe the Infinite

of all things? All theological

Thus they become the great

of mankind. . . .

Bahi'u'llih teaches that the

verse is without beginning in time.

I t is a perpetual emanation from

Great First Cause. The Creator ways had His creation and always

will have. Worlds and systems may

come and go, but the universe mains. All things that undergo

position, in time undergo tion, but the component

main. The creation of a

daisy or a human body is not

ing something out of nothing,"

rather a bringing together of ments which before were

Glory. a making visible of something which
 All things manifest the bounty of before was hidden. ...
 God with greater or less clearness, Bah&'u'ILh also confirms the
 bioleas all material objects exposed to the gist who finds for the body of
 man a
 sun reflect its light in greater or less history reaching back in the
 developdegree. A heap of soot reflects a ment of the species through
 millions
 little, a stone reflects more, a piece of of years. Starting from a very
 simchalk more still, but in none of these plc, apparently insignificant
 form, the
 reflections can we trace the form and human body is pictured as
 developing
 color of the glorious orb. A perfect stage by stage, in the course of
 untold
 mirror, however, reflects the sun's generations, becoming more and more
 very form and color, so that looking complex, and better and better
 orinto the mirror is like looking at the ganized until the man of the
 present
 sun itself, so it is with the way in day is reached. Each individual
 huwhich things speak to us of God. The man body develops through such a
 stone can tell us something of the Di- series of stages, from a tiny round
 vine attributes, the flower can tell us speck of jelly-like matter to the
 fully
 more, the animal with its marvellous developed man. If this is true of
 the
 senses, instincts and power of move- individual, as nobody denies, why
 ment, more still. In the lowest of should we consider it derogatory to
 our fellowmen we can trace wonder- human dignity to admit a similar
 deful faculties which tell of a wonder- velopment for the species? This
 is a
 ful Creator. In the poet, the saint, very different thing from claiming
 the genius, we find a higher revela- that man is descended from a
 tion still, but the great prophets and monkey. The human embryo may at
 founders of religions are the perfect one time resemble a fish with
 gillmirrors by which the love and wis- slits and a tail, but it is not
 a fish. I t
 dom of God are reflected to the rest is a human embryo. . . .
 of mankind. Other men's mirrors 'Abdu'l-Bahi says: "It is clear
 that
 are dulled by the stains and the dust this terrestrial globe in its
 present
 of selfishness and prejudice, but these form did not come into existence
 all
 are pure and without blemish- at once, but gradually passed
 through
 wholly devoted to the Will of God. different phases until i t became

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adorned with its present perfection. materialism.

... Man in the beginning of his existence and in the womb of the had earth, like the embryo in the womb still of the mother, gradually grew and developed, and passed from one form the to another, until he appeared with this beauty and perfection, this force and this power. It is certain that in wings the beginning he had not this loveliness and grace and elegance, and that he only by degrees attained this shape, this form, this beauty and this grace. . . . Man's existence on this regions of earth from the beginning until i t reaches this stage, form and condition, necessarily lasts a long time. . . Its but from the beginning of man's existence he is a distinct species. . . . Admitting that the traces of organs which have disappeared actually exist (in the human body), this is wing not a proof of the impermanence and the the non-originality of the species. At tries the most it proves that the form and alone fashion and the organs of man have maprogressed. Man was always a distinct species, a man, not an animal." The BahB'i teachings with regard to body and soul, and the life after death, are quite in harmony with the is results of psychological research. They the

rock of selfishness and

Its attempts to use its wings have been timid and tentative. I t has restless longings for something unattained. More and more i t has been chafing in the confinement of old dogmas and orthodoxies. But now the era of confinement is a t an end, and i t can launch on the of faith and reason into the higher realms of spiritual love and truth. I t will no longer be earth-bound as it was before its wings had grown, but will soar a t will to the wide outlook and glorious freedom. One thing is necessary, however, if its flight is to be sure and steady. wings must not only be strong, but they must act in perfect harmony and co-ordination. As 'Abdu'l-BahB says: "It cannot fly with one wing alone. If i t tries to fly with the of religion alone it will land in slough of superstition, and if i t to fly with the wing of science i t will end in the dreary bog of terialism." Perfect harmony between science and religion is the sine qua non of the higher life for humanity. When that is achieved, and every child trained not only in the study of

teach, as we have seen, that death is love
 but a new birth—the escape from the ac-
 prison of the body into a larger life, re-
 vealed in the progress of evolution and
 that progress in the after-life is limitless. . . .
 and the teachings of the prophets, then and not until then, shall the
 All the signs of the times indicate Kingdom of God come and His Will
 that we are at the dawn of a new era bs done on earth as it is in
 Heaven;
 in the history of mankind. Hitherto then and not until then shall the
 Most
 the young eagle of humanity has Great Peace shed its blessings on
 the
 clung to the old eyrie in the solid world.

UNIVERSAL EDUCATION

UNIVERSAL EDUCATION

QUOTATIONS FROM THE BAHÁ'Í TEACHINGS

KNOWLEDGE is like unto wings is evident and incontrovertible.
 for the being (of man) and is Could the student be brilliant and alike a
 ladder for ascending. To accomplished if the teacher is illiterate
 quire knowledge is incumbent upon and ignorant? The mothers are the
 all, but of those sciences which may first educators of mankind; if they
 profit the people of the earth, and not be imperfect, alas for the condition
 such sciences as begin in mere words and future of the race. . . . There-
 and end in mere words. The pos- fore, they (the mothers) must be
 sessors of sciences and arts have a capably trained in order to educate
 great right among the people of the both sons and daughters. There are
 world. Indeed, the real treasury of many provisions in the Words of Baha is
 his knowledge. Knowledge is his in regard to this. . . . When
 the means of honor, prosperity, joy, all mankind shall receive the same
 opportunity of education and the equal-
 He who educates his son, or any ity of men and women be realized,
 other children, it is as though he the foundations of war will be uthath
 educated one of My children. terly destroyed. ('Abdu'l-Baha in
 (Tablets of Bahá'u'llah.) "Promulgation of Universal Peace.")

NO INDIVIDUAL should be de- EDUCATION holds a n important
 nied or deprived of intellectual train- place in the new order of things.
 ing although each should receive ac- The education of each child is
 comcording to capacity. None must be pulsory. If there is not money
 left in the grades of ignorance, for enough in the family to educate
 bot'n
 ignorance is a defect in the human the girl and the boy the money must
 world. All mankind must be given be dedicated to the girl's

education,

a knowledge of science and philosophy; that is, as much as may be deemed necessary. All cannot be scientists and philosophers but each should be educated according to his needs and deserts.

The education of woman is more necessary and important than that of man, for woman is the trainer of highest

the child from its infancy. If she be defective and imperfect herself the child will necessarily be deficient ; therefore imperfection of woman implies a condition of imperfection in reall mankind, for i t is the mother who without

rears, nurtures and guides the growth of the child. This is not the function of the father. If the edu- must

cator be incompetent the educated will be correspondingly lacking. This child

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must be taught a profession or trade The so that each individual member of along the body politic will be enabled to earn his own living and a t the same edutime serve the community. . . From number

this universal system of education misunderstandings will be expelled from amongst the children of men. ('Abdu'l-BahA, in "BahB'i Scrip- tures," v. 574.

for any lgiven nation from savagery BAH'A'UJLLdH has announced that inasmuch as tgnorance and lack educaof education are barriers of separa- mankind,

tion among mankind, all must re-

for she is the potential mother. If there are no parents the community must educate the child. In addition to this widespread education each child must be taught a profession, art, or trade, so that every member of the community will be enabled to earn his own livelihood. Work done in the spirit of service is the

form of worship. ('Abdu'l-Baht4 in "Divine Philosophy.")

ALL THE CHILDREN must be educated so that there will not main one single individual

an education. In cases of inability on the part of the parents through sickness, death, etc., the state

educate the child. I n addition to this widespread education, each

nacles of spiritual development.

philosoplqers, too, are educators

lines of intellectual training. At most they have only been able to cate themseves and a limited

about them, to improve their own morals and, so to speak, civilize themselves; but they have been in- capable of universal education. They

have failed to cause an advancement

to civilization.

I t is evident that although tion improves the morals of

confers the advantages of

civilization and instruction. Education and elevates man from lowest degrees to the station of sublimity, there is nevertheless a difference in the intrinsic or natal capacity of individuals. Ten children of the same age, with equal station of birth, taught in the same school, of the same food, in all respects subject to the same environment, interests equal and in common, will evidence separate and distinct degrees of capability and advancement ; some exceedingly intelligent and others limited and incapable. One may become a learned professor while another under the same course of education proves dull and stupid.

THE NECESSITY OF education for all mankind is evident. Children especially must be trained and taught . . . Through the broadening spirit results of education, illiteracy will disappear and misunderstandings due to ignorance will pass away. . . . He (Bah'u'llih) has proclaimed the principle that all mankind shall be educated and that no illiteracy be allowed to remain. This practical remedy for the need of the world cannot be found in the text of any other sacred books. (‘Abdu'l-Baha in "Promulgation of Universal Peace.") of the human race. They are universal Educators and the fundamental principles they have laid down

From all standpoints the opportunities have been equal but the and outcomes vary from the highest to lowest degree of advancement. It is evident therefore that mankind differs in natal capacity and intellectual endowment. less although capacities are not the same, every member of the human race is capable of education. . . .

the holy Manifestations of God, the Divine Prophets are the first teachers

THE PROPHETS OF GOD are

the first Educators. They bestow are the causes and factors of the
aduniversal education upon man and vancement of nations.
(‘Abdu'l-Bacause him to rise from the lowest ha in "Promulgation of
Universal
levels of savagery to the highest pin- Peace.")

RACIAL AMITY

RACIAL AMITY

BY LOUIS

G. GREGORY

Report of an A&ress given at the W r s t Convention for Amity between the white
and
colored races, held a t Washington, D. C.

"All races, tribes, sects and classes share equally in the bounty of their
Heavenly
Father. The only real difference lien in the degree o f faithfulness, of
obed:kma t o the
laws of Gold. There are some who are as lighted torches; there are others who
shine as
stars in the sky of humanity.

"The lovers of wmnlcind, these are the superior men, of whatever nation, creed
or color
they may be."-'ABDU'L-BAHA.

T HE new springtime is the spir- ity of truth, to the great law that huitual
springtime, with the flow manity is one, even as God is one, to
of the light and the love of God, the the elevation of the station of
Divine Unity, into the hearts of man- woman, who must no longer be
conkind. When the springtime comes, fined to a limited life but be
everythe winter, with its decay, degrada- where recognized as the equal
and

tion, and death, has passed away, helpmeet of man. These pertain to
and we find the sun shines with bril- the universality of education, to
the

liancy and splendor, and that clouds oneness of language, to the
solution

of mercy shower their drops upon of this economic problem which has
humankind. We feel these zephyrs vexed the greatest minds of the
of divinc providenec waft upon all. world and its noblest hearts, and
to

!Phe light of reality gleams. The hu- that supreme dynamic power, the
man heart becomes more tender and Holy Spirit of God, whose
outpouring

sympathetic to the needs of its fel- upon the whole world of flesh will
low beings, and all these vibrations make this a world of light, of
joy,

of love that are transmitted from and of triumph. "In His Name," as

the Kingdom of God have their play the Herald proclaimed, "In the
 name of God, the victor of the most
 in the hearts of men and make more ious, proclaim! God will
 victor certain and real this thought of assist all
 brotherhood. We have our problems those who arise to serve Him. No
 to solve in this country, but let us one is able to deprive Him of His
 not become despondent over them, majesty, His dominion, His
 sover realizing that today the whole world eignty; for in the Heavens
 and the earth, and in all the realms of
 is having its problems and difficulties. God,
 There is no country in the world to- He is the victorious and the
 cond day that has not difficulties equaling, queror!" If we follow the
 Creator
 if not surpassing, our own. I do not in all His marvelous work, we
 shall
 say this with the suggestion that find that it is characterized by
 infinite diversity and variety. Wherever
 misery loves company, but in order the
 that we may not be despondent and human eye moves in creation we see
 think that these difficulties are hin- variegated forms. In the mineral
 drances. The divine springtime has kingdom if you should bring
 together a number of jewels, the diamond,
 appeared and the great enlightened the
 the principles, which are the light and emerald, the ruby, the sapphire,
 the progress of the whole world of hu- pearl, you will find that their
 manity, are set in motion. These re- bined beauty is greater than
 any single element. They enhance each
 late to the great peace, the universal-

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 other's valuc. Traveling through
 r the principles and self-interest differ in
 f a r western country one may see every stage of their growth; but,
 to thousands of sheep gathered together day we need a harmony which is so
 in a peaceful fold, one shepherd and universal that i t will bind
 together
 one fold. The fact that some of these the hearts of all these struggling
 elesheep are black and others are white ments which make up creation. Let
 does not make the slightest differ- us follow the guidance and the
 wisence in that community of interest, dom of God! Have you stopped to
 for they know each other not by their observe that the clouds of His mercy
 color (but by their kind, and they love shower upon all the world of

humaneach other in response to that spirit ity; t h a t the air we breathe
 is not
 of God which vibrates in all c eation. confined to one church, o r one syn-
 One star differs from another in mag- agogue, or one mosque, but the
 uninitude, but each and all of these versal bounty of God supports all
 stars contribute to the brilliancy of life and creation? The sunshine,
 the heavens. We have heard, the with its great splendor, is not
 limited
 wonderful harmony of an orchestra. to this class or that class, o r
 this
 We have heard those rich strains. race or that race, or one nation or
 Have you ever stopped to consider another, but i t beautifies and
 glorithat in an orchestra the words, the fies the whole realm of
 existence.
 music, the voices, the instruments God's is the universal bounty and He
 may be different; and yet exquisite loves all of His children. He has
 harmony, under the guidance of a provided for them out of that great
 great master, may come from that love. Shall men, therefore, reverse
 orchestra? The world has had a note the purposes of God? Shall we reof
 discord for many thousand years, ject the divine wisdom and initiate
 and i t must impress itself upon every a different plan? If the divine plan
 reasonable man that war, force, and is one of light, shall we make ours
 violence, are the greatest calamities one of darkness? If the divine plan
 that afflict the ~world of mankind. is one of providence, shall we devise
 But now we are striviulg for the note a plan of greed? If the divine plan
 is
 of harmony. The thought of har- one of altruism, shall we make ours
 mony, itself, is a happy thought, the plan of selfishness? If the
 disomething that makes the hearts of vine plan is universal tolerance,
 shall
 men joyful, something that makes we inaugurate a plan of prejudice
 their minds flash with the gems of and pride? How can man escape
 reality. For our own peace, safety, disaster and humiliation if he is so
 and salvation, we should make every self-centered and so self-satisfied
 that
 effort to bring harmony out of these he attempts to reverse the principles
 discordant notes that h a v e b e e n of God?
 struck for time and ages throughout The races living side by side have
 the world. a common origin and a common des-
 The races living side by side need tiny. From God we came and to Him
 each other. If even two communi- we return, and we have many things
 ties which are near each other co- in common. We live in the same
 operate, i t works to the commercial favored land; we are warmed by the
 development and the happiness of same sunshine; we strive for those
 both. We know the advantage and same virtues and ideals which adorn
 benefit which comes through co- and beautify the home; we have the
 operation when i t affects two great same virtue of patriotism (and may

the same language; and, most significant of all, we profess the same religion. If we but put our religion into practice, and do not quarrel about its form, this alone would be sufficient to solve any human problem. But there is more than this to consider. In the past the noble service to the colored people of America have done a very noble service to the colored people more for us, that ex-confederate land, and this is something we should stop to consider. About the time of the civil war you fought each other for our freedom. That enlightened souls saw the relation which we should not wish to forget. The eloquent Senator has referred to the progress made by the colored people in America as distinguished from their backward condition in Africa. This is a service which has come to us from contact within your civilization. This is something we should appreciate. This is the thing that all thoughtful people must appreciate. On the other hand, when you stop to consider the question you may find that there are some services which are valuable which the black people of the world are only the absence of this America have rendered the white people. Lest I, who am identified with one racial group should be thought to be claiming much for my own, I wish to quote to you the ideas of two distinguished southerners : Passing through the city of Atlanta a few months ago I saw the statue to the Hon. Henry W. Grady, a statesman of the New South, and one of its most brilliant advocates, now passed away. It was this enlightened statesman and friend of men who declared that one of the relations to God. Without knowing

greatest mistakes ever made was that the divine bounty and the divine love this country did not erect a monu- a man cannot know even himself. I ment to commemorate the loyalty and believe that under the providence of fidelity of black men and women dur- God this Nation of ours has a bright ing that awful period of the civil war. destiny-it may reach i t through About a year ago it was my pleasure sorrow, I hope it may achievc it to listen to an ex-confederate soldier, through joy-and that is, as has Doctor Boags of Florida, a man been so eloquently expressed by our RACIAL AMITY 169

noble friend, the nations of the whole t h r o u g h o u t the world. If our earth are looking to America for thoughts, and our aims, and our peace, for the example of ideal ideals are constructive, they will be brotherhood. If they are asking us supported in this day by divine confor bread, shall we give them a stone? firmation and will bring this light 01 I believe that America, under the in- peace and brotherhood to all the peospiration of divine Guidance, will ful- ple of the world. Let us not for a fill the high ideal of this noble destiny moment be despondent, for the gloriby fusing with the fire of love, into ous Sun of Reality has dawned and one harmonious brotherhood all the the light of that Sun now illumines the variegated elements of which this the whole world. I t is only for us to world is composed, and i t is incum- discover what a great bounty God bent upon each individual, just in so has provided for us. "To the state of far as he can, to contribute to this holiness He calls us!" To the exideal brotherhood; and not only the- alted state of peace and ideal brotherorize about such a condition, but put hood he sumomns us! If we bring his thoughts into action; for the wise the best treasures of our minds and man today is the man who makes his the noblest resources of our hearts, knowledge practical. coming to the aid of the Lord against Speaking about the interrelations the mighty support this happy conbetween the white and colored peo- dition, He wili give to us that inward ple; some months ago, traveling peace which shall leave its bright through the city of Monroe I met a traces in all the realm of existence. friend who travels much and uses his I t will make us true men and women;

eyes. He told me one of his impressions. He said that if, traveling through a section of the South, he came into a community and in this community saw nothing but white people, he could immediately form a correct impression by their general bearing and manners, about the habits of their colored neighbors. But if, on the other hand, he saw nothing but colored people of the community, he could also form a very vivid and correct impression of the habits and manners of the white people. Now earth, this may seem somewhat far-fetched, but you can see that it is the logical result of a mysterious power condition with regard to these civilizations so closely associated for centuries, that one should be but the reflex of the other. Therefore, instead of being critical toward our fellow comings, we can most happily occupy our time by considering what contribution we can ourselves make to the Kingspirit of peace and brotherhood

it will make us the torch-bearers of the light of God and will enable us to transmit a radiance by which the peace and pleasure and happiness of the whole world of existence will be adorned. And there is nothing more glorious for man than to realize a bright destiny. God is with us! We can not fail if we are firm in His covenant and steadfast in His commands. This gloomy age will pass away and the radiance of the divine love will penetrate the whole earth, for as 'Abdu'l-Baha the Great Teacher says, "There is a mysterious power condition with regard to these civilizations so closely associated for centuries, that one should be but the reflex of the other. Therefore, instead of being critical toward our fellow comings, we can most happily occupy our time by considering what contribution we can ourselves make to the Kingspirit of peace and brotherhood

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THE ECONOMIC TEACHING OF 'ABDU'L-BAHA
 BY MARY H. FORD

HE world vision of 'Abdu'l-Baha of the concern for which they worked so that they could estimate the betterment of mankind. This betterment must be the justice of any change contemplated in the wage scale. The enlightened individual can not continue to exist under conditions that are only suitable for a primitive creature. He declared that strikes could never accomplish the end desired by the workers for until they stood the financial conditions of the firms employing them they would have passed, the day of love has kept on demanding more and more

dawned. In the ages behind us force and competition constituted the laws being, but in the period we are entering love and co-operation will be the dominating principles. The Messenger of God, always the Divine Educator in each new age, reveals colleclaws for the founding of a divine civilization. wages in ruinous degree, while if they comprehended the financial situof ation they would themselves propose a reasonable measure. 'Abdu'l-Baha taught moreover that violent action invariably produces reaction, thus defeating the end in view, and tively or individually brutal force destroys its own purpose.

While in the United States 'Abdu'l-bahi told us how an ideal community might be established. He also outlined definitely the changes that would manifest in business methods reflecting the New Era. These he explained would gradually eliminate capital

competition, and substitute co-operative means of conducting all sorts of proindustrial and commercial enterprises. He said that employer and employee must be brought together so that the management of affairs would not rest solely in the hands of divithe owners of a factory or insti-accumulated

tution, but would permit of consultation between worker and director, so that all decisions would result from mutual understanding. Strikes arise he declared because neither worker

nor manager feels the point of view and temper of the other. He disinsisted that workmen must always dividends,

be represented on the boards of the companies employing them, that they must have access to the books and understand the financial status one another and strikes will be completely eliminated. This has been the result wherever such a method has been inaugurated and it is surprising to observe its rapid increase in adoption. 'Abdu'l-Bahh's plan is practically that of the shop commit-

He said the workers must become owners of stock in the centers that employed them and have a share in the profits which accrued so that in the end they would no longer be paid wages but would receive their tion of the return on work and invested. He said also that in such a plan the employee must be tected from loss, because as he did not possess capital in cash but rather in his industry there would come lean years in which the financier could wait comfortably for his delayed dends, on account of his wealth, but at such periods the e r endowed only with hands and brain, must receive the stipend sary for his expenses. When the worker has his seat upon the board of management and can vote on the rate of wages, the position of surplus capital, employment individual and collective, and all questions involving the trol of the enterprise, then the worker and manager will understand to have help and looking over the union field was immediately attracted by the shop committee plan of the Amalgamated a s one which ensured a continuous understanding between employers and workers. It is ned to create harmony and therefore

tee system applied many years ago must eliminate strikes. Perhaps the
by Hart Schaffner and Marx the great most brilliant illustration of such
harclothing firm. I t was initiated after mony is the immense Cochrane
a terrible strike during which the Carpet Factory of Yonkers, where
members of the concern discovered to this method was introduced many
their amazement that they did not years ago by Alexander Cochrane,
understhnd a t all the conditions of with the most beneficent results.
their employees, and being kindly The establishment is a t present on
people they wished to guard against what is practically a co-operative
the return of a similar situation. basis with the best possible relation-
Since then they have had no strikes. ship between owners and employees.
Sidney Hilman has established the 'Abdu'l-Baha spoke of a new con-
Amalgamated Garment W o r k e r s sciousness that would arise in man-
Union on the same system. This in- kind that would render i t impossible
volves an elected board of workers for men in future to enjoy great
and employers which in case of wealth selfishly. At present a man
failure to arrive a t a majority deci- lives in a palace in London or New
sion in any question selects a finan- York, and within a stone's throw of
cial expert from the outside in whom him are people who never in their
both sides have perfect confidence, lives have fully satisfied hunger. The
who casts the majority vote to which man in the palace enjoys his own
all submit. comforts feeling no responsibility for
The commercial world has recently the others; but by and by he will bebeen much
interested in the fact that come so uncomfortable in the knowlthe Nash Garment
Factory of Cincin- edge of other men's sufferings that
nati whose owner has become famous he can no longer endure his luxury.
under the title of "Golden Rule Nash" Then he will devote his energies to
as a result of his endeavor to follow changing the laws of the community
the Golden Rule in dealing with his so that henceforth no One can be
employees, has invited Sidney Hil- hungry and poverty will be abolished.
man to organize a branch of the The day must come, 'Abdu'l-Bah6 de-
Amalgamated in the Institution. clared, when no city will tolerate
Nash never permitted union member- slums, when all children will have
ship among his employees, declaring equal rights of education, and when
that his own methods and authority the rich will even begin to give away
were sufficient to ensure justice their wealth because of the new conand fair
dealing with his people. In sciousness of other's needs which
the last two years however his busi- penetrate them.
ness has grown so immensely that he We are able to see the fulfillment
could no longer keep in personal of this last prophecy, a t least in its
touch with his workers and through comrneneement, in the immense Carthe
constant intervention of foremen negie and Rockefeller Foundations,
and superintendents injustice crept and in the numerous cases already in
in. He realized that i t was necessary evidence of people like Dix the gar-
E A R BOOK

ment maker, who having acquired a family. Only the surplus is taxed,

fortune of several millions through the assistance of his faithful employees, decided that he had enough money and he would like to offer his employees an opportunity to be equally fortunate in business. So with the co-operation of his son, he input his factory into the hands of his workers at a temporary and nominal royalty, and with his son served the new company for a year with no appreciable salary, so that the firm should have the benefit of experience in its inauguration. Within the past year at least a dozen manufacturing establishments have followed the example of Dix which plainly indicates that another feeling is arising in the world about the possession of money. 'Abdu'l-Bahk said that in the future all economic conditions would be ameliorated, and the law of brotherhood would become the basis of life. As an illustration of future possibilities he sketched the business methods of an agricultural village, 'Abdu'l-Bahk, saying he chose agriculture because its proper regulation is the basic factor in all economic life. He explained that the organization of the village would apply to any community. According to this system each citizen of the town owns and tills his own fields without jurisdiction or limitation of acreage, but the village

and each is allowed perfect freedom to his expenses; but if his surplus is large it is quite heavily taxed the principles of an ascending tax on individual wealth. This last is easily understood from the point of view of the common tax with which we are familiar, but the application of the tax and its existence as a fluid income in the village is not so easily understood. It is an expression of the new economic consciousness. There will be some producers, comments Bahh, whose return will not provide sufficient income for their needs. For instance if a farmer has expenses of five thousand dollars and an income of twenty thousand, he can pay a considerable tax on the fifteen thousand surplus which comes to him. But if a man has expenses of five thousand dollars and only returns of three thousand, then he must meet a deficit of two thousand. In such a case, says Bahh, he draws two thousand dollars from the exchequer of the community, and in this way taxation becomes a fluid source of wealth flowing back and forth among all citizens, banishing poverty and assuring comfort for every one. Certainly in such a commonwealth there could exist no

elects a committee of citizens to slums, there could exist no
prejudice,
market the product of the entire com- nor suspicion, nor hatred. To image
munity and when the harvest is sold it gives one a sense of sympathetic
the committee levies a tax on each brotherhood which is almost
inconproducer according to the amount of ceivable at the present moment.

But
surplus he has, beyond the amount its reality lies in the new
consciousness necessary for the support of his ness that is developing.

WORLD PEACE

WORLD PEACE

B Y HARLAN OBER

humanity and an unnecessary institu-
14EE'P in the heart of the world
lies the desire for peace. War,-
vivid, relentless, destroying, has
tion. They seek a better way of settling disputes and of providing for
quickenened this desire. progress.
The-Sun of Peace is in the ascent. The agreements, treaties and un-
The march of events reveals the derstandings entered into between
growth of a greater and greater urge. the various nations, rest upon the ac-
The world is becoming more sensi- tive and expressed interest and
suptive and more responsive to those port of these peoples.
surging spiritual forces that are a t One of the most interesting octhe
heart of the new civilization that curences relates to the practical mois
being builded. bilization of the forces of idealism,
The war brought desolation. Its through the c h u r c h e s, colleges,
destructive instruments, and its women's clubs and similar
organizapoissonous gases exceeded the endur- tions, and their successful
efforts in
ance of men. The bodies, the nerves, overcoming the hosts of doubts, susthe
souls of men suffered irreparable picions and self interest.
losses because of the tortures that The world is like a great arena in
were inflicted. which ideas are going forth to battle.
Prostration of countries, disturb- A searching light shines down and
ances of commerce, distress of inhabi- under its rays, the truth appears.
tants, destruction of sacred relation- Nations that have slumbered are
ships, annihilation of the ideals of awakening, races of people that have
established standards resulted from been waiting for centuries are taking
this cataclysmic affair. We are now up their march. The new freedom
in the period of recovery with its has gripped the souls of millions.
slow and studied progress, its uncer- Ancient superstitions have lost their
tainties and gropings, its search for compelling hold. Men who have
treasures that have been lost. And walked with crutches are stumbling
with i t all has been added another along a path that will soon see them
search, and that is, for treasures running gracefully with stalwart and

that have never been held in the beautiful limbs.
 hands, but only in the hearts of the Clouds follow the brilliant sun,
 opseers and the poets, and the singers positions arise and are temporarily
 of divine melodies. victorious, hut the sun shines on,
 The song of the divine singer has while the clouds disappear.
 found lodgement in millions of res- Never was such a brilliant drama
 ponsive hearts. The world is becom- staged before. Mankind is beholding
 ing internationalized, for in every a world in process of education, the
 country large groups of people are nerves of humanity being stirred by
 found whose vision transcends the the outer and the inner power, old
 artificial boundaries of nations and moulds broken and cast away enefolds
 the people of all the earth. tirely. Every invention has become
 These peoples are entirely convinced an instrument in this mighty, soul
 that war is against the welfare of stirring spectacle, for is it not a
 part

— The Baha'i World: Volume 01 (1925-1926) (Used by permission of the curator)